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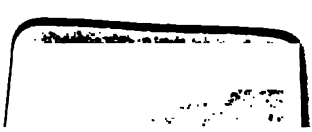

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THE MONTHLY REVIEW,

For JANUARY, 1777.

ART. I. *A Commentary on the Book of Pſalms.* In which the literal, or hiſtorical Senſe, as they relate to King David, and the People of Iſrael, is illuſtrated; and their Application to Meſſiah, to the Church, and to Individuals, as Members thereof, is pointed out: With a View to render the Uſe of the Pſalter pleaſing and profitable to all Orders and Degrees of Chriſtians. By George Horne, D. D. Preſident of Magdalen College, Oxford, and Chaplain in Ordinary to his Majeſty. 4to. 2 Vols. 1 l. 1 s. Boards. Oxford printed. London, ſold by Rivington, &c. 1776.

THE acknowledged antiquity of the books of the Old Teſtament alone recommends them to our high regard; and when they are conſidered as containing a divine revelation, it will not appear ſurpriſing that they have employed the ſtudious attention of thoſe among the learned, who were beſt acquainted with them; and that they have been productive of many other volumes. The Pſalms are an admirable collection of ancient poetry, and, viewed in that light only, are highly to be valued: but they are ineſtimable, on account of the religious and moral purpoſes which they are calculated to promote. They have accordingly met with many expoſitors. The ancients, as this Writer properly obſerves, were chiefly employed in making ſpiritual or evangelical applications of them. The moderns have ſet themſelves to inveſtigate with diligence, and aſcertain with accuracy, their literal ſcope and meaning. Piety and devotion, he adds, characterize the writings of the ancients; the commentaries of the moderns diſplay more learning and judgment. To bring them in ſome degree together, is the deſign of the work before us, in which the Author has not laboured to point out what ſeemed wrong in either, but to extract what he judged to be right from both; to make, ſays he, the annotations of the latter, a ground-work for im-

provements like thoſe of the former; and thus to conſtruct an edifice ſolid as well as ſpecious.

Dr. Horne expreſſes, in ſtrong terms, the reſpect and gratitude due from all lovers of the ſacred writings, to thoſe who have laboured in the field of *literal criticiſm*; of whoſe works he has endeavoured to avail himſelf: but he apprehends that the *ſpiritual ſenſe* has not been ſufficiently attended to; and this conſideration, we are told, gave birth to the preſent Commentary.

By the *ſpiritual ſenſe*, this Writer does not merely underſtand that natural expoſition and application of the Pſalmiſt's expreſſions and ſentiments by which the piety of the Reader may be awakened and cheriſhed, and he may be comforted and animated according to his circumſtances and duties: but he means by this phraſe, the prophetical or myſtical ſenſe; ſuppoſing, in the words of one of the Fathers, that, "almoſt all the Pſalms are ſpoken in the perſon of Chriſt, being addreſſed by the Son to the Father, that is by Chriſt to God."

Such is this Writer's general notion, and on this idea he proceeds, not wholly neglecting what he terms the literal ſenſe, though attending principally to the other.

'Where, ſays he, the literal ſenſe was plain, it is noticed only ſo far as was neceſſary to make an application, or form a reflexion. Where there appeared any obſcurity, or difficulty, recourſe was had to the beſt critics, and that ſolution which ſeemed the moſt ſatisfactory, given in the conciſeſt manner. Much labour hath here been beſtowed, where little appears. The plan of every Pſalm hath been attentively ſtudied, with the connection and dependence of its parts, which it is the deſign of the argument, to each pſalm, to exhibit in one view, and of the Commentary to purſue and explain from beginning to end.——The reſult of ſuch critical inquiries as were found neceſſary to be made, is given in as few words as poſſible; often, only by inſerting into a verſe, or ſubjoining to it, that ſenſe of a word, or phraſe, which ſeemed, on mature deliberation, to be the beſt; as it was deemed improper to clog, with prolix diſquiſitions of this kind, a work intended for general uſe. The Reader will, however, reap the benefit of many ſuch, which have been carefully conſulted for him. And he will not, it is preſumed, have reaſon to complain, that any verſe is paſſed over without a tolerably conſiſtent interpretation, and ſome uſeful improvement.'

But the Chriſtian *redemption* is, Dr. Horne apprehends, the chief ſubject of theſe divine hymns; which for the greater part are to be conſidered as the language of Chriſt and his Church. To ſupport this ſentiment, he alleges ſeveral conſiderations; ſuch as that, the ancient Jews were taught to regard the Meſſiah as the capital object of the Pſalter; that the primitive Fathers of the Chriſtian Church united in ſuch an explication; and above all, that many paſſages are cited from hence by Chriſt and his apoſtles, and applied in this manner.

Whatever

Whatever may be the opinion of thoſe who peruſe his volumes, the pious and learned Writer expreſſes, in a very ſtrong manner, the ſatisfaction he has found in compoſing them. On this topic he ſpeaks with a kind of enthuſiaſm, and breaks out in the following rhapſody:

'Could the Author flatter himſelf, that any one would have half the pleaſure in reading the following expoſition, which he hath had in writing it, he would not fear the loſs of his labour. The employment detached him from the buſtle and hurry of life, the din of politics, and the noiſe of folly; vanity and vexation flew away for a ſeaſon, care and diſquietude came not near his dwelling. He aroſe, freſh as the morning to his taſk; the ſilence of the night invited him to purſue it; and he can truly ſay that food and reſt were not preferred before it. Every Pſalm improved infinitely on his acquaintance with it, and no one gave him uneaſineſs but the laſt; for then he grieved that his work was done. Happier hours than thoſe which have been ſpent in theſe meditations on the ſongs of Sion, he never expects to ſee in this world. Very pleaſantly did they paſs, and moved ſmoothly and ſwiftly along; for, when thus engaged, he counted no time. They are gone, but have left a reliſh and a fragrance on the mind, and the remembrance of them is ſweet.'

We congratulate the Author on the pleaſure he has received from an employment, ſo well ſuited to his character and ſtation, eſpecially in the retirement of a college. How far his judgment, as to the application of the greater part of the Pſalms, is conſonant with the TRUTH, we do not pretend to determine. The double ſenſe of prophecy, is in itſelf a difficulty, but it ſeems that its reality cannot but be admitted by conſiſtent believers in a revelation. It has found able advocates of later years; from ſome of whoſe writings, ſuch as thoſe of Lord Bacon, Bp. Chandler, Bp. Lowth, Dr. Hurd, Mr. Merrick, and Mr. Mudge, pertinent quotations are here produced. Theſe authors (to whom ſeveral others might be added, as, particularly, the learned Mr. Pierce of Exeter) ſupport the interpretation of ſome Pſalms from which citations are made in the New Teſtament as prophetical of Chriſt, and ſome of theſe writers, to whom may be added, as quoted in this performance, the great Eraſmus and Dr. Allix, favour that more general expoſition of the Pſalms, in this manner, for which Dr. Horne pleads, and on which his commentary proceeds.

But though it ſhould be allowed that there are hymns in this collection written under the influence of the ſpirit of prophecy, which, enveloped in a kind of allegory, predict goſpel times and events, it is not eaſy to admit that ſuch a ſentiment ſhould be extended in the degree to which it is carried by this Commentator. There are paſſages cited in the New Teſtament which may receive a good ſenſe as illuſtrated, or fulfilled, under the Chriſtian diſpenſation, while they might not

originally point to theſe times; though there are others which ſeem immediately and at firſt to have regarded them. And as to applications of this kind made by the Fathers, the argument from hence loſes much of its weight when it is conſidered that they ſometimes ran into very wild and extravagant conjectures. St. Jerome, it is well known, as our Author properly obſerves, when grown older and wiſer, lamented that in the fervors of a youthful fancy he had ſpiritualized the prophecy of Obadiah before he underſtood it. If it is granted that other Pſalms than thoſe which have a direct prophetical aſpect, or are quoted by the writers of the goſpel relate to the Chriſtian ſcheme and its author, where ſhall we ſtop or confine our ſuppoſitions? And does not this open the way to myſticiſm, conceit, and confuſion? Dr. Allix, indeed, ſeems to furniſh us with a rule, when he ſays that Chriſt and his apoſtles, in their quotations, give a key to their bearers, by which they might apply to the ſame ſubjects the Pſalms of the *ſame* compoſure and expreſſion; but we apprehend that Dr. Horne hath paſſed beyond this line. *He* acknowledges indeed, very freely, that the mode of interpretation which he eſpouſes is liable to abuſe, and hath been abuſed; and we agree with him, entirely, in what he adds from Dr. Hurd,—" men of ſenſe will conſider that a principle is not therefore to be rejected, becauſe it has been abuſed;" but acceding to this, we cannot but doubt, whether, though from pious and good intentions, our Expoſitor, through an attachment to a favourite ſcheme, has not proceeded ſomething farther than he is warranted to do by ſcripture and reaſon. A very devotional and edifying uſe may be made of this part of the ſacred writings, without indulging the imagination that the far greater number of theſe Pſalms are prophetical of the Chriſtian redemption.

We ſhall here inſert ſome quotations from different parts of the work, by which our Readers may form their own judgment of it.

Pſalm I. ver. 1. *Bleſſed is the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful.*

'The Pſalter, like the ſermon on the mount, openeth with a 'Beatitude,' for our comfort and encouragement, directing us immediately to that happineſs, which all mankind in different ways, are ſeeking and enquiring after. All would ſecure themſelves from the incurſions of miſery; but all do not conſider that miſery is the offspring of ſin, from which it is therefore neceſſary to be delivered and preſerved, in order to become happy, or 'bleſſed.' The variety of expreſſions, here uſed by David, intimateth to us, that there is a gradation in wickedneſs; and that he who would not perſiſt in evil courſes, or commence a ſcoffer at the myſtery of godlineſs, muſt have no fellowſhip with bad men; ſince it is impoſſible for any one, who

who forſakes the right path, to ſay, whither he ſhall wander; and few when they begin to walk in the "counſel of the ungodly," propoſe finally to ſit down in the "ſeat of the ſcornful." O thou ſecond Adam, who alone, ſince the tranſgreſſion of the firſt, haſt attained a ſinleſs perfection, make thy ſervants "bleſſed," by making them "righteous," through thy merits and grace.'——

V. ver. 10. *Deſtroy thou them, O God, let them fall by their own counſels: caſt them out in the multitude of their tranſgreſſions, for they have rebelled againſt thee.*

'Concerning paſſages of this imprecatory kind in the book of Pſalms, it is to be obſerved, that they are not ſpoken of private and perſonal enemies, but of the oppoſers of God and his anointed; nor of any among theſe, but the irreclaimable and finally impenitent, and this by way of prediction, rather than imprecation; which would appear, if the original words were tranſlated uniformly in the future tenſe, as they might be, and indeed, to cut off all occaſion from them which deſire it, ſhould be tranſlated. The verſe before us would then run thus—"Thou wilt deſtroy them, O God; they ſhall periſh by their own counſels: thou wilt caſt them out in the multitude of their tranſgreſſions, for they have rebelled againſt thee." The words, when rendered in this form, contain a prophecy of the infatuation, rejection, and deſtruction of ſuch as ſhould obſtinately perſevere in their oppoſition to the counſels of heaven, whether relating to David, to Chriſt, or to the Church. The fate of Ahitophel and Abſalom, of Judas and the Jews, ſhould warn others not to offend after the ſame example.'

VI. ver. 7. *Mine eye is conſumed becauſe of grief; it waxeth old becauſe of all mine enemies.*

'Grief exhauſts the animal ſpirits, dims the eyes, and brings on old age before its time. Thus it is ſaid, concerning the man of ſorrows, that many were aſtoniſhed at him, his viſage was marred more than any man, and his form more than the ſons of men.' Iſa. lii. 14. 'How long, in theſe times, might youth and beauty laſt, were godly ſorrow their only enemy!'

XV. ver. 1. *Lord, who ſhall abide in thy tabernacle! who ſhall dwell in thine holy hill!*

'The prophet alludes to the hill of Sion in the earthly Jeruſalem, to the tabernacle of God which was thereon, and the character of the prieſt, who ſhould officiate in that tabernacle. But all theſe were figures of a celeſtial Jeruſalem, a ſpiritual Sion, a true tabernacle, and an eternal prieſt. To the great originals therefore we muſt transfer our ideas, and conſider the enquiry as made after him who ſhould fix his reſting place on the heavenly mount, and exerciſe his unchangeable prieſthood in the temple not made with hands. And ſince the diſciples, of this new and great high prieſt, become righteous in him, and are by the ſpirit conformed to his image, the character which eſſentially and inherently belongs only to him, will derivatively belong to them alſo, who muſt follow his ſteps below, if they would reign with him above.'

XVI. ver. 2. *O my ſoul, thou haſt ſaid unto the Lord, thou art my Lord; my goodneſs extendeth not to thee;* 3. *But to the ſaints that are in the earth, &c.*

'In the Chaldee and Syriac the latter clauſe of this verſe is rendered —— "My goodneſs is from thee." An ingenious writer thinks the Hebrew will bear this ſenſe, in the elliptical way, thus—— "My goodneſs! ſhall I mention that? by no means; it is all to be aſcribed to thee." The goodneſs of man is all derived from God, and ſhould be extended to his brethren. That of Meſſiah owed it's original to his union with the divinity; and promoted the ſalvation of thoſe to whom it was communicated, that is to ſay, of thoſe who thereby became "the ſaints and excellent ones in the earth." For their ſakes obedience was performed, and propitiation made, by the Son of God, becauſe he loved them with an everlaſting love, and placed "all his delight" in making them happy. "He rejoiced in the habitable parts of the earth, and his delights were with the ſons of men." Prov. viii. 31.'

XIX. ver. 3. There is *no ſpeech nor language* where *their voice is not heard.*

'Our Tranſlators, by the words inſerted in a different character have declared their ſenſe of this paſſage to be that there is no nation or language, whither the inſtruction diffuſed by the heavens doth not reach. But as the ſame thought is ſo fully expreſſed in the next verſe, "Their ſound is gone out," &c. it ſeems moſt adviſeable to adhere to the original which runs literaliy thus, "No ſpeech, no words, their voice is not heard;" that is, although the heavens are thus appointed to teach, yet it is not by articulate ſounds that they do it; they are not endowed, like man, with the faculty of ſpeech; but they addreſs themſelves to the mind of the intelligent beholder in another way, and that, when underſtood, a no leſs forcible way, the way of picture, or repreſentation. So manifold is the wiſdom of God; ſo various are the ways by which he communicates it to men!'

XX. ver. 3. *Remember all thy offerings, and accept thy burnt ſacrifice.*

'As Chriſt, in the days of his fleſh, offered up, not only prayers and tears, but, at length, his own moſt precious body and blood, the church here prays that the great propitiatory ſacrifice may be had in everlaſting remembrance before God, and the merits of it be continually pleaded in arreſt of judgment, and accepted for herſelf and her children.'

XXV. ver. 13. *His ſoul ſhall dwell at eaſe*, Heb. *lodge in goodneſs:*

Ver. 14. *The ſecret*, Heb. *fixed counſel*, or *deſign of the Lord is with them that fear him; and he will ſhew them his covenant*; Heb. *and his covenant to make them know it.*

XXXVII. ver. 25. *I have been young, and now am old, yet have I not ſeen the righteous forſaken, nor his ſeed begging bread.* 26. *He is ever merciful and lendeth: and his ſeed is bleſſed.*

'So far is charity from impoveriſhing, that what is given away, like vapours emitted by the earth, returns in ſhowers of bleſſings, into the boſom of the perſon who gave it, and his offspring is not the worſe, but infinitely the better for it.——The bread that endureth, as well as that which periſheth, is his, and the bleſſings of time are crowned with thoſe of eternity.'

ver. 37. *Mark the perfect* man, *and behold the upright; for the end of* that *man is peace.*

'After

'After taking a view of thoſe ſhort lived honours, which the world ſetteth on the heads of its moſt favoured votaries, let us turn our eyes to "the perfect and upright one," let us behold the permament greatneſs and the unfading glory of the *Tree of Life*, which is in the midſt of the paradiſe of God, whoſe leaves are for the healing of the nations, and whoſe fruit is the fruit of "peace."

LXV. ver. 9. *Thou viſiteſt the earth and watereſt it; thou greatly enricheſt it with the river of God, which is full of water: thou prepareſt them corn, when thou haſt ſo provided for it*; or, *for ſo thou haſt eſtabliſhed*, or, *conſtituted it*.

'Under the beautiful image of a once barren and dry land, rendered fruitful by kindly ſhowers of rain, turning dearth into plenteouſneſs are repreſented here (as in Iſai. xxxv. and numberleſs other places) the gracious "viſitation" of the church by the ſpirit; the "riches" of grace and mercy, poured on the hearts of men, from the exhauſtleſs "river of God;" and the bountiful proviſion made thereby, for the relief of that ſpiritual famine, which had been ſore in all lands. See Iſai. lv. 10. Rev. xxii. 1. Amos viii. 11.

ver. 13. *The paſtures are clothed with flocks: the valleys alſo are covered over with corn; they ſhout for joy, they alſo ſing.*

'The happy effects of God's viſiting the earth with rain, are vallies covered with corn, verdant meads, and thriving flocks. All theſe ideas, in the prophetical ſcriptures, are frequently transferred to the times of refreſhment and conſolation of peace and fruitfulneſs, in the church, which breaks forth into joy, in the one caſe, as the world is always ready to do in the other. Manifold and marvellous, O Lord, are thy works, whether of nature, or of grace; ſurely, in wiſdom and loving kindneſs haſt thou made them all; the earth in every ſenſe is full of thy riches.'

LXVIII. ver. 13. *Though ye have lien among the pots*, yet ſhall ye be as *the wings of a dove covered with ſilver, and her feathers with yellow gold.*

'By "lying among the pots" or in "duſt and aſhes" is evidently denoted a ſtate of affliction and wretchedneſs like that of Iſrael in Egypt; which was exchanged for one of the utmoſt dignity and ſplendor in Canaan; one as different from the former, as a caldron, diſcoloured by ſmoke and ſoot, is from the bright and beautiful plumage of an eaſtern-dove, gliſtering interchangeably, as with ſilver and gold. Thus the church of Chriſt, emerged from a ſtate of perſecution and tribulation, into one of ſplendor and magnificence. And ſuch is the change made in the ſpiritual condition of any man, when he paſſes from the bondage of corruption into the glorious liberty of the ſons of God; he is inveſted with the robe of righteouſneſs, and adorned with the graces of the ſpirit of holineſs.'

In a note on the former part of this verſe "lying among the pots," our Commentator obſerves that his ingenious friend Mr. Parkhurſt, in his Hebrew Lexicon, conſiders the word שפתים as ſignifying Rows of ſtones, on which the caldrons or pots were placed. Lying among theſe, denotes, he remarks, the moſt abject ſlavery; for this was the place of reſt allotted to the vileſt ſlaves. So our Tranſlators are ſaid to render the

word in the margin of Ezek. xl. 43. Dr. Chandler adopts the ſame interpretation. We cannot but take notice here how differently Dr. Durell underſtands the paſſage, who ſuppoſes the word to ſignify "ſheep-folds," and thinks the verſe, together with the next, carries in it a reflexion on ſome of the tribes of Iſrael which did not aſſiſt Deborah in the battle againſt Siſera. When there is a variety of criticiſm on the ſame text, it ſerves chiefly to confound the Reader. However that which Dr. Horne adopts, ſeems probable and ſatisfactory. In the commentary on this Pſalm he acknowledges his obligation to the late Dr. Chandler, 'whoſe admirable expoſition of its literal, or hiſtorical ſenſe, in his Critical Hiſtory of the Life of David, he ſays, he has followed, and alſo his very ingenious diviſion of it into five parts, founded on the ſuppoſition of its being performed at the removal of the ark.'

Ver. 14. *When the Almighty ſcattered kings in it, it was* white *as ſnow in Salmon.*

'The purport of this difficult verſe ſeems to be, that all was white as ſnow, i. e. all was brightneſs, joy, and feſtivity, about mount Salmon, when the Almighty, fighting for his people Iſrael, vanquiſhed their enemies, in or about that part of the country.'

XC. ver. 11. *Who knoweth the power of thine anger? even according to thy fear, ſo is thy wrath.*

'Houbigant renders the verſe thus, "Quis novit vim iræ tuæ; et, prout, terribilis es, furorem tuum?"——"Who knoweth," or conſidereth, "the power of thine anger, and thy wrath in proportion as thou art terrible?" that is, in other words, notwithſtanding all the manifeſtations of God's indignation againſt ſin, which introduced death, and every other calamity among men, who is there that knoweth, who that duly conſidereth and layeth to heart the Almighty power of that indignation; who that is induced, by beholding the mortality of his neighbours, to prepare himſelf for his own departure hence? ſuch holy conſideration is the gift of God, from whom the pſalmiſt, in the next verſe directeth us to requeſt it.

CX. ver. 7. *He ſhall drink of the brook,* or, *torrent, in the way, and therefore ſhall he lift up his head.*

'The means by which Chriſt ſhould obtain his univerſal kingdom, and everlaſting prieſthood, ſeem here to be aſſigned. "In his way" to glory, he was to drink deep of the waters of affliction; the ſwollen "torrent" occurred in the way and preſented itſelf between him and the throne of God. To this "torrent in the way" the Saviour deſcended, bowed himſelf down, and "drank" of it for us all, "and THEREFORE, did he lift up his head," that is, he aroſe victorious, and from the valley in which the torrent ran, aſcended to the ſummit of that holy and heavenly mount, where he reigneth, 'till "his enemies be made his footſtool." St. Paul hath expreſſed the ſame ſentiment in literal terms; "He humbled himſelf, and became obedient unto death, even the death of the croſs: WHEREFORE, God alſo hath highly exalted him." Phil. ii, 8.'

Dr.

Dr. Horne obſerves on the above verſe that the Hebrew word ſignifies, in general, "a current of water," which may be either turbid or overwhelming, or a clear and gentle ſtream. 'Hence, ſays he, ariſes an ambiguity in the interpretation of the words, which may be expounded either of the ſufferings Chriſt taſted; or of the refreſhments he experienced; either way the ſenſe is good, and true, as it relates to Meſſiah. The idea of a "brook in the *way*, or the *road*," ſeems to favour the expoſition of afflictions and ſufferings. But, it is added, I advance it, as becomes me to do, with great deference and ſubmiſſion, ſince Biſhop Lowth and Mr. Merrick are of a different opinion. Dr. Durell, we obſerve, is of the ſame opinion with this Author.

CXIX. ver. 118. *Thou haſt trodden down all them that err from thy ſtatutes, for their deceit is falſhood.*

'The dreadful judgments which God, from time to time, in all ages of the world, hath executed, and which he ſtill can and will execute on impenitent ſinners, afford a kind admonition and a powerful motive to obedience. As no force can counteract the power of God, ſo no "cunning" can deceive his wiſdom, but will always, in the end, miſerably "deceive" thoſe who truſt in it, and employ it againſt the counſels of heaven, "their deceit, or ſubtilty, is falſhood" it will fail and ruin it's owners. Of this, hiſtory furniſhes inſtances in abundance. And it will be evident to all the world, when ſimplicity and innocence ſhall reign triumphant, with the Lamb, on mount Sion; and deceit and guile ſhall have their portion with the ſerpent, in the lake of fire.'

CXX. ver. 3. *What ſhall be given unto thee, or what ſhall be done unto thee, thou falſe tongue?* 4. *Sharp arrows of the mighty, with coals of juniper.*

'Some render the firſt of theſe two verſes a little differently; "What ſhall a falſe tongue give thee, or what ſhall it add to thee?" the ſenſe will be much the ſame, whether the pſalmiſt be ſuppoſed to addreſs his queſtion to the falſe tongue, or to him who is the owner of it. The purport of the queſtion plainly is this; what profit or advantage, do you expect to reap from this practice of lying and ſlandering; what will at laſt be it's end, and its reward? Then followeth the anſwer, "Sharp arrows of the mighty One," who is the avenger of truth and innocence; with a fire that burns fiercely, and burns long, like that which was made of "juniper," or ſome wood uſed in thoſe days, remarkable for increaſing and retaining heat. Puniſhments juſtly inflicted on a tongue, the words of which have been keen and killing as arrows, and, which, by it's lies and calumnies, hath contributed to ſet the world on fire. We read in the goſpel of one, who exclaimed, "Send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

The above is a good explication of the verſes, but may it not be queſtionable whether the words, "Sharp arrows," &c.

are not a continuation of the queſtion in the former verſe, and a lively repreſentation of the nature of malice, ſlander, &c. and the injuries received from them?

At the concluſion of the commentary on the hundred and twenty-ſecond Pſalm, we have this obſervation:

'Theodore Zuinger, of whom ſome account may be found in Thuanus, when he lay on his death-bed, took his leave of the world, in a paraphraſe on the foregoing Pſalm, giving it the ſame turn, with that given to it above, viz. as the Chriſtian's aſpiration after the heavenly city, and his wiſhes of celeſtial peace to the Church on earth. I have never been able to get a ſight of the original; but one may venture, I believe, to ſay, that it has loſt nothing in a tranſlation of it by the late learned and pious Mr. Merrick; which is ſo excellent, that I muſt beg leave to preſent it to the Reader.' Some of the lines are retained in his more literal poetical verſion, publiſhed in 1755. It may ſerve as a finiſhed ſpecimen of the noble and exalted uſe which a Chriſtian may and ought to make of the Pſalms of David. This pleaſing copy of verſes accordingly follows, but it is of too great length for us to inſert in our work.

CXXVII. ver. 2. *It is vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows: for ſo he giveth his beloved ſleep.*

'The pſalmiſt doth not, certainly, intend to ſay, that labour and diligence are vain, but that they are ſo, except the Lord be with the labourer: the buſineſs is not to be done by all the induſtry and pains, all the carking and caring in the world, without him; whereas, if his aid be called in, if part of our time be ſpent in prayer, not the whole of it in prayerleſs *toiling and moiling*, our work will become eaſier, and go on better, a ſolicitude and anxiety for it's ſucceſs and completion, will no longer prey on our minds by day, and break our reſt at night; we ſhall chearfully fulfil our daily taſks, and then, with confidence and reſignation, lay our heads on our pillows, and God will "give to his beloved" a ſweet and undiſturbed "ſleep," which ſhall fit them to return, every morning, with renewed vigour and alacrity, to their ſtated employments. This ſeemeth to be the import of the verſe. An obſcurity has been occaſioned in the tranſlations, by rendering the adverb,—*ſo*; "*ſo* he giveth his beloved ſleep," in which form this laſt part of the verſe will not connect with what goes before. But if the adverb be tranſlated (like it's kindred Hebrew particle) "*ſurely* he giveth his beloved ſleep;" or, as Dr. Hammond renders it "*ſince* he giveth his beloved ſleep;" the difficulty will vaniſh, and the ſenſe appear to be as above. Nor can we eaſily find a more profitable piece of inſtruction, with regard to the management of all our concerns, temporal and ſpiritual.

From the above ſpecimens the Reader will perceive that this is a very pious performance. The Author appears to poſſeſs that unaffected goodneſs of heart which is of ſterling worth. His ſtrain of theology indeed will not perfectly ſuit every taſte; eſpecially as the ſhort prayers, which are occaſionally introduced, are generally, if not entirely addreſſed to Chriſt (often

under the appellation, *Jeſu*) which, to ſome perſons, will not ſeem quite ſcriptural and juſtifiable. Yet, on the whole, his publication has great merit; it recommends to our attentive regard, an important part of the ſacred writings; it illuſtrates them; and it preſents to our view a great number of pleaſing, ſolid, and edifying reflections. The Pſalms appointed for the public ſervice of our Church, on particular days, are here in that view explained, which is one uſeful part of theſe volumes; for it muſt often have been painful to many to hear them repeated by numbers on thoſe occaſions, who cannot be ſuppoſed, in ſome inſtances, to have proper, if any, ideas to the words they utter, or to ſee any propriety in their being appointed for thoſe times.

Dr. Horne expreſſes himſelf with great candour and modeſty concerning the reception of his work, and the different explication which many eſpouſe. As to himſelf, he ſays, 'From the moſt ſober, deliberate, and attentive ſurvey of the ſentiments, which prevailed on this point, in the firſt ages of the Church, when the apoſtolical method of citing and expounding the Pſalms was freſh on the minds of their followers, the Author cannot but be confident, that his Commentary, if it had then made its appearance, would have been univerſally received and approved, as to the general deſign of it, by the Chriſtian world.——He has written, it is added, to gratify no ſect or party, but for the common ſervice of all who call on the name of Jeſus, whereſoever diſperſed, and howſoever diſtreſſed on the earth.—Enough has been given to the arts of controverſy. Let ſomething be given to the ſtudies of piety and a holy life. If we can once unite in theſe, our tempers may be better diſpoſed to unite in doctrine.——Many may be of a different opinion from the Author, who conſcientiouſly believe the doctrines and practice the duties of the goſpel, whether they ſee them ſhadowed out in the Pſalms or not.——Many learned and good men, whom he does not therefore value and reſpect the leſs, have conceived ſtrong prejudices againſt the ſcheme of interpretation here purſued.——Such will enjoy their own liberty, and permit their brethren to do the ſame.——From the Public the Author is now to expect the determination of his fate. Should its ſentence be in his diſfavour, nothing farther remains to be ſaid, than that he has honeſtly and faithfully endeavoured to ſerve it, to the utmoſt of his power, in the way in which he thought himſelf beſt able, and to give the world ſome account of that time, and thoſe opportunities, which, by the Providence of a gracious God, and the munificence of a pious Founder, he has long enjoyed, in the happy retirement of a college.'

Here we conclude the Article; having given the Reader, we hope, a juſt and fair view of this publication.

H.

ART.

ART. II. *Metallurgic Chymiſtry*, being a Syſtem of Mineralogy in general, and of all the Arts ariſing from this Science. To the great Improvement of Manufactures, and the moſt capital Branches of Trade and Commerce. Theoretical and Practical. In Two Parts. Tranſlated from the original German of C. E. Gellert, by J. S. with Plates. 8vo. 6 s. Boards. Becket. 1776.

THE work of this eminent Chemiſt, now preſented to the Engliſh reader, appears juſtly entitled to the character given it by the tranſlator, of "The moſt conciſe Aſſemblage of uſeful Chemical Knowledge which has hitherto been publiſhed." By the term *Metallurgic* the Author does not mean what relates ſolely to *Metallic* bodies, ſtrictly ſo called, but to all foſſil ſubſtances. The ſcope he takes is therefore ſufficiently comprehenſive, and indeed includes the greateſt portion of what is chiefly valuable in chemiſtry.

The theoretical part of the work conſiſts of three diviſions, under which, the nature and properties of mineral bodies; the chemical agents, or inſtruments; and the operations of chemiſtry, are ſeverally explained and deſcribed. The firſt of theſe heads is rendered ſomewhat confuſed by intermixing a chemical with a foſſilogical claſſification. Thus *earths* and *ſtones*, which are abſolutely the ſame in chemiſtry, are diſtributed into different claſſes; and in like manner *metals* are ſeparated from their *ores*, though chemiſtry conſiders them only as different forms of the ſame bodies. On the other hand the claſs of *ſalts*, being made to comprehend all the acids, alkalies, and neutrals, many of which are artificial ſubſtances, and many others, ſubjects of the vegetable and animal kingdoms, is not a mineralogical but a chemical diviſion. The ſame may be ſaid of *ſulphur*, conſidered as the inflammable principle, exiſting in the ſeveral forms of bitumen, brimſtone, reſins, oils, and balſams. Theſe objections to the *method*, however, do not affect the *matter* of this part of the work; which, as well as the two other general heads, is either extracted from the moſt approved Authors, or added from the writer's own obſervations and reflections. We ſhall juſt remark with regard to an extenſive *table of ſolutions* annexed, that there may be danger of its miſleading the leſs attentive reader, from the manner of placing the articles in each column, which is juſt the reverſe of that uſed in the common *tables of affinities*. In this, the ſubſtances which have the greateſt affinity with that at the head of the column are, leſs naturally, placed the moſt diſtant from it.

The proceſſes of which the practical part of this volume conſiſts, appear, as far as may be judged without actually trying them, to be judiciouſly contrived and accurately directed. They are in general ſuch as are the foundation of the principal arts and manufactures of which mineral ſubſtances are the objects,

jects, and will, doubtleſs, be uſeful and acceptable as well to the philoſopher as the artiſt.

We cannot help expreſſing our regret that the foreigner who has tranſlated this valuable work, Mr. John Seiferth, has not been ſenſible enough of his deficiencies in writing the Engliſh language; for if he had, we cannot doubt that he would have conſidered the reviſion of his performance by ſome Engliſh friend as a matter of eſſential importance. That *elegance* of ſtyle is immaterial in a work of this nature, we are willing to admit; but ſurely a ſcientific ſubject requires, at leaſt as much as any other, that correct uſe of words, and proper diſtribution of the parts of a ſentence, without which a writer's meaning cannot be conveyed with accuracy and perſpicuity. It would be an endleſs taſk to point out all the inſtances in which the true ſenſe of a paſſage is either obſcured or perverted by this tranſlator's ignorance of our language. Moſt of theſe, it is true, may eaſily be rectified by a perſon acquainted with chemiſtry; but their effect is extremely diſagreeable to the reader. We may add to this, that the frequent deviation from the received manner of angliciſing chemical terms, is not only perplexing, but hath a tendency to unſettle a part of our language which as yet has ſcarcely acquired ſtability and conſiſtency. A. X

One ſingular mode of ſpeech which repeatedly occurs in this work, is not only contrary to the genius of the Engliſh tongue, but to that of every other language that we are acquainted with, as well as to common ſenſe. Inſtead of proceſſes to diſſolve the fixed or volatile alcalis in ſpirit of nitre, for inſtance; we here meet with proceſſes 'to diſſolve the ſpirit of nitre with a fixed or volatile alcaline ſalt;' and other proceſſes 'to diſſolve the acid of vitriol, that of ſea-ſalt, and vinegar, with alcaline ſalts.' Our Tranſlator further affirms that 'fixed alcaline ſalt diſſolves water;' meaning hereby, no doubt, to inſinuate that water diſſolves fixed alcaline ſalt.

Inſtances of vicious, and frequently unintelligible, phraſeology are to be met with in almoſt every paragraph: but even, on a curſory peruſal only of this tranſlation, we have obſerved errors of a more material kind, and which reſpect the ſcience itſelf.—Thus at page 22, we read that 'the *foſſil Alcali*, combined with the *Vitriolic acid*, produces a medicinal ſpring water ſalt, ſuch as that of *Epſom* in England, &c.—This is called the bitter purging ſalt.'—The meereſt *Tyro* in chemiſtry now knows that the combination abovementioned conſtitutes *Glauber's ſalt*; and that the *Epſom*, or *bitter purging ſalt* is a combination of the vitriolic acid with the earth of *Magneſia*.—We know not when the original of this work was firſt publiſhed; but ſuppoſing it to have been written before the true nature of theſe ſalts was known, it was certainly the duty of a tranſlator to correct ſo flagrant a miſtake.—A ſtill more ſhameful error occurs in proceſs 3, where directions

directions are given 'to procure a fixed alcaline ſalt from ſalt-petre by deflagration with charcoal.' After the deſcription of the proceſs, we are preſented with the following

OBSERVATION.

'Though it is true that this fixed alcaline ſalt ariſes partly from the coals burnt off with it; yet *when* [it is] *conſidered* what a ſmall part of aſhes can *but* ariſe from theſe few coals, and how little fixed ſalt theſe few aſhes could produce; it is not very plain from whence ſo great a quantity of fixed ſalt can ariſe as is obtained by this operation.'

From this *obſervation*, it ſhould ſeem, that either the Author, or his Tranſlator, or both, were ignorant of what has been perfectly well known for at leaſt half a century paſt; that a fixed alcaline ſalt is one of the two neceſſarily conſtituent principles of ſaltpetre, or nitre.—And yet, on turning over a few pages, we find (proceſs 7) in the directions given to obtain nitre, that, in order to procure this ſubſtance 'a fixed alcaline ſalt muſt be added to the nitrous earth, if it is not contained already therein.'—Here the wonder, excited in the preceding obſervation, ceaſes at once; and we now find that the fixed alcali, which appears *after* this operation, actually exiſted in the ſaltpetre, and was probably added to it, *before* the proceſs commenced.—We could produce other inſtances; but theſe, we think, are ſufficient.

B. y.

ART. III. *Mr.* Lindſey's *Sequel to his Apology concluded.* See Review for October, p. 269.

IN the ſixth chapter of the ſequel, Mr. Lindſey enters into a free diſcuſſion of the opinion of thoſe Chriſtians, who maintain, that Jeſus was the miniſtring angel, or agent of the Almighty, from the beginning of things; and, conſequently conducted the Jewiſh œconomy, as well as the goſpel diſpenſation. This opinion has lately been well ſupported by the very ingenious and learned Benjamin Ben Mordecai *. Our Author, whoſe primary deſign is (if we miſtake not) to maintain that Jeſus was, with regard to his nature, in all reſpects like unto his brethren, and conſequently had no exiſtence before the time of his conception, controverts with decent and manly freedom, mixed with the utmoſt reſpect and good-will to the perſon of his opponent, the various arguments of this celebrated writer. He exhibits a remarkable example of Chriſtian charity as well as an illuſtrious proof, that the liberty claimed by the true Proteſtant, of abiding by his own ſenſe of ſcripture, may be exerciſed in its fulleſt latitude, without in the leaſt endangering

* Of his work, ſee our accounts in the Review, vols. xlvii. l. and li. The laſt part was lately publiſhed, and will ſoon be farther noticed in our Journal.

Chriſtian

Chriſtian peace. When learned men engage in the purſuit of ſcripture knowledge, with a determined purpoſe that neither the emoluments annexed by the eſtabliſhment to a particular profeſſion of faith, nor the penalties incurred by a defection from it, ſhall influence their conduct, it is next to impoſſible that their controverſies can be hurtful; the love of truth alone directs their pens,—the ſame love of truth will calm and correct every unworthy paſſion of their hearts; while the ſerene and peaceful temper of the writer will inſenſibly inſinuate itſelf into the breaſts of his readers. On this account we review with pleaſure the productions of a Ben Mordecai and a Lindſey; not only on account of the ſatisfaction we receive from the peruſal of their learned works, but alſo becauſe the charitable ſpirit with which they expreſs themſelves with reſpect to the perſons whoſe opinions they controvert, tends to confirm us in our favourite principle, that religious liberty, enjoyed in its fulleſt extent, is the true and proper parent of religious peace—and, that the impoſition of articles and ſubſcriptions—the appendage of emoluments to a favourite ſyſtem—the denial of a toleration—and the infliction of pains and penalties on account of religious opinions, are neceſſarily productive of mutual jealouſies,—furious controverſies, and commotions, which not only diſturb and diſgrace the religion of the peaceful Jeſus, but have been alſo known to threaten diſorder and confuſion to the ſtate.

To which of the preſent diſputants the ſuperiority of argument is to be allowed, our Readers muſt determine for themſelves. We ſhall only introduce one quotation from this chapter, wherein our author aſſigns his reaſons for controverting the opinion of a perſon, with whom, in many important points, he profeſſes to agree.

'I confeſs, from the firſt, I was concerned to differ from a writer ſo truly learned, able, and worthy; and I heſitated a long time, whether I ſhould not paſs by his work entirely. For it is compoſed with ſo much accuracy and judgment, and ſo vaſt a compaſs of learning introduced upon the ſubject, that although I thought I ſaw his error through the whole, I might be doubtful of being able to develop it in ſuch a manner as that others might ſee it. How far this has been done, my readers will judge. But aſſuredly I ſhould have been far from engaging in an oppoſition to one who is ſo noble an advocate for the ſtrict unity of God in his firſt letter; and in his laſt letter gives ſuch a juſt and rational view of ſome of the principal doctrines of Chriſtianity, if I had not believed, that the ſentiment concerning Chriſt, which he defends, would, if it ſhould prevail, retard the progreſs of the goſpel, which I ſaw him to have equally at heart with myſelf. For I am perſuaded, that his arguments, however plauſible, will never bring the Jews to approve a ſyſtem, which condemns all their anceſtors as guilty, during the Moſaic diſpenſation, of directing their worſhip to an object contrary to the very deſign of their law, and to the primary article of their faith; viz. That Jehovah, the

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one ſupreme God, was to be worſhipped, and no other. And a new object of worſhip, and ſubſtitute of deity, found out by Chriſtians for the Jews, which their fathers of the circumciſion never owned, and their ſons now univerſally deny, will not be likely to remove the prejudices of unbelievers againſt the bible.

'It muſt alſo appear very extraordinary and unaccountable, that this great ſuper-angelic ſpirit, by whom all things are ſuppoſed to have been made, ſhould have been honoured and worſhipped as God during the times of the law, and yet after his condeſcenſion and ſufferings for the benefit of mankind, this divine honour which had been paid him ſhould be in a good meaſure withdrawn: for our Author, in letter the third, page 105, with his uſual candour, owns, "That it is certain, that Chriſt is no where directly commanded to be prayed to, through the whole New Teſtament; and that many of thoſe who allow it to be defenſible, do not conſider it as a duty; and very ſeldom if ever practiſe it.'

The aim of the ſeventh chapter is to favour the humanity of Jeſus in the moſt obvious meaning of the term; and our Author introduces a great variety of arguments and teſtimonies to ſhew "That Chriſt was not the ſupreme God, nor a great angel or ſpiritual being animating a human body; but a man like ourſelves, ſaving thoſe extraordinary gifts of a divine wiſdom and power, by which he was diſtinguiſhed from the reſt of mankind."

For theſe arguments and teſtimonies, the former of which are urged with great acuteneſs, and the concluſions drawn from the latter maintained with an equal degree of learning, we muſt of neceſſity refer our Readers to the SEQUEL itſelf. We cannot, however, diſmiſs this intereſting chapter without ſubjoining ſome of our Author's remarks, and his general concluſion from the portions of ſcripture appealed to in ſupport of his plea.

'The four Evangeliſts, who have recorded the foregoing particulars of Chriſt's birth, childhood, his gradual improvements in mind and body, and all the other marks of his being truly a man as themſelves, thereby ſufficiently diſcover their own ſentiments concerning him. And the accounts which they have preſerved in their hiſtories, of the converſation and intercourſe that they and his Apoſtles had with him, plainly indicates, that they all along took him to be a man, their countryman, a ſuperior prophet of God, and not God, or a great angel in an human form. To tranſcribe from them all that relates to this point is unneceſſary. In the other books of the New Teſtament we have the following teſtimonies concerning him.'

After reciting theſe teſtimonies, Mr. Lindſey proceeds as follows:

'Such is the doctrine of the ſcriptures throughout, concerning the nature and perſon of Chriſt; which when generally received and acknowledged, and the day ſeems now approaching, will remove the *great offence* which turns many from the goſpel, and conciliate Jews, Mahometans, and unbelievers to it.

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'The permiſſion and long continuance of an error ſo very conſiderable as this, is very humbling: but it ſhould not ſtartle or diſturb us. We ſhould not view it as a matter peculiar to Chriſtianity, or as affecting the evidence which we have for it. We ſee that the divine government over mankind, admits of great and laſting moral darkneſs and depravity. In what a proſtrate ſtate of ignorance of the Being that made them, are by far the largeſt part of the human race now, and have been for ages; and yet they are alſo the children of God, his rational offspring. Among Chriſtians, the idolatrous worſhip of ſaints and images has laſted near fourteen hundred years, and the adoration of a *God of paſte*, Dei panarii, not much ſhort of a thouſand; and both are ſtill maintained with great pomp, and ſupported by the ſupreme authority throughout France, Italy, Spain, Germany, &c. And yet theſe corruptions of the truth are not by Proteſtants ſuppoſed to argue any defect in the goſpel, as if it were not ſufficiently plain on thoſe points, and expreſs againſt them.

'Thoſe who have objected to the ſentiment here maintained, that it is contrary to and inconſiſtent with other declarations of the New Teſtament concerning Chriſt, will do well to conſider the ſolution above given of thoſe ſuppoſed contrary declarations. But ſtill more ſhould they attend to the inſuperable difficulties in which their own ſchemes are involved: namely, *How the ſupreme God, or the firſt created Spirit could become an infant, and from a ſtate of childiſh ignorance and imbecillity, by ſlow degrees, acquire powers and knowledge: How the temptations of worldly things could be any allurement, any trial of virtue to God, or to the firſt created Spirit.* Aſſuredly theſe ſtriking *human* appearances, theſe facts joined to the prophetic predictions concerning Chriſt, to his own, to his Apoſtles declarations, *that he was a man*; ſeem utterly inexplicable on any other ſuppoſition but that of his being *really* ſuch.'

After a gentle reprehenſion of a groundleſs charge brought by the dean of Glouceſter againſt the maintainers of the Socinian ſyſtem, Mr. Lindſey proceeds:

'Is not the example of *Jeſus*, the ſon of *Mary*, a man like ourſelves in all things, but of unſpotted purity, benevolence the moſt active and diſintereſted, an integrity and fortitude ſuperior to every trial and temptation, with the moſt profound humility and piety towards God; is not this more level and ſuited to mortals, more uſeful and encouraging than the example of the incomprehenſible God, or of the firſt of beings created by him, and creator of all things under him, transformed into a human creature, if ſo aſtoniſhing a transformation was in either caſe poſſible? And is it not a more juſt and worthy idea of the parent of the univerſe, that out of his love to his frail degenerate offspring, he ſhould by an expreſs meſſenger invite them to return to their duty and true happineſs, with an aſſurance of pardon and his favour, rather than to paint him inexorable, unforgiving, determined to puniſh to the uttermoſt, had not another Being, more merciful than himſelf, interpoſed, and appeaſed, and ſatisfied him by ſubmitting to bear the whole load of his wrath and diſpleaſure due to wretched men, the intended victims of it? Such miſrepreſentation of the doctrine of revelation brings undeſerved reproach upon it. One is ſorry to read the following account in an

able modern writer, who ſpeaking of man's "repentance, ſorrow, humiliation, contrition at the thought of his bad conduct;" goes on to ſay, "He even diſtruſts the efficacy of *all theſe*, and naturally fears, leſt the *wiſdom of God*, ſhould not, like the *weakneſs of man*, be prevailed upon to ſpare the crime, by the moſt importunate lamentations of the criminal. Some *other interceſſion, ſome other ſacrifice, ſome other atonement*, he imagines muſt be made for him, beyond what himſelf is capable of making, before the purity of the divine juſtice can be reconciled to his manifold offences. The doctrines of revelation coincide in every reſpect, with thoſe original anticipations of nature; and, as they teach us, how little we can depend upon the imperfection of our own virtue, ſo they ſhew us, at the ſame time, that the *moſt powerful* interceſſion has been made, and that the moſt dreadful atonement has been paid for our manifold tranſgreſſions and iniquities *." Had this Author conſulted the Bible itſelf, he would have found it to ſpeak a very different language. For Almighty God there declares, that he wants no foreign interceſſion, no ſatisfaction, no dreadful atonement to be paid, but is entirely ſatisfied with the ſincere repentance of the ſinner himſelf, and requires no more to reſtore him to his favour. *When the wicked man turneth away from his wickedneſs that he hath committed, and doeth that which is lawful and right, he ſhall ſave his ſoul alive*, Ezek. xviii. 27. And Chriſt himſelf informs us, that it was purely out of his benignity to the human race, that God appointed him to be the inſtrument of his mercy to them. John iii. 16. *God ſo loved the world, that he gave his beloved Son, to the end that every one that believeth in him, ſhould not periſh, but have everlaſting life.*'

Chapter VIII. of the Sequel contains the teſtimony of the apoſtolical fathers concerning the nature and perſon of Chriſt.

In the IX. Mr. Lindſey, after ſhewing that creation is the proper work of God himſelf—and that this is the uniform doctrine of ſcripture, proceeds to examine thoſe paſſages in St. Paul's epiſtles, in which creation has been ſuppoſed to be aſcribed to Chriſt. Upon this ſubject he obſerves,

'That if there be any one doctrine clearly laid down in the ſacred writings, it is this, that God made the world, by himſelf, without any aſſiſtant or underworker; that there are not more creators than one.

'Moſes, who treats of the firſt origin of all things, delivers the doctrine with great ſolemnity, and grounds an important religious ordinance upon it: *In the beginning God created the heavin and the earth*, Gen. i. 1. See ii. 3. vi. 6, 7. *In ſix days the Lord made heaven and earth, the ſea and all that in them is, and reſted the ſeventh day, wherefore the* LORD *bleſſed the ſeventh day and hallowed it.* Exod. xx. 11. See xxxi. 17.

'The ſubſequent prophets repeat and inculcate the ſame great truth, but incidentally only, without ſuſpecting that any Iſraelite could ever imagine that there were more creators than one: *O Lord God of hoſts, God of Iſrael, that dwelleſt between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou haſt made*

* *Theory of Moral Sentiments*, by Dr. Adam Smith, p. 160.

heaven

heaven and earth, Iſa. xxxvii. 16. *Thus ſaith the* LORD, *thy Redeemer, and he that formed thee from the womb; I am the Lord that maketh all things; that ſtretcheth forth the heavens alone; that ſpreadeth the earth abroad by myſelf*, xliv. 24. *Thus ſaith the* LORD, *the holy one of Iſrael, and his maker, I have made the earth, and created man upon it: I, even my hands have ſtretched out the heavens*, xlv. 11, 12. See alſo Jer. x. 12. xxvii. 5. Neh. ix. 6.

'Something ſurely would have dropt from the holy Jeſus, concerning ſo remarkable a circumſtance in hiſtory, *if the world had been made by him.* On the contrary, he continually ſpeaks of himſelf as a prophet or meſſenger of God, *ſent* by him, which the apoſtle John records of him no leſs than thirty times; and he calls God his Father, the common father of himſelf (John xx. 17.) and of the reſt of mankind; from whom he received life itſelf, and all its powers (John vi. 57. v. 19, 30. viii. 28). And great as his endowments and divine powers were as the Meſſiah, the Son of God, his conſtant phraſe by which he denoted himſelf was, *the ſon of man.*

'The evangeliſts and apoſtles, in this reſpect, ſpeak in exact conformity with the language of their ancient prophets, and of Jeſus their maſter; that the living and true God, the Father of all, was *ſole* creator of all things. John i. 3. *All things were made by it*, (viz. the *Logos*, wiſdom of God) *and without it was not any thing made that was made.* Acts iv. 24, 30. *Lord, thou art God, which haſt made heaven and earth, and the ſea, and all that in them is!—grant that ſigns and wonders may be done by the name of thy holy ſervant* (not child) *Jeſus.* See Iſa. xlii. 1. Acts iv. 25. In this prayer, the Apoſtles ſtyle Jeſus, after his reſurrection, *the ſervant of God who made heaven and earth.* See alſo Rev. iv. 10, 11. xiv. 7.

'There are nevertheleſs four paſſages in St. Paul's epiſtles, which have been commonly underſtood to ſpeak of Chriſt as creator of the world, viz, Eph. iii. 9. Coloſſ. i. 16. Heb. i. 2. and Heb. i. 10—12.

After ſome preliminary obſervations, reſpecting the real nature of Chriſt's kingdom, Mr. Lindſey proceeds to the examination of theſe texts; in the diſcuſſion of which, he diſcovers great critical ſkill and ſtrength of judgment.

We cloſe our Review of this excellent publication, with Mr. Lindſey's concluſion to his work.

'I have now finiſhed what I had to offer upon the exiſtence, the true nature and dignity of our Lord Jeſus Chriſt, and have born my teſtimony to what I believe to be the truth. It is from the ſacred writings only that we receive our information concerning him; and thence we are to determine, amidſt the various concluſions that have been drawn from them;

1. Whether Chriſt be the ſupreme God, equal to the Father?

2. Or generated before all time by the power and will of the Father?

3. Or, he then firſt began to exiſt, when born of the Virgin Mary?

This laſt opinion has appeared to me to have the ſuffrages of the holy ſcriptures, of Chriſt himſelf, and his apoſtles; and on this ground I have pleaded for it. If the arguments alledged are weak and inſufficient, the doctrine they ſupport will fall of itſelf; but otherwiſe,

it will in time make its way by its own light and evidence, and prevail. We are wont, through various prejudices, to form wrong judgments of things, and to hold nothing excellent in characters, but what hath the ſtamp of years and antiquity upon it; and hence ſome may perhaps at firſt feel ſome reluctance, and be diſturbed at ſo late a date being aſſigned to our Lord's exiſtence. And yet every thing is of yeſterday, except the GREAT ETERNAL himſelf. Go back millions of millions of ages, as far as thought or numbers can carry, and when you are arrived at what you call the antienteſt of created beings; yet eternal ages muſt have paſſed before that creature came into being, and eternal ages have always been paſt and always are to come.

Adorable, ineffable, majeſty ſupreme! Jehovah, that inhabiteſt eternity, whom no creature hath ſeen, nor can ſee or comprehend! Shall we not bow down before thy footſtool, and acknowledge thy peerleſs, unfathomable glory and perfections? How ſhall we give thee an equal amidſt thy works?

——————Ye in heav'n,
On earth, join all ye creatures, to extol
HIM FIRST, HIM LAST, HIM MIDST,
HIM WITHOUT END *.

FOR OF HIM, AND THROUGH HIM, AND TO HIM ARE ALL THINGS. TO HIM THEREFORE BE GLORY FOR EVER. AMEN †.'

* Milton's Paradiſe Loſt, Book v.
† Romans xi. 36.

Dr. John Jebb.

ART. IV. *Sermons preached at Lincoln's Inn, between the Years* 1765 and 1776: with a large Diſcourſe on Chriſt's *driving the Merchants out of the Temple*; in which the Nature and End of that famous Tranſaction is explained. By Richard Hurd, D. D. Lord Biſhop of Litchfield and Coventry; and late Preacher of Lincoln's-Inn. 8vo. 5s. Boards. Cadell.

THOUGH ſcarcely any thing new can be expected upon moral and religious ſubjects, yet every thoughtful and ſerious reader muſt be pleaſed to ſee important truths placed in a clear and ſtriking point of view, by a writer ſo honourably diſtinguiſhed in the republic of letters, as the preſent Biſhop of Litchfield and Coventry. The ſermons now before us are not of the popular kind; they are more addreſſed to the underſtanding than to the heart and the affections. Thoſe who expect to have their taſte for novelty gratified, or to ſee points of curious ſpeculation diſcuſſed with critical accuracy and preciſion, will be diſappointed in the peruſal of them: for the preacher has too juſt an idea of the *end* of his office, and the *decorum* of his profeſſional character, to make, from the pulpit, an oſtentatious diſplay of critical acuteneſs, eloquence, or erudition. But thoſe who are deſirous of having their underſtandings enlightened, and who, conſidering religion as a *reaſonable* ſervice, as their brighteſt ornament in proſperity, and their firmeſt ſupport in adverſity, wiſh to be confirmed and eſtabliſhed in

their belief of the great principles of it, will be pleaſed with the many judicious and pertinent obſervations which his Lordſhip has made, upon ſubjects that relate to their higheſt intereſts.

The firſt is a plain, uſeful diſcourſe, from Matth. xiii. 51, 52. *Therefore every ſcribe which is inſtructed unto the kingdom of heaven, is like unto a man that is an houſholder*, &c. Both thoſe who are inſtructed to diſpenſe the word of God, and thoſe who hear it, may be greatly benefited by an attentive peruſal of this ſermon; the former may learn the duty of *a Chriſtian ſcribe*, and the latter may learn not to take offence at the miniſtry without cauſe, and ſo deprive themſelves of the fruit which they might otherwiſe reap from it.

The ſecond, though a ſhort, is indeed an excellent ſermon. The advocates for religion may learn from it the proper method of defending Chriſtianity, and thoſe who ſit in judgment upon them may, as they ought, learn to be more modeſt and leſs preſumptuous. From 1 Cor. x. 15. *I ſpeak as to wiſe men: judge ye what I ſay*—his Lordſhip obſerves that the Chriſtian religion, divine as it is in its origin, ſublime in its precepts, and profound in its myſteries, yet condeſcends to apply itſelf to the rational faculties of mankind; and, ſecure in its own native truth and evidence, challenges the wiſe and learned to *judge* of its pretenſions. The declaration of the text therefore, he tells us, may be conſidered as a ſtanding precept to the miniſters of the word, *to ſpeak as to wiſe men*; and to the hearers of it, to uſe their beſt faculties, *in judging of what they ſay*.

After obſerving that the religion of Jeſus was deſigned for the inſtruction of all ſorts and degrees of men, he tells us, there ought to be a difference in the *mode* of teaching its ſaving truths, according to the capacities of thoſe to whom they are addreſſed.

'To PLAIN AND ILLITERATE MEN, who have no prejudices to counteract the virtue of God's word, and no pride of reaſon or ſcience to queſtion its authority, the true and proper way is, no doubt, to repreſent the great truths of the goſpel, ſimply and clearly, accompanied with its more general and obvious proofs, and enforced upon them with all the earneſtneſs of exhortation. Theſe *proofs*, and this *exhortation*, carry ſuch light and force in them, as may be reaſonably expected to have an effect upon all men: yet to the WISE, who are prompted by their curioſity, or habits of enquiry, to *aſk a reaſon of the hope that is in us**, and who are qualified by their parts and ſtudies to *judge* of ſuch reaſon, we are inſtructed to addreſs a more elaborate *anſwer*, or apology.

'The queſtion then will be, ON WHAT PRINCIPLES SUCH APOLOGY MUST BE FORMED? A queſtion the more important, becauſe the apologies of all times have been too generally conſtructed on

* 1 Pet. iii. 3.

falſe and pernicious principles; on *ſuch* as cannot ſupport, but rather tend to weaken and diſgrace, the very cauſe they would defend.

'Such were the apologies, many times, of the *antient Chriſtians*, who would incorporate with the divine religion of Jeſus the vain doctrines of the gentile philoſophy: and ſuch have been too often the more *modern apologies*, which debaſe the word of God, and corrupt it with the dreams of our preſumptuous metaphyſics.

'Our religion has ſuffered much in both theſe ways: not, that reaſon or philoſophy of any kind, truly ſo called, can diſſerve the cauſe of a *divine* religion; but that we reaſon and philoſophize *falſely*, or *perverſely*; that is, we apply falſehood to truth; or, we miſapply truth itſelf, in ſubjecting the incomprehenſible myſteries of our faith to the ſcrutiny and minute diſcuſſion of our beſt reaſon.

'From theſe miſcarriages, we are admoniſhed what to *avoid:* the example of the apoſtle Paul, who *ſpake as to wiſe men*, may inſtruct us in the right way of *proſecuting* the defence of the Goſpel.

'From *him*, then, we learn to frame our anſwers and apologies to inquiſitive men, on the great eſtabliſhed truths of natural and revealed religion: to aſſert the expediency of divine revelation, from the acknowledged weakneſs and corruption of human nature, and from the moral attributes of the Deity; to illuſtrate the œconomy of God's diſpenſations to mankind by arguments taken from that œconomy itſelf: to reaſon with *reverence* * on the nature of thoſe diſpenſations, to ſhew what their general ſcope and purpoſe is, how perfect an agreement there is between them, and how divinely they are made to depend on each other.

'In doing this, we ſhall find room for the exerciſe of our beſt and moſt improved reaſon: we ſhall diſcover much (and be able to diſplay it to others) of the harmony of the divine councils, as they are ſet before us in the inſpired volumes: and, though we may not penetrate all the depths and obſcurities of thoſe councils, yet, as in contemplating the WORKS of God, which we know but in part, we can demonſtrate his *eternal power and godhead*, ſo, in ſtudying his WORD, we ſhall ſee enough of his unſearchable wiſdom and goodneſs, *to put to ſilence the ignorance of fooliſh*, and to ſatisfy the inquiries of *wiſe* men.

I ſay, *to ſatisfy the inquiries of wiſe men*: for *wiſe men* do not expect to have all difficulties in a divine ſyſtem cleared up, and every minute queſtion, which may be raiſed about it, anſwered (for *this*, God himſelf, the author and finiſher of it, can only perform, and much *leſs* than this is abundantly ſufficient for our purpoſe); but all they deſire is to ſee the ſeveral parts of it ſo far cleared up, and made conſiſtent with each other, and, upon the whole, to diſcover ſuch evident marks of a ſuperior wiſdom, power, and goodneſs in the frame and texture of it, as may convince them that it is truly divine, and worthy of the Supreme Mind to whom we aſcribe it.

'When we ſpeak *thus* as to *wiſe men*, we do all that *wiſe men* can require of us: if others be ſtill unſatisfied, the fault is in themſelves, they are *curious*, but not wiſe.

* 1 Pet. iii. 15.

'I lay the greater ſtreſs on this mode of defending the Chriſtian religion from *itſelf*, that is, by arguments taken from its own nature and eſſence, becauſe it ſhortens the diſpute with inquirers, and ſecures the honour of that religion, we undertake to defend.'

Having thus ſhewn the duty of *him, who ſpeaketh as to wiſe men*, his Lordſhip goes on *briefly* to *examine* the pretenſions of thoſe, who have at all times been ſo ready to ſit in judgment on the advocates for religion, by the known qualities of a capable judge, viz. *knowledge, patience, impartiality, integrity*, under which laſt name he includes *courage*. He offers no application of the obſervations he makes on theſe requiſites in a judge, nor was this indeed neceſſary. The judicious reader will readily perceive to whom they are moſt applicable, and we heartily wiſh that ſuch perſons may diligently attend to them.

In the third and fourth ſermons, his Lordſhip ſhews, with great perſpicuity and ſtrength of reaſoning, *that there is a natural law, or rule of moral action, written in the hearts of men*, and that this is not injurious to *revealed laws*, but moſt friendly and propitious to it; particularly, that it no way derogates from the honour of the *Chriſtian law*, nor can ſerve in any degree to leſſen the value, or ſuperſede the uſe and neceſſity of it.

What his Lordſhip advances (Ser. 4th, p. 73.) concerning the *abſolute neceſſity* of *revelation*, may poſſibly ſurprize ſome readers. His manner of explaining it is as follows:

'The ſcheme of the goſpel is not only of the moſt tranſcendant *uſe*, as it confirms, elucidates, and enforces the moral law, but of the moſt ABSOLUTE NECESSITY: I ſay, *of the moſt abſolute neceſſity*; in reference to the divine wiſdom, and to the condition of mankind, both which, without doubt, if we could penetrate ſo far, required this peculiar interpoſition of heaven, on principles of the higheſt reaſon, as well as goodneſs. But the *neceſſity* is apparent even to us, on the grounds of this very revelation. For its declared purpoſe was to reſcue all men from the power of *death*, and beſtow upon them immortal *life* in happineſs. But, now the ſame goſpel, that tells us this, tells us, withal, that, *as in Adam all died, ſo in* CHRIST only, *ſhall all men be made alive*; and that, *without* the *blood* of CHRIST, *there could be no remiſſion* of the forfeiture incurred by the tranſgreſſion of Adam. You ſee, then, that to argue upon the goſpel-principles (and the fair inquirer can argue upon no other) the Chriſtian diſpenſation was *neceſſary* to fulfil the purpoſes of God to man, and to effect that which the divine councils had decreed in relation to him.

'The conſequence is, that though we admit a law of nature, and even ſuppoſe that law to have been a ſufficient guide in *morals*, yet the honour of Chriſtianity is fully ſecured, for that its *neceſſity* is clearly evinced, and could not be *ſuperſeded* by that law, which had not *the promiſe of eternal life*, and could not have it; ſuch promiſe being reſerved to manifeſt and illuſtrate the grace of God, through the goſpel.

'Reaſon may be aſtoniſhed at this repreſentation of things, but finds nothing to oppoſe to it. It looks up, in ſilent adoration, to

ſupreme incomprehenſible power, which wills that which is beſt, and orders all things with the moſt perfect reaſon.'

How ſhall we eſcape, if we neglect ſo great ſalvation? are the words which his Lordſhip has made choice of for the ſubject of his fifth ſermon, wherein he points out the ſanctions of the *law of nature*, and the *law of the goſpel*. This is a very judicious diſcourſe, and the candid Deiſt, we hope, will ſeriouſly conſider what is advanced in it. The following obſervation deſerves particular attention,—'When a law is promulged with that evidence, which the *divine legiſlator* ſees to be ſufficient for the conviction of a reaſonable man, it is concluding too faſt, to ſuppoſe, that I am innocent in rejecting it, or that I am not bound by it, though I do reject it.'

Sermon VI. is intended to guard us againſt unreaſonable expectations in religion. From St. John, ch. xiv. 8. *Shew us the Father, and it ſufficeth us*, the preacher obſerves, that the greater part of the objections, which weak or libertine men have oppoſed to the authority of revealed religion, are of the ſame ſort with the demand in the text. Now, in order to ſee how little force there is in this ſort of argumentation, he deſires it may be conſidered, that ſuch high demands of evidence for the truth of the Chriſtian revelation are *impertinent*, at the beſt: that they are, moſt *probably*, on the part of the revealer, *improper* to be complied with: that they *muſt* be, on the part of man, *preſumptuous* and unwarrantable.—Thoſe who enquire, with any degree of ſerioufneſs into the evidences of Chriſtianity, will receive no ſmall advantage from an attentive conſideration of what is here advanced.

In the ſeventh ſermon, his Lordſhip ſhews whence that *hoſtile* ſpirit proceeds, which too much prevails, at all times, and under all circumſtances, even among Chriſtians themſelves. From *whence come wars and fightings among you? Come they not hence, even of your luſts that war in your members?* He takes occaſion to point out the miſchiefs ariſing from *miſapplied religion*, and the perverſion of *civil juſtice*. This ſermon was preached in the year 1771, and though the preacher makes no particular application of what he advances, the attentive reader can be at no loſs with reſpect to the proper inferences.

The eighth is a very ingenious diſcourſe, and may not only inſtruct and edify the well diſpoſed Chriſtian, but amuſe and entertain the polite ſcholar, and the man of the world.—From thoſe words—*the end of the commandment is charity, out of a pure heart*, &c. the preacher deduces the *parentage* of Chriſtian *charity*, and ſhews that its *deſcent* is truly and properly inveſtigated by the apoſtle.

Sermon IX. was preached in the year 1776, and conſequently the preacher could have no view to Lord Cheſterfield's Letters.

Letters. We cannot deny ourselves the pleasure, however, of earnestly recommending what the preacher advances upon the subject of *politeness*, to the admirers of that celebrated work.

From—*in honour preferring one another*, he takes occasion to explain the *nature*, *ground*, and right *application* of this duty. He shews that our obligation to the practice of it is founded on the clearest reasons, taken both from the *nature of man*, and the *genius of our holy religion*. But the whole difficulty, as he observes, lies in the practice of it.

'It is evident enough, says he, from what has been said, That the moral and Christian duty of *preferring one another in honour*, respects only social peace and charity, and terminates in the good and edification of our Christian brother. Its use is, to soften the minds of men, and to draw them from that savage rusticity, which engenders many vices, and discredits the virtues themselves. But when men had experienced the benefit of this complying temper, and further saw the ends, not of charity only, but of SELF-INTEREST, that might be answered by it; they considered no longer its just purpose and application, but stretched it to that officious sedulity, and extreme servility of adulation, which we too often observe and lament in polished life.

'Hence, that infinite attention and consideration, which is so rigidly exacted, and so duly paid, in the commerce of the world; hence, that prostitution of mind, which leaves a man no will, no sentiment, no principle, no character; all which disappear under the uniform exhibition of good-manners: hence, those insidious arts, those studied disguises, those obsequious flatteries, nay, those affected freedoms; in a word, those multiplied and nicely-varied forms of insinuation and address; the direct aim of which may be to acquire the fame of politeness and good-breeding, but the certain effect, to corrupt every virtue, to sooth every vanity, and to inflame every vice, of the human heart.

'These fatal mischiefs introduce themselves under the pretence and semblance of that *humanity*, which the text encourages and enjoins. But the *genuine* virtue is easily distinguished from the *counterfeit*, and by the following plain *signs*.

'1. TRUE POLITENESS is modest, unpretending, and generous. It appears as little as may be; and, when it does a courtesy, would willingly conceal it. It chuses silently to forego its own claims, not officiously to withdraw them. It engages a man to *prefer his neighbour to himself*, because he really esteems him; because he is tender of his reputation; because he thinks it more manly, more Christian, to descend a little himself, than to degrade another.—It respects, in a word, the *credit and estimation* of his neighbour.

'The mimic of this amiable virtue, FALSE POLITENESS, is, on the other hand, ambitious, servile, timorous. It affects popularity; is sollicitous to please, and to be taken notice of. The man of this character does not offer, but obtrude, his civilities: *because* he would merit by this assiduity; because, in despair of winning regard by any worthier qualities, he would be sure to make the most

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of this; and, laſtly, becauſe of all things he would dread, by the omiſſion of any punctilious obſervance, to give offence.—In a word, this ſort of politeneſs, reſpects, for its immediate object, the *favour and conſideration* of our neighbour.

'2. Again: the man, who governs himſelf by the *ſpirit* of the apoſtle's precept, expreſſes his *preference of another* in ſuch a way as is worthy of himſelf: in all innocent compliances, in all honeſt civilities, in all decent and manly condeſcentions.

'On the contrary, the man of the world, who reſts in the *letter* of this command, is regardleſs of the *means*, by which he conducts himſelf. He reſpects neither his own dignity, nor that of human nature. Truth, reaſon, virtue, all are equally betrayed by this ſupple impoſtor. He aſſents to the errors, though the moſt pernicious; he applauds the follies, though the moſt ridiculous; he ſooths the vices, though the moſt flagitious, of other men. He never contradicts, though in the ſofteſt form of inſinuation; he never diſapproves, though by reſpectful ſilence; he never condemns, though it be only by a good example. In ſhort, he is ſolicitous for nothing, but by ſome ſtudied devices to hide from others, and, if poſſible, to palliate to himſelf, the groſſneſs of his illiberal adulation.

'3. Laſtly, we may be ſure, that the *ultimate* ENDS, for which theſe different *objects* are purſued, and by ſo different *means*, muſt alſo lie wide of each other.

'Accordingly, the truly polite man would, by all proper teſtimonies of reſpect, promote the credit and eſtimation of his neighbour, *becauſe* he ſees, that, by this generous conſideration of each other, the peace of the world is in a good degree preſerved; *becauſe* he knows that theſe mutual attentions prevent animoſities, ſoften the fierceneſs of mens manners, and diſpoſe them to all the offices of benevolence and charity; *becauſe*, in a word, the intereſts of ſociety are beſt ſerved by this conduct; and *becauſe* he underſtands it to be his duty, *to love his neighbour*.

'The falſely polite, on the contrary, are anxious, by all means whatever, to procure the favour and conſideration of thoſe they converſe with, *becauſe* they regard ultimately nothing more than their private intereſt; *becauſe* they perceive, that their own ſelfiſh deſigns are beſt carried on by ſuch practices: in a word, *becauſe* they *love themſelves*.

'Thus we ſee, the genuine virtue conſults the honour of others by worthy means, and for the nobleſt purpoſe; the counterfeit, ſolicits their favour by diſhoneſt compliances, and for the baſeſt end.

'By ſuch evident marks are theſe two characters diſtinguiſhed from each other! and ſo impoſſible it is, without a wilful perverſion of our faculties, to miſtake in the application of the apoſtle's precept;

'It follows, you ſee, from what has been ſaid, "that integrity of heart, as Solomon long ſince obſerved, is the beſt guide in morals †." We may impoſe upon others by a ſhew of civility; but the deception goes no farther. We cannot help knowing, in our

† '*The integrity of the upright ſhall guide them.* Prov. xi. 3.

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own caſe, if we be ingenuous, when this virtue retains its nature, and when it degenerates into the vice that uſurps its name. To conclude, an honeſt man runs no riſk in being polite. Let us only *reſpect* ourſelves; and we ſhall rarely do amiſs, when, as the apoſtle adviſes, *in honour we prefer one another.*'

The tenth ſermon ſhews the inſtruction conveyed in the *act* of our Saviour's *waſhing the diſciples feet.* This, he obſerves, was an emblematic action, and, as ſuch, ſignificative of more things than one. What he advances upon the ſubject is very ingenious; whether it be ſatisfactory or not, we ſhall not take upon us to determine.

In the eleventh ſermon his Lordſhip endeavours to explain one of the moſt difficult paſſages in the four goſpels—*for every one ſhall be ſalted with fire*, &c.—We muſt refer our Readers to the ſermon itſelf for what is advanced upon the ſubject.

The twelfth is a very uſeful diſcourſe. His Lordſhip, from —*If a man think himſelf to be ſomething, when he is nothing, he deceiveth himſelf*, ſhews that, as conceit and vain glory terminate in ſhame and diſappointment, ſo the modeſty of unpretending knowledge is entitled to our higheſt eſteem.

Diſcourſe XIII. is intended to ſhew that the Engliſh reformers were not ignorant in matters of religion.—We are not a little ſurpriſed to ſee a very trifling paſſage quoted, in this ſermon, and in terms of approbation too, from a weak performance, entitled, *A Scriptural Confutation of Mr. Lindſey's Apology.* What could induce his Lordſhip to make mention of ſuch a paltry pamphlet? Whoever has attentively read the *Confutation*, &c. will readily anſwer the queſtion.—So it is, and ever will be.

The volume now before us concludes with a larger diſcourſe, by way of commentary, on that remarkable part of the Goſpel-hiſtory in which Jeſus is repreſented, as driving the *Buyers* and *Sellers* out of the Temple.—This famous act, according to his lordſhip, was no indecent ſtart of zeal in our Saviour; it was no violent invaſion of the rights of any; it was no act of civil authority, uſurped by him; but a *prophetic information*, conveyed in a *prophetic form*, of an event, the moſt important to mankind, and to the accompliſhment of his own office and miniſtry—it was an expreſſive ſign to declare his gracious purpoſe towards the heathen. His lordſhip ſupports his opinion in a very ingenious manner, and with great ability; but whether his doctrine be well grounded, or not, we ſhall not take upon us to pronounce, and ſhall only ſay that the ſolution he has given appears to us to be attended with conſiderable difficulties.

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ART. V. *Travels through Italy, in the Years* 1771 *and* 1772. Deſcribed in a Series of Letters to Baron Born, on the Natural Hiſtory, particularly the Mountains and Volcanos of that Country, by John James Ferber, Profeſſor of Natural Hiſtory at Mietaw in Curland, and Member of ſeveral Literary Societies. Tranſlated from the German; with Explanatory Notes, and a Preface on the preſent State and future Improvement of Mineralogy. By R. E. Raſpe. 8vo. 5 s. Boards. L. Davis. 1776.

IN our Review for June laſt, p. 477, we obſerved, * that Mr. Raſpe had formed the deſign of introducing to the acquaintance of the Engliſh reader, the accounts which have been lately publiſhed of the travels of ſeveral learned foreigners, eminent for their ſkill in various branches of Natural Hiſtory; particularly with reſpect to the internal ſtructure and productions of the earth,—ſo wonderful,—ſo various,—ſo rich,—ſo beautiful,—ſo uſeful,—and ſo little known to the generality of mankind. Accordingly, *Ferber's Letters to Baron Born*, [from the German] on the Natural Hiſtory of Italy, here take the lead; and we hope to ſee them followed, in due time, by the ſame writer's mineralogical deſcription of *Bohemia*; the voyages of *Alberto Fortis*, from the Italian; and Baron BORN's journey into *the Bannat*, *Tranſylvania*, and *Hungary*, from the German: from all of which, the ſtock of mineralogical and botanical knowledge, in this country, may gain a very conſiderable augmentation.

With reſpect to Italy, it is juſtly remarked, by the learned Tranſlator of the letters before us, that, by a claſſical education, we are imperceptibly, from our infancy, made acquainted with that country; and that, being favoured by nature, or 'inſpired by faſhion,' with a taſte for Arts and Sciences, it is with pleaſure and improvement that we afterwards travel over the Alps, and that we peruſe the deſcriptions of this beautiful diviſion of Europe.

'Happy,' proceeds Mr. Raſpe, † 'in its climate, and diſtinguiſhed by the ingenuity of its inhabitants, it has twice, under the Romans and Popes, with an almoſt univerſal ſway, preſided over the better part of the world. At two different periods it has nurſed and improved the Arts and Sciences. In former times, it handed them down by the Roman Colonies to diſtant barbarous nations. Since the laſt Gothic ages, they revived again in the genius of Petrarch, Dante, Boccace, Raphael, and Leo X. who ſpread their glory, light, and influence, over the whole inhabited world; never, it is hoped, to be loſt again. By a juſt return, every Art and Science, and every civilized nation, have been emulous to embelliſh Italy, and to give teſtimony to its highly deſerved celebrity.

* In the Article relating to this Gentleman's *Account of ſome German Volcanos, and their productions*, publiſhed laſt year.

† Pref. p. 1.

Per

Per varios caſus & multa diſcrimina rerum
Tendimus in Latium.

In conſequence, this remarkable part of Europe, having been ſo much viſited and examined, and ſo amply deſcribed by able writers, now affords but few topics for the modern traveller to enlarge upon. There have, however, of late appeared ſome deſcriptions, which prove, that ingenious men may yet conſider Italy in a new point of view. It would be ungrateful not to acknowledge the obligations we are under, to the publications of La Condamine, Richard, La Lande, Groſley, Volckmann, Tozzetti, Fortis, Riedeſel, Brydone, and Burney; and it would be unfair not to rank Mr. Ferber among thoſe who found in Italy objects,

Unde prius nulli velarunt tempora Muſae.'

Mr. R. now proceeds to give ſome account of his Author; from which we ſhall extract the following particulars:

'Mr. Ferber was born at Carlſcrona in Sweden, and had his education at Upſal, that famous ſchool of Natural Hiſtory, where *Linnæus*, *Cronſtedt*, and *Wallerius*, have ſo ſucceſsfully ſyſtematized the different kingdoms of Nature; and where, of late, ſo many eminent Naturaliſts have been inſpired with their genius. *Ferber* caught a true ſpark of it. Not idly devoting himſelf with many ſecond-rate diſciples of *Linnæus* to the collection and claſſification of plants, he betook himſelf rather to the abſtruſer ſubterraneous kingdom of Nature; which, from its being ſurrounded with darkneſs, and attended with difficulties, has hitherto been too much neglected. Nor did he cramp his underſtanding with the barren nomenclatures of foſſils. He thought of ſatisfying himſelf; and of improving ſcience, for the ſcholar and the miner. In this view he examined the mines and ſmelting-places in Sweden, and travelled, from the year 1768 to 1773, through Germany, Holland, Switzerland, France, England, Bohemia, Hungary, and Italy, in order to enlarge and rectify his ideas, and to gather that various inſtruction, from the learned and the unlearned, from Philoſophers, Chemiſts, Miners, and Smelters, which the improved culture of thoſe countries offers to the obſerver.

'He made at ſeveral times a long ſtay in Germany, the beſt as well as the moſt ancient ſchool in Europe for miners and metallurgiſts. The old rich mines of the Hartzforeſt, with its furnaces, ſeemed to him remarkably inſtructive in their nature, and in the wiſe œconomy by which they are conducted and regulated; and, indeed, there are but few mines, which, on that account, will bear a compariſon with them.

'The very uſeful Academy for Miners at Freiberg in Saxony ſatisfied and inſtructed him. The arts of mining, ſurveying, working, and ſmelting, are taught there, by able maſters, upon ſcientific principles; and in that place he ſeems to have conceived a thought of enlarging upon Baron *Pabſt v. Obain*'s idea of a phyſical or ſubterraneous geography, and of collecting on his travels as many facts as might generaliſe them, and reduce the art of diſcovering and purſuing metallic veins to better principles. Hitherto it was entirely left, either to chance, or the ſuperſtitious and ignorant practices of common workmen; perhaps to the perſonal ſkill and unſyſtematic

unſyſtematic empirical experience of illiterate miners, which of courſe is confined to ſingle mountains, and ſcarce ever outlives the man. I need not dwell on the advantages of this happy idea; ſince, from the preſent publication, and ſome others which I ſhall ſpeak of afterwards, it is obvious how inſtructive it muſt prove for the art of Mining; which, after the Nautical art, ſeems to be the moſt complicate, expenſive, and hazardous, of all.

We find that in 1768, a perſonal acquaintance took place between Mr. Ferber and his preſent Tranſlator, when, from Saxony and the Hartzforeſt, the former proceeded to viſit Holland, France, and England.

'We examined together, ſays he, the Habichwald*, near Caſſel; and as, till that moment, he had ſeen no volcanic mountain, reputed to be ſuch, he was not altogether ſatisfied with my Syſtem of the Earth, which in 1763 had been publiſhed at Amſterdam. I was led to ſuſpect, what farther obſervations have convinced me of, that this huge and uncouth heap of mountains is a monument of ancient volcanic eruptions. He has certainly in theſe Letters on Italy made me large and liberal amends, ſince he has confirmed me in my own ideas.'

Mr. Ferber, we are here informed, had particular attention and reſpect paid to him, in England, by the true lovers and friends to ſcience: men of liberal minds, who, as Mr. R. expreſſes it, 'conſider not ſcience as a jobb, nor the active friends of knowledge as encroaching intruders upon their reputation.' On this occaſion, he mentions Mr. Whitehurſt, of Derby; who, with hoſpitable politeneſs, 'and an extenſive, ſolid knowledge of his country, enabled the learned foreigner to examine the mountains and mines of that county.'—To this we may here add, with reſpect to Mr. Whitehurſt, that, (as we are informed) the public will ſoon be made acquainted with his abilities, and the reſult of his long and accurate reſearches into thoſe hidden operations of nature, from whence, perhaps, a theory of the earth may be deduced, more ſatisfactory to the philoſophic world, than any that hath yet appeared.

'In 1770 Mr. Ferber returned to Sweden, and was received Aſſeſſor in the Royal Department of Mines; but ſoon after ſet out again for Germany, on the ſame errand as before, and which afterwards led him to Italy.

'Baron Inigo v. Born, Counſellor of the Royal and Imperial Mines in Bohemia, then living at Prague, had been acquainted with him in his firſt journey to Germany, and ſeized the opportunity of this ſecond excurſion with that generous warmth which has made him one of the moſt learned and moſt liberal promoters of Mineralogy. Having formerly communicated to his friend very inſtructive and entertaining accounts of his own mineralogical travels to the Hun-

* One of the *Volcanic* mountains, as Mr. Raſpe deems them, which encircle the valley of Caſſel. See his treatiſe, or our account of it, referred to, in the preceding note.

garian

garian and Tranſylvanian mines, he now prevailed on Mr. *Ferber* to make him a ſuitable return for them by accounts from Italy, whither he went in the latter end of 1771, after having made repeated and very intereſting examinations of the Bohemian mines.

'This occaſional acquaintance of our Author with Baron Born proved a great advantage to Oryctology and mineralogy; ſince we are indebted to it for ſome of the moſt valuable and ſcientific accounts hitherto written in any language. Baron Born publiſhed Mr. *Ferber*'s Letters on Italy at *Prague*, 1773. Mr. *Ferber* publiſhed not only his own obſervations on the quickſilver mines at Idria and on the Bohemian mines, but alſo the Baron's Travels to Hungary and Tranſylvania.

'They have been received abroad with juſt applauſe; and, as it is preſumed that they will meet with a ſimilar reception in England, I have undertaken to lay them before the public, ever indulgent to the improvement of uſeful ſcience. As the latter are ſhortly to appear, I ſhall here give ſome remarks merely on the preſent publication.

Mr. R. proceeds to obſerve, that, as before Mr. Ferber, no traveller, has examined Italy in a general mineralogical view, the great object of theſe Letters, therefore, comes recommended to us by its entire novelty.

'Intereſting in itſelf, ſays he, for the improvement of *Phyſical Geography*, and the Natural Hiſtory of the Earth, it is the more ſo, as Italy offers many inſtructive phænomena to that purpoſe, and as the writer of theſe Letters was eminently qualified to treat of them with propriety. I ſhall not enlarge upon the vicinity of the Alps, the nature of the Apennine mountains, the many marble quarries, the great variety of foreign marbles employed by the Ancients, the alum works at Tolfa and in the Solfatara, nor the increaſe of the ſea, which Mr. *Ferber* has taken notice of. The volcanos of this country, however, and eſpecially Veſuvius, claim particular attention.

'Being ſituated in the neighbourhood of a large and populous city, this mountain had ſtruck the fancy, and engaged the curioſity, of philoſophers and travellers ever ſince the time of Pliny. However, the many deſcriptions of theſe great laboratories of Nature, which hitherto have been given to the public, are far from being ſatisfactory to Naturaliſts. Entirely taken up with hiſtorical accounts of their various eruptions, and of the horrors and devaſtations which have attended them, they indulged themſelves either in ſentimental and poetical flights, or in marvellous tales of wonders performed, or rather not performed, by the noſtrums of St. Januarius, and the ceremonies of crafty prieſts. They noticed only the apparent devaſtations; and did not ſo much as imagine that the volcanic and Veſuvian horrors are concomitant majeſtic effects of the moſt active power of Nature, creating new foſſils and land by the greateſt of all chemical operations. But very few of them, and thoſe only of late, adviſed the applying theſe phænomena, and the new-raiſed volcanic iſlands, to ſome general hypotheſis of the earth: although the Greeks, about two thouſand years ago, had ſet the faireſt example, in tracing Nature's ſyſtem by ſimilar facts. I do not allude to Father *Kircher's Subterraneous World*, in which that credulous man dreamed of

of a central and ſubterraneous fire; appearing no where except in his own chimerical ſections of the earth. I mean to ſpeak of the better ſyſtems of *Ray*, *Hooke*, and *Ant. Lazaro More*; which, in a hypothetical manner, by earthquakes, volcanos, and the action of the ſea, explain, or might explain, phænomena on the ſurface of the earth, that hitherto had been ſo many ſtumbling-ſtones in other orological ſyſtems. Eſtabliſhed upon facts, and evidenced by experience and hiſtory, theſe are undoubtedly in a higher ſcale than thoſe of Whiſton, Burnet, Woodward, and Maillet, in which, facts are ſuppoſed, and powers and errors aſcribed to Nature, with which Nature appears to be unacquainted. Indeed, they are deficient in many points, and very far from having received from the hands of their authors that latitude and evidence they are capable of, as well in reſpect of hiſtorical truth, as of the nature and ſituation of foſſils and mineral bodies. This, I am perſuaded, ſtands clearly proved in my *Syſtem of the Earth*; which, for the honour of *Hooke*, and the improvement of ſcience, was publiſhed at Amſterdam in 1763. It will farther evidently appear, from an improved edition which I am preparing, and from what I ſubmit here to the judgment of the reader.

'That a variety of parallel and horizontal ſtrata are produced, by various cauſes, at the bottom of the ſea; that earthquakes have broken, diſordered, and raiſed large parts of them above its level; that volcanos work both under and above the ſea; and that many foſſils are daily produced and accumulated by them into hills, high-towering over the former plains, till rain and water level them again to the ground; theſe are undeniable facts, and, when properly attended to, with a due reſpect to ſome other phænomena, not only ſupport the orological hypotheſis now under conſideration, but moſt certainly give ſtrongly marked out-lines of Nature's own ſyſtem.

'This ſyſtem we cannot be thoroughly acquainted with, if theſe out lines are not filled up with variety of obſervations; they alone can give it life, and make it a true picture of the ſubterranean kingdom. Left where philoſophers have left it hitherto, it is but a faint conjectural ſketch; thus finiſhed, it will get the exactneſs of a picture, drawn and coloured after Nature; and prove of nearly the ſame advantage to miners and philoſophers, as well-delineated anatomical tables are of to ſurgeons and phyſicians.

'I ſhall point out where this ſyſtem was deficient, and by that means ſtate where it remains ſo ſtill.

'The problem to be reſolved was, in general, laid down upon too narrow principles. It was only to explain the origin of the inequalities, and of the ſea-ſhells contained in their various parallel ſtrata. This, indeed, is but part of the queſtion. The *higher metallic and ſimple mountains*; their fiſſures and veins; their rocks, which never contain any adventitious organic body; their different relative ſituation, in reſpect to themſelves, and to the many marine or other beds which are incumbent on them; have not been properly attended to: till very lately, we were entirely deſtitute of ſcientific and intelligible deſcriptions of mountains and mines, and the reſpective natural ſituation of their beds and rocks. This deficiency has been, of late, perceived and ſupplied by ſome ingenious writers, of different nations,

nations, as will appear from the books already mentioned. The proſpect has widened, and we cannot poſſibly, henceforth, aſcribe the origin of the many rock and ſtone beds to a ſingle cauſe; whether our favourate ſyſtem be an immediate creation, or a general flood, or a general and ſucceſſive conflagration; nor are we to liſten to philoſophers, who boldly could tell us, ſome years ago, that porphyry is a red maſs, filled with petrified points of echinites; that columnar baſalt maſſes are tubular corals; that angels and devils have been the ſubaltern architects of the mountains, and many other ſuch abſurdities,

Quæ ipſe miſerrima vidi.

'The hitherto neglected native place of the foſſils, to uſe the phraſe of Shakeſpeare, gives the *lie direct* to ſuch magiſterial nonſenſe, and tells aloud to every one, who is willing and able to hear, that Nature, in different times, and under different circumſtances, by the ſolvents of water and fire, uniformly produces, and has produced, that variety of foſſils, which caps the ſurface of the earth and fills our mineralogies. The determination of theſe various circumſtances, under which Nature produced and depoſited them, is, in reſpect to the foſſils, what the Linnæan Sexual Syſtem is to the plants; and ſhews—not what every foſſil is good for, or compoſed of—but a probable rule, by which to find and to purſue them under ground, and by which we may judge of their origin and antiquity; advantages, which can never be expected from our mineralogical ſyſtems, eſtabliſhed merely upon form, colour, and chemical eſſays; and which will, perhaps, ſome day or other, make theſe enquiries more acceptable and faſhionable. Much has been done that way, but much is ſtill left for poſterity; for which I refer the reader to Baron Born's and Ferber's accounts of the Hungarian and Bohemian mines, to my Preface added to them, and to the vaſt book of Nature, which lies before us.

'The earthquakes and volcanos, being the chief viſible and powerful cauſes of the inequalities and ſhattered condition of the ſurface of the earth, ſhould long ago have engaged the philoſophers to enquire into their nature and effects. Hypothetical theories we have in abundance; nay, we may at leiſure hours in our cloſets very eaſily invent new ones, without improving ſcience. But have we facts enough, well examined and well deſcribed? Have we cloſely attended to their various effects and circumſtances? did we make fair allowances for them, when we attempted to apply them to our orological ſyſtems? had we from juſt obſervations abſtracted infallible characters, by which we were enabled to diſcover their former deſtructions and creations, in thoſe parts where hiſtory left us in darkneſs? ſurely not!

'Mr. *La Condamine* fairly acknowledges, that he and his fellow academicians were unacquainted with the volcanic productions, when they were ſent to Peru, and frequently encamped for weeks and months on Pichincha, Cotopaxi, and Chimboraſo; which are, perhaps, the moſt remarkable and inſtructive volcanos in the whole world.

'*Ant. Lazaro Moro* ventured in 1740 to aſcribe all the ſtratified ſecondary mountains to volcanic eruptions; but he did not prove his

aſſertion; and thus convinced nobody; nor ever will, in reſpect of thoſe beds, which viſibly are produced and depoſited by the ſea.

'Count *Buffon* in 1749 preſumed to ſay of all the volcanic mountains, and the new-raiſed iſlands, that "they are without parallel beds, and that their materials and ſubſtances are deſtitute of any regular poſition, preſenting only the diſorder of irregular eruptions." But what volcano, or what new-raiſed iſland, had he or other Naturaliſts examined? none.

'Mr. *La Condamine*, after having ſeen Italy in 1755, ſeems to have been the firſt who obſerved, and told the public, that all the environs of Naples are volcanic; and that the volcanic grounds reach from thence to the very gates of Rome, and its neighbourhood at Fraſcati, Grotta Ferrata, Caſtel Gandolfo, Albano, Tivoli, Caprarola, Viterbo, and Loretto; theſe have never been noticed by hiſtorians as being at all ſubject to volcanic eruptions. In this particular he may, perhaps, have been improved by the Learned in Italy, ſuch as *P. la Torre*, *Giov. Targioni Tozzetti*, and *Giov. Arduini*, who about that time, publiſhed their mineralogical obſervations on ſeveral parts of Italy: "but he was certainly the firſt, who, on this ſide of the Alps, in Dauphine, Provence, and ſeveral other places, found marks of ancient volcanos; ſo evident, that his only aſtoniſhment was, that theſe his conjectures ſhould appear new, and be thought whimſical, in a country, where, according to his opinion, in order to form the like conjectures, it is ſufficient merely to open one's eyes."

'About the ſame time, and during Mr. La Condamine's abſence in Italy (1755 or 1756), Mr. *Guettard* preſented to the Royal Academy at Paris, a Memoir on the perfect reſemblance between the Veſuvian volcanic productions, and thoſe which he had found in Auvergne and on the Mont d'Or. Similar diſcoveries have ſince been made in many other parts of the world; in which, except theſe unnoticed monuments, no hiſtorical records were left, as memorials of former volcanic conflagrations.

'Father *La Torre*'s Hiſtory of Veſuvius, and ſome modern deſcriptions of Ætna and Veſuvius, though juſtly conſidered as claſſical performances, and written with much hiſtorical learning, candour, elegance, and ingenuity, did not enlarge the views of philoſophers, nor ſpread any remarkable, new light on the ſubject. They were highly deficient in a mineralogical reſpect; nor had their authors ever troubled themſelves about the ſcientific and intelligible denominations of the volcanic productions, or their various ſtate, nature, ſituation, ground, principles, and connection with other foſſils. Of courſe they left us in the dark on all theſe ſubjects; told us many a pretty tale of marcaſite, bitumen, and precious ſtones; and were fair game for the ſubtle lava-dealers at Naples, who, like their kindred Italian antiquity-ſellers, cannot be ſuppoſed to be remarkably conſcientious. I have ſeen dear-bought pretended Veſuvian precious ſtones, which, upon nearer examination, were found to be artificial glaſſes; and ſome tables, inlaid with pretended Veſuvian and Sicilian lavas, which, for the greater part, were extremely apocryphal, or conſiſted of marbles.

'Mr. *Deſmareſt*, an eminent mineralogiſt, who was employed for ſome time to examine the natural productions of France, obſerved

that ſome maſſes of priſmatical baſaltes in Auvergne are immediately connected with the lavas and other volcanic foſſils of that country; and, being in their ſubſtance and colour ſo nearly related to them, he ventured in 1768 the hypotheſis, "that this ſort of ſtone is belonging to, and produced by, the volcanic lava currents. I had ever ſince the year 1767, or ever ſince my examination of the volcanic productions in Heſſe, obſerved the ſame phænomenon; and being convinced, by a variety of facts, that, beſides the ſalts and metals, many other foſſils receive a determined form by fuſion and cooling, as well as by their ſolution in aqueous ſolvents; I was the more ſtruck by this coinciding obſervation, and ſaw no reaſon why theſe problematical rocks ſhould not be henceforth conſidered as cryſtallized lavas. Accordingly I communicated in 1769 an account of the priſmatical baſaltes at Felſberg, and other places in Heſſe, to the Royal Society; and, with ſome further particulars, to Sir William Hamilton, and to the Royal S ciety in Gottingen.

'If it deſerves any praiſe, to have firſt hit upon a lucky hypotheſis, it cannot poſſibly be denied to Mr. *Deſmareſt*; and I may be allowed to have ſome ſhare in it, for being, in point of time, anterior to ſo many late diſcoverers of Volcanos and volcanic Baſaltes; for having confirmed it by fair obſervations; and, finally, for having improved it by ſome new facts and views; which in my late Account of the German Volcanos, I have laid before the public. Their chief purpoſe and tendency is, the conjecture, "that the priſmatical baſaltes, being, in thoſe places where I obſerved them, and in many others, near or below the level of the ſea, are to be conſidered either as lava-currents, cooled in ſea-water, or cooled in themſelve under ground without any eruption." The ſame reaſons will ſtand for Meſſ. *Ferber* and *Deſmareſt*, and for *me*, in reſpect to the firſt ſcientific deſcriptions of the various volcanic, or volcanico-marine, or volcanic-paraſitical foſſils, found in the ſeveral volcanos of Italy, France, and Germany; by which the purſuit of theſe enquiries and enlarged views, for the improvement of ſcience and ſome of the mechanical arts, is made eaſy and popular.

'Mr. *Ferber*'s account of the Veſuvian lavas alone would give this publication credit. It is not only the firſt of that kind, but may juſtly be conſidered as a teſt and direction for other countries, which are deſtitute of ſtill-burning volcanos. Probably it will be ſoon confirmed by the mineralogical accounts of Italy of Mr. *Guettard*, who travelled with *Ferber* through a great part of that country; and, though in ſome points he did not entirely agree with him, the public will be the better enabled by his accounts to judge of the truth and merit of their reſpective opinions.

'From theſe late deſcriptions of the Italian and other volcanos, it appears, that there is an unthought-of variety of lavas and volcanic productions, different in their form, mixture, contents, ſolidity, nature, uſe, and ſituation. We are far, however, from being acquainted with all their varieties. In reſpect to the whole ſurface of the earth, but few volcanos have been examined; and it is obvious, that different pre-exiſting rocks and mixtures, under various circumſtances and degrees of fuſion, conflagration and cooling, muſt have

produced as many different maſſes. Common loam, mixed as uſual with a little iron and ſand, produces, by an intenſe heat of fire in every kiln, a ſpecies of ſtone and vitrification, which bears a great reſemblance to common lavas. Let us alter the mixture, and add ſome more ſand or ſalts, the produce will undoubtedly prove very different. Let us think of Meſſ. *Wedgwood*'s and *Bentley*'s, or other china and glaſs manufactories; of the metallic furnaces, and of that infinite number of poſſible combinations; and we ſhall not wonder if, in future times, the great chemical fire of Nature ſhould be found to have produced many ſpecies of rocks, which hitherto we have little thought to be of a volcanic kind.

'This leads me, 3, to *the ſub-marine volcanos and the new raiſed iſlands.* The former, though the moſt ſingular inſtance of warring elements, have been ſcarce ſo much as ſpoken of, and we know very little of them; but what we know is ſufficient to recommend them to our attention. They are very frequent, as appears by the banks of floating pumice-ſtones, met with and noticed by ſo many navigators. They have ſpent and exerted their power in many places, where new iſlands have been accumulated and raiſed by their eruptions; and may be nearer examined in the ocean and on the ſhores of theſe iſlands by ſuch navigators as are Naturaliſts; nay, they may be traced even on the continent, where ancient volcanos are capped by marine ſtrata; which is the caſe in Heſſe, and in thoſe hills of Italy, which Mr. *Ferber* has noticed as being compoſed of alternate volcanic and marine beds. They muſt of courſe produce modifications of foſſils, which the common volcanic eruptions above the level of the ſea ſeem never to offer to the obſerver. The officinal pumice-ſtones, floating in the ſea, are undoubtedly their production. The regular priſmatical baſaltes ſeem to be their work; and it is highly probable, that the petrified fiſhes are monuments of their heat, which very often has been obſerved to make the troubled ocean boil with violence in thoſe places, where Pluto and Neptune ſtrove for their kingdoms—

Quicquid delirant reges, plectuntur Achivi.

The nimble motion and known voracity of fiſhes when alive; their eaſy putrefaction and floating on the ſurface of the water when dead; and many other circumſtances coincide to indicate—not a flood, which certainly would neither have drowned nor buried them under the water; but ſome ſudden unnatural revolution in their own element, which muſt have killed and involved them at once in the ſediments of the troubled ocean. On this account, many argillaceous ſlate rocks, filled with petrified fiſhes, are to be conſidered as ſub-marine or as ſub-aqueous volcanic productions; nay, many calcareous ſlates, ſuch as thoſe at Bolca, Pappenheim, Eichſtaedt, Altheim, and Mount Libanon, are, for the ſame reaſon, to be ranked amongſt them—a circumſtance not highly favourable to thoſe Mineralogiſts, who, without having made proper obſervations, tell us too confidently, that the ſtratified limeſtone, without exception, conſiſts of decayed and diſſolved corals and ſea-ſhells. In reſpect to the limeſtone, I ſhall not for the preſent launch into Chemiſtry, by enlarging upon the hypotheſis; nor ſhall I dwell on the ſaltneſs and bitter-

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bitterneſs of the ſea, which may partly be aſcribed to ſimilar ſubmarine events; meaning only to recommend the above enquiries. Theſe, it is matter of ſome ſurprize, to ſee hitherto neglected equally with the examination of thoſe new iſlands, which, by earthquakes, or by volcanic eruptions, have been raiſed from the bottom of the ſea.

'I had frankly recommended theſe enquiries to the Royal Society of London, ſo long ſince as the year 1763. Lovers of ſcience might have therefore expected that greater attention would have been paid to them in this inquiſitive age, and in an enlightened kingdom, ſo powerful at ſea, and which ſends many ſhips every year into the Archipelago and the Mediterranean; and which has generouſly employed, of late, expert navigators and able philoſophers, at the public expence, to make diſcoveries in the remoteſt parts of the world.

'Have theſe enquiries been poſtponed as trifling and unintereſting? The inattention of the leading philoſophers might ſtart ſuch an idea, and ſeems to imply ſome public prejudice againſt them. But this inattention proves, at moſt, that ſcientific Mineralogy and Oryctology have not been, hitherto, ſo much and ſo generally attended to in England as in other parts of Europe. I am perſuaded that they require only to be exhibited to the public, to engage in their behalf that generous encouragement which has rendered the Engliſh Aſtronomers, Mathematicians and Naturaliſts, every way ſuperior to thoſe of other countries. Upon a preſumption, that the time for their better cultivation in England cannot be far diſtant, I have recommended ſome of the enquiries, here ſpoken of, to Captain Cooke, who is again to go * on diſcoveries; and I recommend them to the public in general, with the ſame warmth, wherewith I made ſimilar propoſals many years ago. Whether I ſhall reap any advantage from them or not, may be indifferent to me; but in whatever proper manner they ſhall be attended to, I am ſure they will reward their Protectors, and enlarge ſcience, which, it is hoped can never be indifferent to them.

'So much for the preſent, of the progreſs, preſent ſtate, and future improvement, of Natural Geography and Mineralogy. More might have been ſaid on this ſubject, but it is ſufficient to have pointed out the view, in which the preſent publication is to be conſidered by candid readers.'

Thus far have we accompanied the learned Tranſlator, through his curious and entertaining Preface. With reſpect to any farther view of the treatiſe to which it is prefixed, our readers are referred to the account given of it in the Appendix to our 55th vol. (publiſhed at the ſame time with the preſent Review) where a French tranſlation of Mr. Ferber's Letters, is the ſubject of a foreign article.

* Capt. Cook ſailed about four months ago. G.

ART. VI. *An Account and Deſcription of an improved Steam Engine; which will, with the ſame Quantity of Fuel, and in an equal Space of Time, raiſe above double the Quantity of Water than any Lever Engine of the ſame Dimenſions. Illuſtrated with a Copper-plate.* By N. D. Falck, M. D. 8vo. 2 s. Law. 1776.

THE Author of this performence has frequently paſſed in review before us, in his medical capacity; nor is this the firſt inſtance of his preſenting himſelf to us under the character of a mechanician. Our Readers may recollect that, not long ago, we attended him in the recital of the memorable efforts which he made to bring the late unfortunate Mr. Day and his diving veſſel up to the ſurface, at which time we gave an account of ſome of the philoſophical principles, by which he endeavoured to account for the horrid cataſtrophe of that ſelf-devoted projector. Of thoſe principles, that which moſt excited our attention was his total and cavalier diſavowal of the well known *Hydroſtatical paradox*; which he conſidered as a propoſition 'incompatible to *common ſenſe* and the nature of things'*. If Dr. Falck be not better acquainted with the powers of water, when acting under the modification of *ſteam*, or elaſtic vapour, than he there appeared to be with it's properties as a *gravitating fluid*, we ſhould not be inclined to put much confidence in any projects *conceived* by him, for the improvement of ſo complicated a machine as the Fire Engine; eſpecially ſhould he bring no proofs, as is the caſe in the preſent inſtance, of his having realiſed any of his ſpeculations concerning it. On this occaſion, we can ſcarce avoid claſſing our Author among thoſe adventurers, who are daily ſeen deciding on the moſt difficult queſtions, and attempting the moſt arduous enterpriſes, merely by the force of their own ſublime genius; without having paſſed through the previous ſtudy, and patient experimental inveſtigation, which diſcriminate the philoſopher from the viſionary, and the well founded and firm aſſertions of ſcience going hand in hand with experiment, from the groundleſs, and yet ſtill more confident deciſions of fancy and inexperience.

As that noble invention, the Fire Engine, is a machine of a very expenſive kind, and of great importance to the manufactures of this kingdom; and as ſome of the proprietors of theſe engines may not be profoundly verſed in the myſteries of ſteam, or in the mechanical powers which are put in action by it; we ſhall, to prevent theſe honeſt gentlemen from being miſled, to the detriment of their fortunes, by erroneous pretenſions, take more notice of this publication than it could poſſibly claim from it's intrinſic merit.

* See Monthly Review Vol. liii. October 1775. page 308.

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The principle on which Dr. Falck founds his propoſed improvement of the ſteam engine, conſiſts in general 'in the engine having two cylinders; into which the ſteam is let alternately to aſcend, by a common regulator which always opens the communication of the ſteam to the one, whilſt it ſhuts up the opening of the other, by which the engine is in a continual action of power. For the piſton rods (by means of a wheel fixed to an arbour) are kept in a continual aſcending and deſcending motion whereby they move the common arbour, to which is another wheel affixed moving the pump rods, in the ſame alternate direction as the piſton rods, by which continual motion the pumps are kept in perpetual action.'

By this conſtruction, in which two cylinders are uſed, inſtead of the ſingle cylinder in the common engine, the Author propoſes to produce double the quantity of ſteam by a given quantity of fuel applied in a given manner. As we do not find, either by Dr. Falck's deſcription of his propoſed engine, or by the plate accompanying it, that he applies his fuel differently from others, or diſpoſes it more commodiouſly for this purpoſe; we do not comprehend the *rationale* of this propoſed improvement. If the mere multiplying of cylinders will produce ſuch notable acceſſions of force, and ſavings of fuel; we ſee no reaſon why he limits the number of cylinders to two, and does not avail himſelf, to a greater degree, of the advantages promiſed by this thrifty improvement.

Paſſing over the objections which the Author makes to the common fire engines, we ſhall only attend the eſtimate which he gives us of the force of one of them, that of the York buildings' company. That this is erroneous, will probably appear from the following obſervations, founded on ſome *data* furniſhed us by an ingenious correſpondent, intimately acquainted with this ſubject.

The Author alleges that the whole power of the York buildings' engine, at each ſtroke, is equal to 14 tons, and that the pump end of the lever is loaded with 6 tons, in order to raiſe the ſteam piſton, and to force down the empty buckets. Now the cylinder being 49 inches in diameter, the area of it's piſton is 1885 ſquare inches nearly; which, if preſſed by the full weight of the atmoſphere, would be in *equilibrio* with a weight of 26,404 pounds, or 11 tons 15 cwts. but in order that the piſton ſhould be preſſed down by the *whole weight* of a column of air, whoſe baſe is equal to the area abovementioned; the cylinder muſt be ſuppoſed to be free from all reſiſting matter; that is, to be perfectly exhauſted of air, and void of warm water; which is never the caſe in ſuch engines. On the contrary, we have reaſon to ſuppoſe, in conſequence of experiments which have been made on other engines, that the whole

power, exerted by that of the York buildings' company, ſcarce exceeds 15,000 pounds (6 tons 14 cwt.) or 8 pounds on each ſquare inch of the piſton: the ſtatical weight likewiſe of two columns of water, 13 inches in diameter, and 100 feet high (for ſuch are the dimenſions of it's pumps) is equal to about 11,500 pounds (5 tons 2 cwt.) or about 6 pounds for each ſquare inch of the area of the piſton.

The Doctor ſays, that there is a counterpoiſe of 6 tons upon the pump end. Does he not know that the engine works two pumps, of the ſame diameter; a *lifting* or jack head pump, which is wrought by the immediate impulſe of the engine, and operates when the pump end of the lever riſes; — and a *forcing* pump, the piſton of which is preſſed down by an additional weight of lead, and which acts when the pump end of the lever deſcends?—the weight neceſſary for this purpoſe needs only to be equal to 5750 pounds (the weight of *one* of the columns of water) with the addition of ſo much more as is neceſſary to raiſe the ſteam piſton, &c. The whole, we may venture to affirm, will ſcarce amount to 7500 pound (3 tons 7 cwt.) inſtead of 6 tons, as the Author has aſſerted.

The Author is equally unfortunate in ſome of his criticiſms on a brother projector—not however an *ideal*, but a practical projector:—we mean Mr. Watt, a Scotch Engineer, who obtained an excluſive privilege for an improved fire engine, by an act of parliament paſſed in 1775. Two capital advantages attend this new conſtruction: for firſt, the cylinder is included in a caſe, ſo as to be ſurrounded with hot ſteam from the boiler, and is thereby always kept uniformly as hot as the ſteam itſelf. Accordingly no part of the ſteam is loſt or deſtroyed, as in the common engines. In the next place, the vapour is conveyed into a thin metal veſſel, which is perfectly air tight, and which is always kept exhauſted both of air and water, by means of pumps wrought by the engine itſelf. This veſſel is always kept cold, by being immerſed in water that is conſtantly colder than the point in which water will boil *in vacuo*. Accordingly, the ſteam which ruſhes into this *cold vacuum* is ſuddenly and perfectly condenſed; ſo that it does not oppoſe the deſcent of the piſton, 'which, as Mr. Watt obſerves, is therefore forced down by the full power of the ſteam from the boiler, which is ſomewhat greater than that of the atmoſphere.'

Our Author, after having given a deſcription of this machine, in the words of the inventor, expreſſes very ſtrong apprehenſions 'that *when really put into execution*, it will prove perhaps inferior to the old method he (Mr. Watt.) has with ſo much labour and expence ſtudied to amend.' He ſpecifies many objections to it, and gives hints of many others which he could mention; and greatly fears that the invention, 'if *put in execution*

tion'—will neither produce any advantage 'to the owners of engines, or even to the inventor.' He adds however 'that he ſhould be very happy to be convinced to the contrary by ocular demonſtration.'

Now it happens very unfortunately for Dr. Falck's objections to Mr. Watt's invention, and at the ſame time as fortunately for the completion of his wiſh, laſt quoted, that Mr. Watt's ſcheme *has actually been put into execution*; and particularly, that ſome of theſe improved engines have been erected, and are now actually at work, in Staffordſhire, Shropſhire, and Middleſex. Had the Doctor, before he publiſhed theſe doubts, and criticiſms, and wiſhes, ſtepped only as far as Stratford Le Bow near London; he might there have ſeen one of Mr. Watt's engines at work, which is ſuppoſed to be the ſmalleſt in England that is applied to real buſineſs: and yet this ſmall engine, as we have been informed, actually raiſes nearly four times the quantity of water, to the ſame height, with the ſame quantity of fuel, as the York buildings' engine will do; which is nevertheleſs very juſtly reckoned to be one of the beſt, of the old conſtruction, in the kingdom.

Beſides the reaſons which we have already aſſigned, as inducing us to take ſuch particular notice of this pamphlet, we ſhould add that we have likewiſe been incited to enter thus deeply into the ſubject, from a ſenſe of the great injury which the ingenious inventor of the new engine might ſuſtain, in conſequence of the credit or weight which ſome perſons might give to the Author's *ideal* objections to it. It certainly was neither fair, nor philoſophical, in the Author, to raiſe *ſpeculative* doubts againſt a promiſing invention; without once inquiring whether the ſcheme had been *realiſed*, and whether the engine might not be *in promptu* to give an anſwer to them:—eſpecially as his own ſcheme, which he wiſhes to ſubſtitute for it, appears not to have advanced towards *reality* ſo far as even the conſtruction of a *working model*.

B...y.

ART. VII. *Letters on the Worſhip of Chriſt, addreſſed to the Rev. George Horne, D. D. Preſident of St. Mary Magdalen College, Oxford, and Chaplain in Ordinary to his Majeſty.* By Theoſebes, 8vo. 1s. Johnſon, 1776.

WE have formerly had occaſion to obſerve, that one of the greateſt difficulties attending the Unitarian ſcheme, is to explain thoſe paſſages of the New Teſtament, which ſeem to favour the worſhip of Chriſt; and to determine, from them, whether no religious adoration at all is to be paid him, or whether we are authorized to render him a ſubordinate worſhip. As this is a matter on which the Trinitarians much affect to triumph, we have expreſſed our wiſh that it were more diſtinctly

tinctly treated of, by the oppoſers of the ſupreme divinity of our Lord. Such a diſtinct conſideration of the ſubject is preſented by the able writer before us, in anſwer to a ſermon preached by Dr. Horne, before the univerſity of Oxford, of which we gave an account in our Review for September, 1775.

In the firſt Letter, our Author confines himſelf to ſome general ſtrictures upon Dr. Horne; and in the ſecond he comes to his capital point, which he introduces with the following important obſervations:

'You are undoubtedly too good a logician, not to acknowledge, that, if different paſſages of ſcripture be contradictory one to the other, both cannot be true. But, it is the univerſal doctrine of ſcripture, that there is only one God, one living and true God, who is from everlaſting, and to everlaſting. And, in perfect harmony with the audible voice of nature, it is the firſt and great command of ſcripture, *Thou ſhalt have no other Gods before me:* and this implies, as we are repeatedly taught, that *Thou ſhalt worſhip no other God.* We learn, again, that the one only God, and ſupreme uncountroulable ſovereign of the univerſe, is, *without any variableneſs or ſhadow of turning.* As believers in ſcripture, therefore, we cannot admit that the one God was humbled, or exalted, was born, ſuffered death, or was raiſed from the dead. We cannot believe, therefore, that Jeſus Chriſt is the one God. Inſtead, therefore, of reaſoning thus, *If Jeſus Chriſt be Jehovah, he muſt be the object of religious adoration; and if the object of religious adoration, he muſt be Jehovah;* you ſhould rather have argued, *ſince Jeſus Chriſt is not Jehovah, he cannot be the object of religious adoration; and if religious adoration, therefore, be intended by* "calling upon the name of the Lord," *in my text, Jeſus Chriſt cannot be that Lord, to whom religious adoration is required to be offered.*

Beſides, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve,* is the language of Jeſus himſelf. And he quoted this paſſage, out of the law, to ſhew that he himſelf, and all other beings ſhould worſhip no other. He accordingly has directed his followers to the FATHER, as the only object of religious worſhip. *When thou prayeſt,* ſaid he, *ſay, Our Father who art in heaven,* and, he thus addreſſed himſelf to the woman of Samaria, *The time cometh, and now is, when the true worſhippers, ſhall worſhip the Father,* that is, the Father only, *in ſpirit and in truth.* Nay, he expreſly taught the diſciples, that, after his departure from them, *they ſhould aſk him nothing,* but that, *whatever they ſhould aſk the Father in his name, he would give them.* If the apoſtles, therefore, either addreſſed themſelves in religious adoration to Chriſt, or exhorted others to do ſo, they did this, without any warrant from Chriſt; indeed, in direct repugnancy to his commands. But the apoſtles, on the contrary, faithfully followed

lowed the directions of their maſter, when they inſtructed others upon this ſubject. Paul's doctrine is, that *we ſhould give thanks unto the Father.* James ſays, *Aſk of God,* even *the Father of lights, who giveth to all men liberally and upbraideth not.* And Peter ſays, *Glorify God; commit the keeping of your ſouls unto him, as unto a faithful creator; humble yourſelves under the mighty hand of God, caſting all your care upon him.* It was likewiſe the apoſtles own practice, to pray to God, and not to Chriſt. *My heart's deſire and prayer to God,* ſays Paul, *for Iſrael is, that they might be ſaved.* And Peter praiſed God, and prayed to God, *Bleſſed be the God and Father of our Lord Jeſus Chriſt,* and *the God of all grace perfect you.* Hence, then, you ſhould have concluded, without attending to many other paſſages to the ſame purpoſe that whatever be the meaning of *calling upon the name of the Lord,* in the words of your text, *whoſoever calleth upon the name of the Lord ſhall be ſaved,* no ſuch doctrine can be intended here, as that we ſhould worſhip Jeſus Chriſt as God. However, Sir, it was ſurely incumbent on you, to have taken ſome little notice of the above paſſages, before you ventured to entitle your Sermon, *Chriſt the object of religious adoration, and therefore very God.*'

Dr. Horne propoſes to prove, firſt, that Chriſt is to be worſhipped, and from thence to infer his divinity: but our Letter Writer denies both the premiſes and the concluſion. 'It is obvious, ſays he, from what I have already obſerved, that if the word επικαλεσηται, which is rendred *ſhall call upon,* refers to an act of religious adoration, Paul, who believed there was only ONE GOD THE FATHER, muſt have intended in the text, to point *him* out as the object of our homage, under the term *Lord.* Joel certainly thought of no other being, but the eternal Jehovah, as the Saviour of men. Peter, quoting the ſame paſſage, Acts ii. 21. means likewiſe, the *one God,* by the terms, *the Lord,* as is evident from his ſo particularly diſtinguiſhing, in the next verſe, *God himſelf,* from *the man approved of God.*— The Apoſtle Paul alſo produces the text as a proof that *the ſame Lord over all is rich unto all that call upon him*; which ſhould ſeemingly ſhew, that he was ſpeaking of calling upon the name of God. So far is it from being *without doubt, that the context treats wholly of Chriſt,* that the very contrary may, I think, be proved. And ſo far is the text from intimating, that *the man, who deſires to be ſaved, muſt call upon Chriſt by prayer,* that the context declares, *if thou ſhalt confeſs with thy mouth the Lord Jeſus Chriſt, and ſhalt believe in thine heart that* God *hath raiſed him from the dead, thou ſhalt be ſaved.*'

But, allowing that Chriſt is really the perſon mentioned in the text, our Author contends that Dr. Horne is as far from his point as ever. For he obſerves, that the word επικαλεομαι, in the New Teſtament, (thoſe paſſages excepted where it ſignifies

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named or *ſirnamed*,) does never neceſſarily ſignify, when followed by an accuſative caſe, to *invoke* or *worſhip*, but always naturally, to *appeal to*, to *refer a cauſe to*, or *to ſubmit to the juriſdiction or authority of another*. This idea Theoſebes endeavours to confirm, by an examination of the paſſages in which the word occurs; and the concluſion he draws is, that, as it is not certain that the *Lord*, Acts xxii. 16. ſignifies *the Lord Jeſus*, ſo ſhould this be allowed, *ſubmitting to the authority of the Lord* is the plain meaning of *calling upon his name*.

In the third Letter, ſome other places are conſidered, that were produced by Dr. Horne, in ſupport of the worſhip of Chriſt. With regard to 2 Theſſ. ii. 16. our Author thinks, that the paſſage may very well be interpreted, as if the Apoſtle had here prayed, that the goſpel might adminiſter to the Theſſalonians conſolation, peace, and joy, at all times; and that God, by the goſpel, might *eſtabliſh them in every good word and work*. As to 2 Cor. xii. 8. the writer is of opinion, that *God* is evidently that *Lord*, whom the apoſtle *beſought* thrice, even the *God of all grace*; who, accordingly, as we learn in the next verſe, ſaid unto him, *my grace is ſufficient for thee*. The letter concludes with an examination of two more paſſages, 1 John v. 13, 14, 15, and iii. 21, 22; and with an endeavour to ſhew, that they furniſh no ground for Dr. Horne's doctrine.

The fourth letter begins with the celebrated prayer, as it is uſually called, of St. Stephen, ſo much inſiſted upon in this controverſy. Part of what Theoſebes obſerves concerning it, is as follows:

'The paſſage may be rendered *Lord of Jeſus receive my ſpirit*, Κυριε Ιησυ δεξαι, &c. And when Stephen *ſaw the glory of God, and the Son of Man ſtanding on the right hand of God*, what could be more natural to him, as the follower of Jeſus, than to commit his departing ſpirit to the God of Jeſus, and the God of the ſpirits of all fleſh? Nay, I inſiſt that this muſt be the genuine ſenſe of the paſſage, to make it conſiſtent with the other parts of ſcripture, if your explication of the common reading be unexceptionably juſt. But if Stephen actually ſaid, *Lord Jeſus, receive my ſpirit*, there is ſtill a wide difference, between his addreſs, and *Father, into thy hands, I commend my ſpirit*. There is the difference, that ſubſiſts, between *the Father*, who is the everlaſting independent, and unchangeable, Sovereign of the univerſe, and the *Lord Jeſus*, who received all his glory from the Father. Beſides, Stephen, by calling Jeſus *Lord*, which was to the glory of God the Father, cannot be rationally ſuppoſed to have given him the glory of the Father. And, notwithſtanding what you have aſſerted, every one, who calmly attends to the matter for a ſingle moment, muſt perceive manife-

manifeſt difference; between applying for refuge to a perſon whom we ſee with our eyes, and praying to the ſame perſon as God, when we ſee him not. We aſk favours one of another in the language of ſupplication, when we are preſent one to another. But, we ſhould be juſtly charged with idolatry, if we did the ſame thing, in one another's abſence. Stephen, therefore, when he *ſaw* Chriſt, when he beheld him in poſſeſſion of that kingdom for which he endured the croſs, when he knew him to be the Mediator between God and man, and appointed to be the guardian of all the people of God, might really ſay, *Lord Jeſus receive my ſpirit*, without meaning to countenance the practice of other Chriſtians, who have never ſeen Chriſt, of praying to him as God, without meaning any thing more indeed, than if he had ſaid, indirectly addreſſing himſelf to the Father, "O God, I commit myſelf to his care, whom thou "haſt made the great Captain of my ſalvation, and to whom "thou haſt given power to preſerve all, who come unto thee "through him."

Theſe remarks are important; and the Author proceeds to conſider, with the ſame critical diſcernment, the ſcripture meaning of the word προσκυνεω, and ſome farther paſſages of the New Teſtament, which are ſuppoſed to favour the religious worſhip of Chriſt. The writer thinks it worthy of notice, that Σεβω, or Σεβομαι, which he believes, always imply *religious worſhip*, either true or falſe, is never applied to our Saviour. The letter cloſes with an examination of the baptiſmal form.

Part of the fifth and laſt letter is employed in conſidering what Dr. Horne had alleged from the Fathers, from Pliny, and from Lucian. Theoſebes, however, takes notice, that neither the records of Lucian nor of Pliny, nor the opinions of the Origens, the Jeromes, the Polycarps, and of all the other Fathers are ſo much as the duſt of the balance, in determining the queſtion in debate. Several farther teſtimonies of ſcripture are collected, which aſſert that there is but one God, and that he alone is to be worſhipped; and the whole is concluded with ſtrictures on certain paſſages produced by Dr. Horne for the divinity of Chriſt.

How far the tract before us may ſucceed in removing entirely the difficulties attending this important queſtion, we cannot determine; ſome may ſtill remain, even in candid and liberal minds. But what our Author has advanced is undoubtedly worthy of impartial conſideration.

K.

ART.

ART. VIII. *Hiſtorical Memoirs of the Author of the Henriade.* With ſome original Pieces. To which are added, genuine Letters of Mr. de Voltaire. Taken from his own Minutes. Tranſlated from the French. 8vo. 3s. 6d. Kearſly, &c. 1777.

WHAT a wonderful old man is this Monſ. de Voltaire!—ſuppoſing him the author of theſe Memoirs; and we ſee little reaſon to call the fact in queſtion *. At the age of eighty-three, he writes with the vigour and vivacity of twenty-one; and talks of himſelf, his writings, and his fortunes, with an air of eaſe and gaiety, which one would rather expect from a frank young ~~man~~ fellow, relating his juvenile frolics and amuſements. The *ſpirit* of this man will never die,—whatever himſelf (ſceptic as he is) may think of the matter; and whatever becomes of the little tough frame in which it is encaſed.

But Mr. Voltaire (if it is Mr. Voltaire who holds the pencil) has not, here, given us a finiſhed picture of himſelf. It is but a ſketch that is drawn, a mere out-line; but it will ſtrike the beholder, who has any knowledge of the original, with immediate conviction of the true reſemblance. There are, however, a thouſand particularities which every one will naturally look for in a perfect portrait of this extraordinary perſon, but which, in the preſent performance, will be ſought for in vain. Poſſibly they are reſerved for our future gratification—let us, for the preſent, pleaſe ourſelves with this hope, and in the mean time, wiſely make the moſt of what we have now in poſſeſſion.

We had an opportunity, a few months ago, of haſtily running through the original French, of theſe memoirs,—with a ſight of which we were favoured by a friend, who brought them from Paris, almoſt wet from the preſs: but not having the book now at hand, we cannot pronounce with circumſtantial exactneſs, as to the accuracy and fidelity of the tranſlation; all that we can ſay is, that it appears to have been done by no incompetent hand; although haſtily executed, with a few obvious ſlips, through want of time for reviſal; and, if we are not miſtaken, here and there a Scotticiſm:—all which may be eaſily rectified in a ſecond edition. There are interſperſed through the volume, a number of little poetical pieces, which we do not remember to have ſeen before; and which the tranſlator 'has attempted to give in the ſpirit of the originals:' we

* All the aſſurance that we have from the Editor, or rather Tranſlator, on this point, is contained in the following paragraph:

'The contents very evidently ſhew from what channel they muſt have flowed, and leave the Publiſher no room to ſay any thing in proof of their authenticity. Indeed we have never heard it once doubted by any one who has read the work.'

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may add, not unſucceſsfully, except one or two defective rhimes, &c.

We ſhall now proceed to extract a few anecdotes, and other paſſages, for the entertainment and information of our Readers.

M. de Voltaire, it was recorded, was born in 1694. At twelve years old he was introduced, as a promiſing young poet, to the celebrated Ninon de l'Enclos, by the Abbé Chateauneuf, his intimate friend; and that extraordinary woman bequeathed to him two thouſand livres to buy books. He was then a ſcholar of the Jeſuits college.

His early intimacy with the Abbé Chaulieu, the Marquis de la Fare, the Duke de Sully, and the Abbé Courtin, provoked his father to ſay, that he thought him entirely ruined, becauſe he kept company with people of faſhion, and made verſes.—This is our Author's own repreſentation of the matter, but we ſuppoſe his father might have more cauſe for his fears; for it is here acknowledged, that Voltaire, during his youth, was exceſſively diſſipated, and immerſed in all the pleaſures common at his time of life.'

At eighteen he produced his tragedy of Oedipus; but before it was performed, he began the *Henriade*.

'*We* have oftener than once (ſuch is the ſtyle of our Biographer) heard him ſay, that when he undertook theſe two performances, he did not imagine he ſhould be able to finiſh them, and that he was neither acquainted with the rules of the drama, nor epic poetry; but that he was fired with what he heard of Henry IV. from Monſ. Caumartin, who was well verſed in hiſtory, an exceſſive admirer of that Prince, and a gentleman of a moſt reſpectable character; and that he began the work from mere enthuſiaſm, almoſt without reflection.'

An accident is here related, by which the republic of letters was very near being for ever deprived of this celebrated piece of Epic poetry.

'Having one day read ſeveral cantos of his poem when on a viſit to his intimate friend, the young Preſident de Maiſons, he was ſo teazed with objections, that he loſt patience, and threw his manuſcript into the fire. The preſident, Henaut, with difficulty reſcued it. "Remember, ſaid Mr. Henaut to him, in one of his letters, it was I that ſaved the Henriade, and that it coſt me a handſome pair of ruffles."

Some years after, we are told, ſeveral copies of this poem having got abroad, while it was only a ſketch, an edition of it was publiſhed, with many chaſms, under the title of *The League*. Inſtead of fame and friends, the author gained only enemies and mortification, by this firſt edition. The bigots took fire at it, and the poet was conſidered as highly criminal, for praiſing Admiral Coligny, and Queen Elizabeth. Endeavours were even

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uſed to get the piece ſuppreſſed; but this ſtrange deſign proved abortive. His chagrin, on this occaſion, firſt inſpired him with the thought of viſiting England, in order to finiſh the work, and republiſh it in a land of liberty.

'He was right, ſays the Biographer, for King George I. and more particularly the Princeſs of Wales, afterwards Queen of England, raiſed an immenſe ſubſcription for him. Their liberality laid the foundation of his fortune: for on his return to France in 1728, he put his money into a lottery eſtabliſhed by Mr. Desforts, Comptroller General of the Finances. The adventurers received a rent charge on the *Hotel-de-Ville* for their tickets; and the prizes were paid in ready money; ſo that if a ſociety had taken all the tickets, it would have gained a million of livres. He joined with a numerous company of adventurers, and was fortunate. We were furniſhed with this anecdote by a member of the ſame ſociety, who verified it by producing his regiſters. Mr. Voltaire wrote to him as follows: "To make a fortune in this country, nothing more is requiſite than to read the arrets of the Council. It is ſeldom but the Miniſtry is obliged to make ſuch arrangements in the Finances, as turn to the advantage of individuals."

The acquiſition of wealth did not weaken his paſſion for polite literature. He had, in 1722, given the public his tragedy *Mariamne*, which was damned. This did not diſcourage him from producing, in 1730, his Brutus; which, ſays the Author, 'we look upon to be his moſt ſpirited tragedy, not even excepting Mahomet.' We are not told what ſucceſs it met with on the ſtage; the Author only ſays, 'It was violently criticiſed.'

'We were preſent,' continues he, 'at the repreſentation of Zara, in 1731, and although it drew tears from a great part of the audience, it narrowly eſcaped being damned. It was parodied at the Italian comedy and the fair, and got the name of the Foundling, and Harlequin on Parnaſſus.

'About that time one of the Academicians having propoſed Mr. Voltaire to fill a vacancy, of which he did not entertain the leaſt thought, Mr. de Boze declared that the Author of Brutus and Zara could never deſerve a place in that ſociety.'

At this time we find this volatile genius deeply engaged in ſtudying the principles of Newton, and the ſyſtems of Leibnitz, and performing all the experiments on light and electricity. But notwithſtanding his fondneſs for theſe new employments, he, in 1736, brought out 'his tragedy of Alzira, or the Americans, which met with great applauſe. He aſcribed his ſucceſs to his abſence, ſaying, *laudantur ubi non ſunt, ſed non cruciantur ubi ſunt.*

'The moſt virulent cenſurer of Alzira, was the Ex-Jeſuit Desfontaines.—That affair was attended with ſome uncommon circumſtances.

circumſtances.—Desfontaines had been employed in the *Journal des Savans*, under the direction of the Abbé Bignon, from which he had been diſmiſſed in 1723. He then ſet up a kind of Journal of his own, and was what Mr de Voltaire calls *un Folliculaire* (a venom ſpitter). His character was well known.—He had been taken in the fact with ſome Savoyard boys, and impriſoned in the *Biſſetre*. His indictment was begun to be drawn up, and it was intended to burn him alive, as it was ſaid Paris ſtood in need of an example. Mr. de Voltaire prevailed upon the Marchioneſs de Prie to uſe her intereſt in the criminal's favour *. There is ſtill extant one of the letters written by Desfontaines to his deliverer; it has been printed among thoſe of the Marquis d'Argens Deguille, page 228, Vol. I. "I ſhall never forget the obligations I lie under to you: the goodneſs of your heart is ſtill ſuperior to your genius. I ought to employ my life in giving you proofs of my gratitude. I conjure you likewiſe to obtain for me a revocation of the *Lettre de Cachet*, by which I am delivered from the *Biſſetre*, and baniſhed thirty leagues from Paris."

'In a fortnight after this, the ſame man wrote a defamatory libel againſt the perſon in whoſe ſervice he ought to have employed his life.—This fact is authenticated by a letter of Mr. Tiriot's, dated the 16th of Auguſt, and taken from the ſame collection.—This Abbé Desfontaines is the perſon who, in a converſation with the Count d'Argenſon, attempted to vindicate himſelf by ſaying, *I muſt live*, to which the Count replied, *I ſee no neceſſity for it.*

'After the affair of the *Biſſetre*, this prieſt deſiſted from paying his addreſſes to chimney-ſweepers. He bred up ſome young Frenchmen to his double trade of non-conformiſt and *Folliculaire*; he taught them the art of writing ſatires, and in conjunction with them compoſed a number of defamatory libels, under the title of *Voltairomania & Voltairiana.*—They were a farrago of abſurd ſtories.'

But, although our Bard met with oppoſition and malicious abuſe, from a variety of enemies, who flew to arms, at the repreſentation of every new piece, he could not deſiſt from indulging his poetical taſte. Accordingly in the ſame year, 'he produced his comedy of *The Prodigal Son*, though not under his own name; and he gave the profits to Meſſrs. Linant and Lamarre, two young pupils, whom he had formed, and who came to Cirey while he reſided with Madam de Chatellet. He appointed Linant preceptor to that lady's ſon, who has ſince

* This letter was the 31ſt May: the date of the year is not affixed, but it was written in 1724.

been Lieutenant General of the army, and Ambaſſador at the courts of Vienna and London.

'The comedy of The Prodigal Son had great ſucceſs. The Author wrote to Mademoiſelle Quinaut, "You can keep other people's ſecrets as well as your own. Had I been known to be the author, the piece would have been damned. Men cannot bear that the ſame perſon ſhould ſucceed in two kinds of writing. I made enemies enough by my Oedipus and Henriade."

But he had ſoon a croud of enemies of a new ſtamp to encounter. He had written his *Elements of the Newtonian Philoſophy*, the principles of which were then ſcarce known in France; but he could not obtain a *privilege* for it from the Chancellor Agueſſeau: who, though a man of univerſal learning, having been bred a *Carteſian*, did his utmoſt to diſcourage the new diſcoveries. Mr. Voltaire's attachment to the principles of Newton and Locke, was downright *hereſy* in France. He was attacked on all ſides; but he ſeems to have only laughed at his bigotted adverſaries. By way of relaxation from his ſeverer ſtudies, he now amuſed himſelf in writing his *Maid of Orleans*; a performance which does him no great honour; but which is here ſpoken of in the following terms:

'We have proofs that this piece of drollery was compoſed almoſt entirely at Cirey. Madame de Chatellet loved poetry as much as geometry, and was a very good judge of it. Although this poem was only comic, yet there is much more fancy in it than in the Henriade; but it was vilely diſgraced by ſome ſhameleſs ſcoundrels, who printed it with horrid lewdneſſes. The only good editions are thoſe of Geneva.'

Buſineſs carrying Mr. Voltaire to Bruſſels, he there met with the celebrated Rouſſeau. Theſe two geniuſes ſoon contracted a ſtrong antipathy for each other. Rouſſeau having ſhewn Voltaire a lyric epiſtle addreſſed to poſterity, met with this ſarcaſtic repartee, "My friend, this letter will never be delivered according to its direction." Rouſſeau could not put up with this piece of raillery. The two poets have ever ſince been at mortal enmity; and accordingly, ~~poor Jean Janvre~~ is plentifully abuſed throughout theſe memoirs.

But if Voltaire failed of acquiring the friendſhip of the ~~humble (and proud) philoſopher of Geneva~~, which perhaps he never ſought, he had ample amends in that of the Royal philoſopher at Berlin. While this prince, who is likewiſe a poet, was hereditary prince royal, he regularly correſponded with our Author, and ſome of their letters have been printed in the collection of Voltaire's works. A tranſlation of Frederic's firſt letter, with which the correſpondence commenced, is here inſerted. It is a long epiſtle, but well written, and worthy the genius of the King of Pruſſia.

Pruſſia. Several anecdotes of his Majeſty are given in the volume before us: to which we refer.

Our Author's firſt interview with the King of Pruſſia was at Meuſe, a ſmall caſtle near Cleves, ſoon after the King had finiſhed his great work, the *Refutation of Machiavel.* In 1740, Voltaire went to pay his court at Berlin: before the King was prepared for the invaſion of Sileſia.

Theſe memoirs not being written with the circumſtantiality of a *Journal*, or of a regular connected narrative, we are not informed how long M. de Voltaire reſided at Berlin, during this firſt viſit; but, in a year or two, we find him again at Bruſſels, compoſing his tragedy of Mahomet, which he ſoon after carried to Liſle, for repreſentation. There was then a very good company at Liſle, and the play was well performed. The celebrated Mademoiſelle Clairon was there, and, at that early period, gave ſpecimens of her great theatrical talents.

The repreſentation of Mahomet revived the animoſity of the enemies and rivals which the Author had formerly met with in that walk of literature. The Abbé Desfontaines, particularly, with one Bonneval, whom Voltaire had relieved in his neceſſities [ſufficient provocation to a raſcally mind!] 'not being able to prevent the piece from ſucceeding upon the ſtage, lodged an information againſt it before the attorney general, as containing ſome things contrary to the Chriſtian religion. Things went ſo far, that Cardinal Fleury adviſed the Author to withdraw his performance. This advice was equivalent to a command; however, the Author publiſhed his play, with a dedication to Benedict XIV. (Lambertini) who had already ſhewn him particular marks of regard. He had been recommended to this Pope by Cardinal Paſſionei, a man diſtinguiſhed in the literary world, and with whom he had long maintained a correſpondence. We have ſome of that Pope's letters to Voltaire. His Holineſs was deſirous of drawing him to Rome, and our Author has always expreſſed a regret for not having ſeen that city, which he uſed to call the capital of Europe.'

Mahomet we find, was not played again till long after, when it was revived by the credit of Madame Denis, the Author's niece *; notwithſtanding the efforts of Crebillon, then licenſer of the ſtage, under the lieutenant of the police. Crebillon hereby incurred the cenſure of the better ſort of people; and D'Alembert was appointed in his place. This play has ever ſince continued in full poſſeſſion of the theatre.

'After all theſe ſquabbles, Meſſrs. De Reaumur and De Mairan adviſed him to renounce poetry, which only expoſed him to envy and vexation; to addict himſelf entirely to natural

* This lady was married to Monſ. Denis, commiſſary at war, and captain in the regiment of Champagne.

philoſophy, and to ſolicit a ſeat in the Academy of Sciences, as he already had one in the Royal Society at London, and in the Inſtitution of Boulogne. But M. de Fourmont, his friend, a man of letters, and of a moſt amiable character, having exhorted him in a poetical epiſtle not to bury his talent, he wrote the following reply:

Which is thus imitated:

A mon très cher ami Fourmont,
Demeurant ſur le double-mont,
Au-deſſus de Vincent Voiture,
Vers la taverne où Bachaumont
Buvait et chantait ans meſure,
Où le plaiſir & la raiſon
Ramenaient le tems d'Epicure.

Vous roulez donc que des filets
De l'abſtraite Philoſophie
Je revole au brillant palais
De l'agréable Poëſie,
Au pas où regnent Thalie
Et le cothurne & les ſifflets.

Mon ami, je vous remercie
D'un conſeil ſi doux & ſi ſain.
Vous le voulez, je cède enfin
A ce conſeil, à mon deſtin;
Je vais de folie en folie,
Ainſi qu'on voit une Catin
Paſſer du Guerrier au Robin,
Au gras Prieur d'une Abbaye
Au Courtiſan, au Citadin:

Ou bien, ſi vous voulez encore,
Ainſi qu'une abeille au matin
Va ſucer les pleurs de l'aurore
Ou ſur l'abſinte ou ſur le thim;
Toujours travaille & toujours cauſe;
Et vous paitrir ſon miel divin,
Des gratte-cus & de la roſe,

To Fourmont, friend I hold moſt dear,
Who lives upon the forked hill;
Above Voiture's, that tavern near
Where Bachaumont was wont to ſwill,
And ſtretch'd in careleſs eaſe along,
Maudlin pour'd the unmeaſur'd ſong.
Where of yore join'd hand in hand,
Sober reaſon, ſprightly pleaſure,
Lightly trip'd in frolic meaſure,
And Epicurus led the band.
"Quit that thorny road, you ſay,
"Quit Philoſophy's dark gloom,
"Reſume the long forſaken way,
"Where Poeſy's ſweet flow'rets bloom,
"Melpomene with ſober air,
"And ſportive Thalia wait you there.
"Nor dread the ſurly Critics frown,
"Whoſe only talent is to rail,
"Your merits weigh'd in even ſcale,
"You'll grow the fav'rite of the town,
"Throw off the philoſophic frock,
"Put on the buſkin or the ſock."
My friend, I'll do what you adviſe,
Your counſel ſeems right, ſound, and wiſe.
Beſides, it ſuits my inclination,
So I'll reſume my occupation.
Adieu then to theſe barren ſhades,
Welcome again, ye charming maids.
Fate will'd I ſhould be ever changing,
From folly ſtill to folly ranging.
So eaſy Phillis will admit
Th' embroider'd courtier, or plain cit,
The humble clerk, the lordly rector,
The peaceful quaker, bullying hector,
By turns ſhe hugs them in her arms,
Each has for her reſiſtleſs charms.
Or, if you chooſe a different ſtrain,
So when Aurora gilds the plain,
Forth flies the bee to ſuck her ſweets
And ſettles on each herb ſhe meets;
Unwearied plies her nimble wings,
Inceſſant works, inceſſant ſings;
Eager t'increaſe her honey'd ſtore,
Or from the weed, or from the flower.

'And immediately he begun his Merope. The tragedy of Merope is the firſt piece, not upon a ſacred ſubject, that ſucceeded without the aid of an amorous paſſion, and which procured our Author more honour than he hoped from it, was played on the 26th of February, 1743. We cannot better deſcribe the

the ſingular circumſtances attending its reception, than by inſerting his letter of the fourth of April following, to his friend Mr. L'Aiguebere, then at Tholouſe.

"Merope is not yet printed, I am afraid it will not ſucceed ſo well in the cloſet as on the ſtage.—The piece is not mine; it is Mademoiſelle Dumenill's.—What think you of an actreſs that kept the audience in tears through three ſucceſſive acts?—The public have run into a little miſtake and given me credit for a part of the extreme pleaſure given them by the actors. The ſeduction was ſo great, that the pit, with loud ſhouts, inſiſted upon ſeeing me*. I was ſeized in the hiding-place, where I had ſquatted for ſhelter, and brought by force into the box of Marſhal Villars's lady, who was there with her daughter-in law.—The pit was mad; they called out to the Ducheſs de Villars to kiſs me, and they made ſo much noiſe, that ſhe was obliged to comply by order of her mother-in-law. Thus I have been kiſſed in public, as was Alain Chartier by the Princeſs Margaret of Scotland; but he was aſleep and I was wide awake. This tide of popular favour, which probably will ſoon ebb, has a little conſoled me for the petty perſecution I have ſuſtained from Boyer, the old Biſhop of Mirepoix, who is ſtill more a Theatin than a Biſhop. The academy, the King, and the public, deſtined me to ſucceed Cardinal Fleury, as one of the forty†. Boyer was againſt it; and at laſt, after ten weeks ſearch, he has found a prelate to fill the place of a prelate, in conformity to the eccleſiaſtical canons‡. I have not the honour of the prieſthood; I ſuppoſe it is proper for a *profane* perſon as I am, to give up all thoughts of the Academy.

"Letters are not much favoured. The Theatin has told me that eloquence is expiring; and that he endeavoured in vain to *reſuſcitate* it by his ſermons, but that nobody had *ſeconded* him; he meant nobody had *liſtened* to him.

"The Abbé Langlet is juſt impriſoned in the Baſtile for having written a book of Memoirs, already well known, ſerving for a ſupplement to the hiſtory of our celebrated de Thou. The indefatigable and unhappy Langlet did a ſignal ſervice to all who wiſhed well to their country, and to the lovers of hiſtorical reſearches. He deſerved a recompence, and at the age of ſixty-eight he has been cruelly thrown into priſon. 'Tis tyrannical.

Inſere nunc Melibœe piros, pone ordine vites.

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* Hence the ridiculous cuſtom of crying the Author, the Author, when a piece, whether good or bad, ſucceeds the firſt night.

† The Academy conſiſts of forty members.

‡ By a letter dated the 3d of March, 1743, from the Archbiſhop of Narbonne, it appears that that prelate gave up his pretenſions in favour of M. de Voltaire.

"Madame de Chatellet deſires her compliments.—She marries her daughter to the Duke de Montenero, a dwarfiſh, thin-faced, ſwarthy, flat-cheſted, high-noſed, Neapolitan.—He is now here, and is going to rob us of a jolly plump-cheeked French girl.—*Vale et me ama.*"

V . . . . . .'

We have given the foregoing *verſes*, to M. de Fourmont, in the tranſlator's *imitation*, as a ſpecimen of the manner in which he has attempted to render M. de Voltaire's poetry in the ſpirit of the original. In the continuation of the article, we ſhall have occaſion to ſelect ſome other paſſages of the ſame kind; but, for the preſent, we muſt make room for other ſubjects.

(*To be reſumed in our next.*) G.

ART. IX. VIAGGIANA, *or detached Remarks on the Buildings, Pictures, Statues, Inſcriptions, &c. of Ancient and Modern Rome.* 12mo. 3 s. 6 d. bound. Rivington.

WERE his Holineſs, the Pope, to ſell the city of Rome, by auction, this Book might ſerve as a catalogue of the furniture. We cannot upon the whole conſider it in a much higher character, though it is often interſperſed with criticiſms in the technical ſtyle, and here and there enlivened with anecdotes:

So SMIRK, when, half his cuſtomers withdrawn,
The few remaining yawn, or ſeem to yawn,
To rouſe their ſpirits and their eyelids rear,
Plies all the genius of the auctioneer;
Their drowſy ears aſſails with wondrous ſounds
Of Freſco, Unique, Arabeſque and Grounds,
Runs the whole range of Dilettanti o'er,
And tells ſuch tales—as can be told no more!

This, however, is not altogether the caſe with the *conoſcente* before us. His criticiſms in general ſeem to be founded in truth and nature, and ſome of his tales *may* be told again. We ſhall preſent our readers with a few of his detached accounts, remarks, and anecdotes; and firſt with that glorious monument of ancient magnificence,

The AMPHITHEATRE.

'The Amphitheatre, built by Veſpaſian, is one of the fineſt and moſt perfect remains of Roman magnificence. It was ſituated * near the Coloſſal ſtatue of Nero§, and not far from the reſidence of the Emperor‖. It is five hundred and fifty

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* Vid. Maffei of Theatres, p. 33, who is totally of another opinion.

§ This ſtatue, of which the rays of glory were twenty-two feet in length, is mentioned by Martial. Vid. aſtra Coloſſus. ep. 2. lib. 1.

‖ Nearly in the centre of antient Rome. Venuti, p. 24.

feet

feet long, four hundred and ſeventy broad, and one hundred and ſixty high, ſufficient to contain eighty thouſand people ſeated, and twenty thouſand ſtanding. The orders of architecture that adorn this building are Doric, Ionic, Corinthian, and Compoſite; the ſtone with which it is built is the ſame that was uſed in many of the antient edifices of Rome, an incruſtation of the aqua Albunea†, between Rome and Tivoli. It is remarkable that this water depoſits its ſtony particles ſo faſt, and in ſuch quantities, as to choke up its own channel.

'The entrance to the Amphitheatre is by eighty arcades, ſeventy-ſix of which were for the people, two for the gladiators, and the wild beaſts, and two for the Emperor and his ſuite, who came all the way under cover from the royal apartments‡. The wild beaſts were not, as has been imagined, in this Amphitheatre, kept in dens under the arena, but were regularly brought from places ſet apart for them, called Vivaria*. The Vivaria of Domitian are ſtill to be ſeen. By the great freedom of ingreſs and egreſs, the many thouſands that were preſent at the Amphitheatre came in, and went out, with as much eaſe and convenience as ſo many hundreds§: the different ranks knew their proper places, and took them without the leaſt confuſion. The veils, that defended the ſpectators from the ſun, were faſtened to poles that reſted on the tops of the higheſt order; the holes, where theſe poles entered, are ſtill viſible on the ſides of the Amphitheatre which are perfect to the top. As the walls are ſegments of circles, the poles had no other effect upon them, than weight upon an arch, and ſerved rather to ſtrengthen than do them the leaſt injury. The veils were at firſt made of canvas, or linen‖, or any other cheap material proper for the purpoſe, but in more luxurious days, of ſilk. Cæſar is ſaid to have had one of ſilk¶; that is, one may ſuppoſe the part of his own Amphitheatre where he ſat, enjoyed this par-

† Known by the name of the Tiburtine. It is not finely grained, but is very durable.

‡ On the Eſquiline hill, oppoſite the entrance which was without any number on it.

* Maffei, p. 255.

§ Over each of the arches of the loweſt order, on the north ſide, ſtill ſubſiſt the numbers, from 23 to 54. Theſe ſerved to marſhal the mob, which arranged itſelf according to the numbers. At every fourth arcade was a ſtair-caſe that had its correſpondent vomitory.

‖ Carbaſina deinde vela primus in Theatrum duxiſſe traditur Lentulus Spinter Apollinaribus ludis. Plin. lib. 19. c. 1.

¶ Vid. Dion. Caſſ. lib. 43. p. 358. Silk at this time was a foreign commodity, and not the production or manufacture of Italy. In

particular privilege*. The Amphitheatre was ſometimes perfumed, by burning frankincenſe below, and cauſing it to aſcend by flues to the top. The loweſt ſeats, or Podium‖, were defended from the beaſts by perpendicular and horizontal bars, and yet the company that ſat on them was not unfrequently alarmed by the bold aſſaults of wolves and tigers. The galleries are adorned with pilaſters, in which the impoſt, projecting beyond the middle on each ſide, has a heavy and unpleaſing effect. Domitian uſed ſometimes to fill the arena with water from a reſervoir on the Eſquiline hill, and exhibit Naumachias to the people. It is known but by conjecture and implication who was the architect of this ſtupendous building, which for its excellence is perfectly unique. Gaudentius has been ſuppoſed to have given the plan, from an inſcription preſerved in the vault of St. Martin's church§: "Veſpaſian rewarded Gaudentius with death, but Chriſt ſhall reward him with a finer theatre in heaven." Gaudentius, it ſeems, was converted to Chriſtianity, and in all probability ſuffered martyrdom: hence perhaps aroſe the unwillingneſs of the Romans to mention him; and the Chriſtians were naturally ſilent on the ſubject, becauſe they diſapproved of theatrical exhibitions, and could think it no credit to any proſelyte of theirs, to have contributed ſo much to the advancement of them. It does not appear at what time exactly the Amphitheatre began to be defaced; but there is a letter from Theodoric king of the Goths, to the ſenate of Rome, exhorting them to preſerve the noble monuments of their anceſtors. The king appears angry and ſurpriſed at the thefts and depredations that were made, from

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the reign of Aurelius, two hundred and ſeventy years afterwards, a pound of pure ſilk was worth its weight in gold. Vid. Vopiſcum, libra enim auri tunc libra ſerici fuit. Vid. Aug. Hiſt. Scrip. p. 547. Var. The manufacture of ſilk from ſilk worms was not introduced into Italy till the time of Juſtinian. Polyd. Virg. l. 3. c. 6. Theophanes apud Photium. Nero, Dion Caſſius ſays, p. 1030, covered the Theatre with a veil on which the heavens were repreſented, and the Emperor in the character of the ſun driving his car, in gold embroidery.

* Dion Caſſ. p. 358.

‖ The ſeats of the greateſt diſtinction were the neareſt to the Podium.

§ Taken from ſome Chriſtian burying-ground or catacomb. The original is as follows:

SIC PREMIA. SERVAS. VESPASIANE DIRE. PREMIATUS. ES MORTE. GAUDENTI LETARE. CIVITAS. UBI. GLORIE. TUE AUTORI PROMISIT. ISTE. DAT. KRISTUS. OMNIA TIBI. QUI. ALIUM. PARAVIT. THEATRUM. IN. CŒLO.

from time to time, on the walls of the antient buildings; and reproves the people for ſtealing the cramps and metals from the venerable remains of antiquity. A great deal for a Goth'†.

We ſhall omit the account of St. Peter's Church, as that ſuperb edifice is generally known, and proceed to gratify the claſſical reader, and the lover of antiquities, with this writer's remarks on

The CAPITOL.

'The ſites of the buildings on the Capitol, of which there are no veſtiges remaining, have been the ſubject of much controverſy to the antiquarians. The two conſiderable ones were the temple of Jupiter Feretrius, and of Jupiter Capitolinus; but on which of the two ſummits of the Capitoline hill each ſtood, is a much diſputed queſtion. The antients, however, both in proſe and poetry, ſeem to join the Capitol and the Tarpeian very often together‡, and on the other hand the Capitol has been ſaid poſitively to ſtand on the oppoſite mount, now known by the name of the church Araceli, that is built on it*. In the plain, between theſe ſummits into which the Capitoline hill is ſtill divided, ſtands the famous ſtatue of Marcus Aurelius. It is copper, and of courſe hollow. This is an advantage that bronze ſtatues have over thoſe that are made of ſtone or marble, that you are at liberty to make the legs ſubſtantial, the body light; whereas the contrary obtains in the others; for marble bodies muſt be ſupported. As to the temple of Jupiter Capitolinus, we know little of it, but by tradition, which is a kind of information not the moſt to be depended on in matters of art. The firſt, which Tarquin erected, was burnt down in the civil wars. The ſecond, built by Scylla, fell in the Vitellian ſedition‖. Veſpaſian ſaw his compleated, and died; which alſo drew after it the deſtruction of the Capitol, for it was burnt immediately upon the death of the Emperor. Domitian built a fourth§. The gilding of this temple,

† Vid. Caſſiodorus, lib. 3. Epiſtolarum. Theodoric's letter to the ſenate of Rome, letter 31.

‡ Vid. Plut. in Romulo.

* Vid. Nardini, p. 29.

‖ Plutarch in Poplicola. Suet. in Vit. Veſp. & Domitiano.

§ Martial tells us, that if Jupiter were to ſell all Olympus by auction, the profits of the ſale would be inſufficient to pay for the public buildings of Domitian. Lib. 9. epiſt. 4.

Quantum jam ſuperis, Cæſar cœloque didiſti
Si repetas, & ſi creditor eſſe velis;
Grandis in ætherio licet auctio fiat Olympo,
Coganturque Dei vendere quicquid habent:

Contur-

temple, in the days of Plutarch, was eſteemed at two million and a half of our money. Gilding indeed in thoſe days was plating, which may account for the enormity of a ſum expended in one ſingle article of ornament; about an eighth of the whole expence of St. Peter's, a building more ſpacious than any antient ſtructure, and the moſt magnificent of all modern ones, of which the Capitol was little more than a third in length, and not one fourth in breadth. Under the porticos, and within the courts of the palace of the Curators, (Conſervatori) are preſerved fragments of Coloſſal ſtatues, ſarcophagi, and bas reliefs of curious hiſtory. There are alſo Egyptian ſtatues, of which the character is varied according to the age that produced them: the firſt and moſt antient approaches nearly in form to the Chineſe; the figures of this kind have ſmall eyes, and diminutive features. The ſecond reſembles that of the Moors in their large full eye, thick lip, and flat noſe. The third, after the Alexandrian conqueſt, is Grecian. It is remarkable, that the moſt unſeemly character exhibits the greateſt knowledge of the art, and is ſcrupulouſly exact in proportion. This nicety extends alſo to the animals of Egyptian ſculpture, ſpecimens of which are to be ſeen in variety thro' antient Rome. Adrian ſeems to have enriched his Capitol with great abundance of the arts of Egypt*, and to have paid particular attention to their merit. This prince, in his progreſs through foreign countries, made collections of

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Conturbabit Atlas, & non erit in uncia tota,
Decidat tecum qua pater ipſe deſim.
Pro Capitoliis quid enim tibi ſolvere templis,
Quid pro Tarpeiæ frondis honore poteſt?
Expectes & ſuſtineas, Auguſte, neceſſe eſt:
Nam tibi quod ſolvat, non habet arca jovis.

* There is a ſmall room ſet apart for Egyptian antiquities, found in that part of Adrian's villa which was deſtined for the deities of the Nile. Among many curious idols is the God Canopus, which Ruffinus tells us came off conqueror in the conteſt with his brother divinity of Perſia. The victory, it ſeems, was owing entirely to the ſuperior ingenuity of the prieſts of Egypt. The trial was, which of the divinities could beſt reſiſt the fire. The prieſts of Perſia, not in the leaſt ſuſpecting the power of their deity to overcome the fire, committed him without ceremony to the flames, to which he fell inſtantly a martyr. The Egyptians, doubting the natural abilities of their god to get the better of the ordeal, prepared him accordingly. They made him of baked earth, and drilling holes in his bottom, ſtopped them with wax, and then filled the hollow with water. On being thrown into fire the wax was melted, the water let out, and the flames extinguiſhed. The form of this idol is like that of an ape, or baboon, ſitting upon his breech. Vid. Eccleſ. Hiſt. c. 11. 26. Vid. Muſeum Capitolinum.

their

their ſeveral curioſities, and brought home what was peculiar to each. The ſtatues of the captive kings that are to be ſeen in this place exhibit a ſtriking inſtance of Roman cruelty, I mean in their want of hands and arms; there are two of them, one of which is without the former, the other the latter. It ſhould appear from theſe teſtimonies, that ſpeak too plainly to be miſtaken, that the cuſtom was, however cruel, and unworthy of a great people, to maim the principal captives in a great triumph, in order to increaſe their humiliation, by rendering them totally helpleſs. This is too true; neither can it with the leaſt ſhadow of probability be objected, that the ſtatues alluded to are fragments; ſince it is manifeſt, on inſpection only, that they are finiſhed things, and what the artiſt intended they ſhould be. For nothing can be clearer than that the one never had more than one arm*, or the other more than one hand. I do not, however, remember any Roman hiſtorian to have ſpoken of this piece of wantonneſs; they ſeem to have been aſhamed of that part of their character, and to have done their utmoſt to ſink it on poſterity. This, perhaps, may lead us to ſuſpect their great and conſtant profeſſions of magnanimity and generoſity to their enemies, and tend to give their outcry againſt the Carthaginians, for cruelty, an air of groundleſs invective, more than well-founded accuſation. Or, after all, if Hannibal deſerved the opprobrious terms of *dirus* and *perfidus*, with which they conſtantly loaded him†, they appear at leaſt to have an equal title to them. The ſtatues of Caſtor and Pollux are at the head of the ſtairs that now lead to the Capitol. They are remarkable in being portraits of Caius and Lucius, the two nephews of Auguſtus: but the chief reaſon for making particular mention of them, is rather to remark, that pupils, which one of them has, do not ſeem to ſucceed in ſculpture, and for the moſt part produce an indeterminate effect, from an injudicious attempt to combine form and colour in one and the ſame ſubject. In the court to the right hand of the Capitol ſquare, on entering from the ſteps, near the Coloſſal heads of Domitian and Commodus, are ſome very fine remains of a lion devouring a horſe, great favourites of Michael Angelo, and from which an ingenious ‡ countryman of our own has made frequent ſtudies with uncommon ſucceſs. The Coloſſal figure of Roma Triumphans is quite eclipſed by the inimitable beauty of a weeping province carved on its pedeſtal. It has been copied by Pikler, and is well known to the admirers

* See the frontiſpiece to Piraneſi's Colonna Trajana. There are ſome which have neither hands nor arms.

† See Horace and Livy.

‡ Stubbs.

mirers of fine engraving. In the rooms above ſtairs are depoſited various relics of fine art and curious antiquity, ſuch as the Antinous, and the * Gladiators; the buſt of Ariadne§, and the wolf ſtruck with lightning, of which it has ſtill the marks very plainly to be diſcerned. Cicero † ſpeaks of this as happening in his time. There is alſo a collection of pictures belonging to the Capitol, among which there are many great maſters. Before I leave this hill, I may with propriety ſpeak of the ſepulchre of C. Bibulus, of the days of the republic, on account of its being ſituated at the extremity of the Capitol, towards the Campus Martius, near the Via lata. Piraneſi obſerves, that both this, and the monument of the Claudian family, were without the walls, till Trajan widened them in order to include his Forum within their circuit. The tomb of Bibulus has two ſingularities: it is of the Tuſcan order, and its ‖ pilaſters are narrower at the top than at the bottom. It

* The dying Gladiator may be ſaid to be great, tho' not noble, the diſtinction of the ſlave ſtill remains in the cord about his neck, and is preſerved in his countenance.

§ In this is the true idea of Græcian beauty, which conſiſted in a diſplay of the expreſſive parts of the face, and a ſuppreſſion of thoſe that added little character to the countenance. The forehead is very low, and the cheeks are kept down.

The pigeons drinking on the edge of a vaſe were a preſent to the Romans by a king of Pergamus. Pliny ſpeaks highly of them as a very fine moſaic. They were found in Adrian's villa, and purchaſed for two thouſand pounds, or four thouſand zequins. An artiſt in Rome not long ſince agreed to copy them for a thouſand crowns. He took two years to finiſh the work, but was three years about it, with the aſſiſtance of a man for eighteen months. The copy is ſuppoſed to be as compleat as the original.

† Romuluſque & Remus vi fulminis icti conciderunt. Cic. de Divinat. lib 2. Et in Orat. Cat. 3. Tactus eſt etiam ille qui hanc urbem condidit Romulus. The ſtatues of the Pagan deities were often very much expoſed to the inclemencies of the air. See the diſtich that ſerves for a motto to this work, which I ſhall here tranſlate:

" Hail! queen of cities, martial Rome,
Thy fame ſhall nought entomb;
For without the power to fly,
With thee reſts victory."

and the Anthologia, p. 496. See Pauſanias in his Attica, p. 52. edit. Kuhn. The above epigram was found at Rome, on a ſtatue of victory, whoſe wings had been burnt off by lightning.

‖ Pilaſters are uſually without ſwelling or diminution, the ſame breadth at the top as at the bottom. Some moderns have thought proper to diminiſh them at the top, and to make them ſwell in the middle. Vid. Manſard.

alſo

alſo offends againſt the rule of Vitruvius, as Venuti obſerves, in the proportions of its baſe, which inſtead of being half the diameter of the column in height, is a little more than a third. The ancients, as has been before hinted, did not always adhere ſcrupulouſly to the ſame rules of proportion in all caſes, but varied them as the circumſtances of ſituation, or the nature of the building might require.'

Though the Author ſeems not to be doubtful of the ſavage treatment of the Romans with reſpect to their triumphal captives, yet he has, in our opinion, hazarded the ſeverity of his impeachment too far. *Parcere ſubjectis* was a rule with this brave people, and had it been cuſtomary to maim their captives for the purpoſe of triumphal humiliation, ſome idea of it would have paſſed to us from the ſeveral writers that have deſcribed or alluded to that exhibition. Perhaps they had few captives more ferocious, or on whom they might have been expected to exerciſe a more humbling diſcipline, than the Britons, yet had theſe priſoners been deprived of their arms or hands, the poet would have been abſurd enough in ſaying,

Intertexti tollunt Aulæa Britanni.

But how ſhall we get over *this*, that the ſtatues are not fragments 'but finiſhed things, and ſuch as the artiſts intended they ſhould be?'—ſurely, with very little difficulty! Can any thing be more obvious than to ſuppoſe that many of theſe captives might loſe their limbs in the deciſion of the day? and would not ſuch form a proper ſuite for the car of the conqueror? would they not moſt effectually ſhew the valour of the victor in the "dire-diſputed field?"—if ſo, the ſculptor muſt of courſe have repreſented them as they appeared; and this repreſentation would by no means prove that they were maimed for the purpoſe of the triumph. Our Author intimates that the Roman writers would be aſhamed of tranſmitting to poſterity ſuch an inſtance of inhumanity in their countrymen; and that this might be the reaſon of their ſilence on the ſubject—but would not the ſame motives have operated with their ſculptors? for they too worked *Æternitati*; and many of their labours have deſcended to us. We are of opinion then, notwithſtanding the deductions of this writer, and the frontiſpiece of *Peraneſi*, that the Romans ſtand clear of this heavy charge.

Had this traveller been as little ſkilled in the ſiſter arts, as he appears, from his tranſlation of his motto, to be in poetry, we ſhould have let him reſt in peace. But now we attend him to

SANTA CROCE.

'In the palace of Santa Croce is a fine collection of pictures. The firſt of any note is Job on a dunghill, ſurrounded by his friends

friends and comforters. The man in armour, with his hands uplifted, is ſingularly bold and ſtriking; the attitude is peculiarly happy in the expreſſion of wonder and ſurprize. The figure of Job is highly diſguſting; his body is repreſented full of boils and ſores, in a poſture of the moſt patient reſignation. The conſequence of ſuch a repreſentation, that deſcends too minutely into loathſome particulars, is obvious; it deſtroys all greatneſs, extinguiſhes every thing that commands reſpect, or has the leaſt tendency to the ſublime. Juſt as has been obſerved of Heſiod's deſcription of Melancholy; the terrible is loſt in the nauſeous*. This picture is the work of the great Salvator Roſa. The next capital piece is the Aſſumption of the Virgin, by Guido: there are three of them; one here, one at Caſtlefranco, near Bologna, and at Duſſeldorp; all original, and very well preſerved. I might mention the Seaſons, by Albani, but the King of Sardinia's are greatly ſuperior. The fault to be remarked in theſe finiſhed pictures, if there be any, is in the compoſition; it is a little too much diſperſed; a defect often repeated by this maſter.'

The obſervations in the above article are very juſt; beſide, Heſiod, among the poets, there are many paſſages in Spencer, and ſome perhaps in Milton, on which the ſame objections may fall, and where, according to Longinus, the terrible is loſt in the nauſeous.

In each of the following articles there is ſomething curious.

SPADA PALACE.

'The ſtatue of Pompey in the ſenate-houſe, at the feet of which Cæſar fell. A fine picture, by Girrardo, della notte, or candle-light piece. A Dido, by Guerchin, on the funeral pile; and a Cleopatra, by Treviſani. A ſtatue of a ſtoic, very good. There is an anecdote with regard to the ſtatue of Pompey, which is worth relating, though it has been told before. When the ſtatue was found, it was in ſuch a poſition, that the head lay on one man's ground, and the body on another's. A diſpute aroſe between the proprietors; to whom the whole of the ſtatue belonged: they both claimed it; one as being in poſſeſſion of the moſt noble part, the head; the other of the greater, the body. Not, however, being able to adjuſt the diſpute, the matter was referred to a third perſon, who adviſed each to take his part, which accordingly was done, after ſevering the head from the body. The Pope, hearing of this equitable deciſion, purchaſed the body of the one, and the head of the other. This was the cauſe of the juncture which is very diſtinguiſhable in the neck of the ſtatue.'

* Longinus, ſect. 9.

VILLA ALBANI.

'This villa may be fairly conſidered as the reſidence of a Roman ſenator, who had grown old in collecting curioſities. The houſe is Roman, the furniture Roman, the gardens and the porticos all put us in mind of antiquity; and at every turn we are preſented with Grecian orators, poets, and philoſophers. I ſhall begin with the houſe.

'In the ſtair-caſe is a large maſk of red Ægyptian marble, that ſerved formerly for a window, the light entering at the mouth. It is round, and about three feet and a half in diameter.

'At the ſecond landing-place is a bas relief of Hercules* and the Heſperides, very fine, and not unlike Adam and Eve at the tree of knowledge.

'The pillars of the firſt room you are ſhown into above, are giall-antique of three kinds, perſico, gold, and paglia, or ſtraw-colour.

'A fine canopus, in baſalt.

'A profile of Plotius, very beautiful.

'A young Nero, the ſame head as on the medals †.

'Antinous in bas relief, with the medallion under it: The relief is the ſize of life.

'The gallery of this villa is the richeſt in the world, in all ſorts of curious marble, bas relief, and Moſaic, from the deſigns of Raphael's Arabeſques, interſperſed with original cameos of an aſtoniſhing magnitude. The quantity of them is incredible, and at the ſame time ſo well aſſorted, that one would think they had been made for their places. The cieling of the great gallery is painted by Mengs. Apollo in the center, and the Muſes in compartments around him. Apollo is himſelf a bad figure. The Muſes are ſome of them portraits, and very fine in their different characters. Among the curioſities below ſtairs are ſome alabaſter figures of an enormous ſize, ſeven or eight feet in diameter, and a pillar of the ſame materials, twenty feet high.

'An ancient landſcape.

'A liſt of Euripides's plays, on marble.

'Buſts without end of gods, and demi-gods, and ſo forth, which muſt be ſeen to be reliſhed; for things that are not very excellent, will never bear deſcription. This villa might have had a greater number of articles, in a nobler ſtile, for the money laid out on it, had not the expence of the gallery rendered it impracticable to make the reſt proportional.

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* Copied probably from an hieroglyphick found in Egypt.

† *i. e.* Denarii Vid. Vaillant. Agoſtini.

'In one particular the villa of Cardinal Albani muſt be conſidered in a different light from almoſt all others in the country. It has been begun, and compleated, as it were, by one perſon, which is hardly the caſe of any beſides itſelf. The Cardinal has had great leiſure, and every opportunity of purchaſing almoſt at his own price; otherwiſe, it would have been impoſſible for an individual to have paid for ſo much treaſure. The Abbé Wincleman contributed much, I believe, to the order and arrangement of the collection, and was of great uſe and aſſiſtance to the cardinal.'

MADONNA DEL POPOLO.

'In the Chigi chapel is a ſtatue of Jonah, from a moulding by Raphael *. It has great merit †; though the idea of it be much borrowed from the Antinous.

'There are ſome very elegant ornaments, of the architectural kind, by Sanſovino, at the eaſt end of this church, which ſhow the rapid progreſs of taſte at the revival of the arts.

'In a chapel about half way up the church, on the right hand, is a curious inſcription, which ſeems to ſay, that a certain diſeaſe was known in Europe, before the diſcovery of ‡ America, and conſequently not firſt introduced to us from that country, as has been generally ſuppoſed. The inſcription ſays,

MARIO. ANTONII. EQUITIS. ROMANI.
FILIO. EX. NOBILI. ALBERTORUM. FAMILIA.
CORPORE. ANIMOQUE. INSIGNI.
QUI. ANNUM. AGENS. XXX.
PESTE. INGUINARIA. INTERIIT.
AN. SALUTIS. CHRISTIANÆ.
MCCCCLXXXV. DIE. XXII. JULII.
HEREDES. B. M. P.

S. PIETRO IN VINCULIS.

'S. Pietro in Vinculis is in one of the ſummits of the Eſquiline hill, built with the remains of part of Titus's baths, and ſtanding on the ground of Mecænas's gardens.

'Moſes at the tomb of Julius the ſecond, by M. Angelo. The ſtatue is a very fine one, and full of majeſty, though in

* Bellori ſays, he chiſſelled it alſo himſelf. V. Pitture del Vaticano, p. 64.

† Perhaps to ſay only that it has great merit, is to ſpeak too coldly of the production of ſo great a genius. Many people conſider it as the greateſt effort of modern ſculpture, and few unprejudiced perſons would exchange it for the moſt eſteemed remains of antiquity.

‡ Columbus diſcovered Cuba and Hiſpaniola in 1493. The ſouthern continent was not diſcovered till four years afterwards, by Americus Veſpuſius, who deprived Columbus of the honour of giving name to the country.

many

many points extravagant. I could not, however, find in what it reſembled a goat, an idea Mr. Richardſon ſeems to be very fond of.

'S. Peter in priſon, by Dominichino. A very learned diſagreeable picture. One figure is remarkably foreſhortened.

'There are many learned landſcapes decaying on the walls (by Gaſpar Pouſſin, with figures by Nicholas) that are little obſerved, notwithſtanding they have great merit. They are painted in diſtemper, they relate to the life of the pretended founder, Eliſha. I ſhall juſt mention a ſtory that is introduced into one of them, that is not a little remarkable. The angel of juſtice is repreſented pointing at the Almighty delivering the faſces to the Roman emperor, with orders to revenge the death of Chriſt on the Jews. Our Saviour is ſitting under the Father, and Titus ſtanding at an altar. The legend ſays, that Titus conſulted the prophets whether he ſhould ſucceed in the ſiege of Jeruſalem.'

We recommend this book to young travellers, as it will inſtruct them both what to ſeek, and how to judge.

L.

MONTHLY CATALOGUE, For JANUARY, 1777.

AMERICAN CONTROVERSY.

Art. 10. *A Letter to Lord Chatham*, concerning the preſent War of Great Britain againſt America; reviewing, candidly and impartially, its unhappy Cauſe and Conſequence; and wherein the Doctrine of Sir William Blackſtone, as explained in his Commentaries on the Laws of England, is oppoſed to Miniſterial Tyranny, and held up in Favour of America. With ſome Thoughts on Government. By a Gentleman of the Inner Temple. 8vo. 1s. Kearſley.

THIS ſpirited, but very inaccurate writer, is warm for liberty, and for the claims of America, as connected with what he apprehends to be the real intereſt of this country, as well as with the common rights inſeparable from the very idea of a free community. But, amidſt the horrid din and diſcord of theſe violent times, it cannot be expected that the voice of any pacific remonſtrant will be heard.—Our Templar, however, has nothing very new, or material, to offer to the conſideration of the contending parties. But we ſuppoſe he could not have reſted content, without entering his proteſt againſt the meaſures of adminiſtration; and he thinks 'the people of this country cannot be too often reminded of their [perilous] ſituation, under profligate miniſters.'—as he ſtyles the gentlemen who are, by writers on the other ſide of the queſtion, ſtyled, "The King's Friends."

Art. 11. *Reflections on the State of Parties; on the national Debt, the Neceſſity and Expediency of the preſent War with America.* 8vo. 1s. 6d. W. Davies.

This reflector is a moſt unbounded panegyriſt on government, and a moſt malignant aſperſer of the Americans.

Art. 12. *An Appeal to the unprejudiced*; or, a Vindication of the Meaſures of Government, with Reſpect to America. 8vo. 1s. Oxford printed, and ſold by Rivington in London.

This *juvenile* advocate for adminiſtration appears with great diſadvantage, by coming after the able writers who have figured on both ſides of this important queſtion.—The tide of this controverſy ſeems, now, to have ſpent itſelf, and to have left only the mud behind.—The *deciſion* is left to the ſword.

DRAMATIC.

Art. 13. *Caractacus*, a Dramatic Poem. Written on the Model of the ancient Greek Tragedy. Firſt publiſhed in 1759, and now altered for Theatrical Repreſentation. By W. Maſon, M. A. 8vo. 1s. 6d. Dodſley, 1776.

That Mr. Maſon has been happy in the alterations which he has made in this drama, in order to adapt it to the Engliſh ſtage, is evident, from the ſucceſs with which the repreſentation hath been attended at the theatre in Covent Garden. The alterations however are not many; but they have been made with judgment by the Author himſelf; who has dedicated it to his learned friend Dr. Hurd, Biſhop of Litchfield and Coventry, in a pretty ſonnet, equally worthy of the patron and the poet *. For the reſt, we refer to our former account of Caractacus, where it firſt appeared in print: See Review, Vol. 20. p. 507. C.

Art. 14. *Semiramis*, a Tragedy, as it is performed at the Theatre Royal in Drury-lane. By George Ayſcough, Eſq. 8vo. 1s. 6d. Dodſley, 1776.

Nearly a *literal*, but not a *literary* tranſlation from a tragedy, bearing the ſame title, written by Voltaire.—Voltaire had the confidence to ſhoot in the ſame bow with Shakeſpeare, and failed; Captain Ayſcough has given Voltaire his revenge. C.

Art. 15. The *Hotel*; or the Double Valet. A Farce, of two Acts; as performed at Drury-lane. By Thomas Vaughan, Eſq. 8vo. 1s. Becket, 1776.

Taken from two farces of Goldoni. It has neither novelty of character, nor humour of dialogue; yet the incident of the valet hiring himſelf to two maſters, is attended with ſome laughable circumſtances. C.

Art. 16. *Songs, Duets, Trios*, &c. in the Dramatic Romance of Selima and Azor, as performed at Drury-lane. 8vo. 6d. Wilkie, 1776.

Not above the level of operatical poetry. C.

* The original poem was, in like manner, addreſſed to Dr. Hurd, in an elegy, which we find reprinted in the third edition of our Author's poems. 8vo. 1773.

HUSBANDRY,

HUSBANDRY, &c.

Art. 17. *Rural Improvements:* or, Eſſays on the moſt rational Methods of improving Eſtates; accommodated to the Soil, Climate, and Circumſtances of England. 8vo. 5s. boards. Dodſley.

A great variety of Remarks, on moſt branches of huſbandry and farming, and which appear to be the reſult of practical obſervation, are to be met with in this work. The importance of ſuch a treatiſe, ſuppoſing it the genuine production of an experienced and judicious cultivator, is ſufficiently obvious. It is not, indeed, to be expected that every new book on this, or any other, ſubject, ſhall contain many improvements that are abſolutely new to the world; yet if, among the multitude of ſuggeſtions thrown out, in ſo large a volume as this which is now before us, one erroneous practice is reformed, or one uſeful diſcovery made, the purchaſer is amply repaid the expence of the book.—With reſpect to the ornaments of ſtyle, they are matters of inferior conſideration. If the writer on Huſbandry or Agriculture is juſt in his reaſoning, let us excuſe him a few ſlips in grammar and good Engliſh. The Author of *Rural Improvements* is ſometimes a little defective in point of language; and ſome of his obſervations may, perhaps, be found rather ſuperficial; but on the whole, many uſeful hints may be drawn from his very miſcellaneous performance.

Art. 18. *Agricultura:* or the Good Huſbandman. Being a Tract of ancient and modern experimental Obſervations on the green vegetable Syſtem. Interſperſed with exemplary Remarks on the Police of other Nations; to promote Induſtry, *Self-Love*, and Public Good, by reducing Foreſts, Chaces, and Heaths, into Farms. Together with ſome Obſervations, &c. &c. By Matthew Peters; Member of the Dublin Society for the Encouragement of Huſbandry and other uſeful Arts. Author of the *Rational Farmer* *, and *Winter Riches* †. 8vo. 3s. ſewed. Flexney.

Mr. Peters, who appears to be an honeſt ſanguine Huſbandman, has brought together a great number of miſcellaneous obſervations, from which men of practical experience may collect many good hints. Farmers who read, may be ſuppoſed ſuperior to that obſtinate prejudice which adheres inflexibly to old methods, and ſpurns all inſtruction that leads to improvement; yet much caution is neceſſary where riſks are great, and gentlemen-farmers often ſuffer ſeverely by yielding too implicit credit to the poſitive aſſurances of writers on Agriculture.

Art. 19. *Every Farmer his own Cattle Doctor:* containing a full and clear Account of the Symptoms and Cauſes of the Diſeaſes of Cattle, with the moſt approved Preſcriptions for their cure, &c. &c. By John Swaine. 12mo. 2s. Richardſon and Urquhart.

Collections of recipes are ſo eaſily to be made both for man and beaſt, that they ought not to be truſted to without great caution. It

* See Rev. vol. xliii. p. 322.

† Rev. vol. xlvi. p. 119.

is vain to expect the ordinary claſs, even of profeſſed cattle-doctors, to be what a countryman would call *high learned*; to underſtand anatomy, or any ſuch kind of *outlandiſh fooliſh ſtuff*; ſo that a ſenſible farmer or grazier, whoſe intereſt will prompt him to obſervation, may perhaps as well be his own cattle doctor, as ſuffer himſelf to become the property of any illiterate Mayerſbach of a farm yard. Hence, *out of* a ſmall compilation of this kind, ſomething may chance to be picked, worth the purchaſe.

POETICAL. N.

Art. 20. *The Tears of Alnwick*; a paſtoral Elegy, in Memory of the late Ducheſs of Northumberland. By a Student of the Middle Temple. 4to. 1 s. Dodſley.

From 'the ſuddenneſs of the thought,' the 'ſhortneſs of the time,' and the Author's 'eager deſire' to publiſh his poem 'in due ſeaſon*,' he hopes for *indulgence*.—and he needs it.

There are faults in this elegy which may, perhaps, be excuſed, from the foregoing conſiderations; but (in a poem of this kind, in which the bard, duly impreſſed by his ſubject, will never deſcend from the dignity of woe) the groſſneſs of the following line is unpardonable:

'The Donor's palm with ſhare of profits *greas'd*——'

Art. 21. *Jane Shore to her Friend:* a Poetical Epiſtle by the Authoreſs of the Exemplary Mother, &c. 4to. 1 s. Becket. 1776.

The writer of this little poem, Mrs. Maria Suſanna Cooper, having made ſeveral ſucceſsful attempts in the humble walks of novel-writing, is now beginning to climb the ſteep aſcent of Parnaſſus: and though we cannot flatter her with an expectation that ſhe will ever have ſtrength to reach the ſummit, ſhe may perhaps be able to cull a few flowers at the foot of the hill, which will form a *bouquet* not unacceptable to thoſe who have never viſited the ſuperior regions of the ſacred mount. In this firſt attempt, though we meet with none of thoſe ſublime flights of fancy or original conceptions which characteriſe the poet of nature, and with but few of thoſe tender ſtrokes of paſſion which the ſubject might ſeem to promiſe, we are pleaſed to obſerve truth and elegance of ſentiment, and an agreeable flow of verſification. E.

MATHEMATICS.

Art. 22. *Miſcellanies, or a Miſcellaneous Treatiſe*; containing ſeveral Mathematical Subjects. 8vo. 7 s. 6 d. Nourſe. 1776.

Mr. Emerſon is an indefatigable, and, upon the whole, a valuable writer on the moſt abſtruſe parts of mathematical ſcience; but the rapidity, with which he writes and publiſhes, expoſes him to many inaccuracies which time and patience might prevent. The preface to this volume exhibits a ſpecimen of the myſtery of ſcolding, which, it might have been preſumed, a mathematician and a philoſopher had never ſtudied; the *threat* with which it cloſes is ſufficient to *ſome* perſons, poſſeſſed only of a moderate ſhare of reſolution and firmneſs;

* Part of it referring to the approaching Chriſtmas-feſtival.

'my

'my readers may pleaſe to take notice, that if any envious, abuſive, dirty ſcribbler, ſhall hereafter take it in his head, to creep into a hole like an aſſaſſin, and lie lurking there on purpoſe to ſcandalize and rail at me; and dare not ſhew his face like a man, I ſhall give myſelf no manner of trouble about ſuch an animal, but look upon him as even below contempt.' As we have no deſire to incur Mr. *E——'s contempt*, or, ſhould he alter his purpoſe, the vengeance implied in this awful menace; but more eſpecially as the principles and calculations in this volume are, for the moſt part, too intricate and operoſe for the generality of readers; we ſhall content ourſelves with enumerating the ſeveral articles contained in it: viz. *Laws of Chance—Annuities—Societies—Moon's Motion—Conſtruction of Arches—Preceſſion of the Equinoxes—Conſtruction of Logarithms—Interpolation—the Longitude—Intereſt—Figure of Sines*, &c.—*Fortification—Gunnery—Architecture—Muſic—Rules of Philoſophy—Optical Lectures—Problems.* R...s.

MISCELLANEOUS.

Art. 23. *A brief Deſcription of the Cities of London and Weſtminſter, &c.* To which are added *ſome proper Cautions* to the Merchants, Tradeſmen, &c. By Sir John Fielding, one of his Majeſty's Juſtices of the Peace, &c. 12mo. 3s. Wilkie. 1776.

From the title-page, and advertiſements, of this book, the public might be led to ſuppoſe it the production of Sir John Fielding's pen; but the worſhipful knight has poſitively diſavowed it, in the news-papers. The truth, we imagine, is this: ſome *old** deſcription of our capital city, has been newly vamped, with the addition of Sir John's paper of *Cautions* againſt the tricks of Sharpers, &c. the fallacious manner in which this paper is thus introduced, in the title, &c. is one *additional* trick of which Sir John Fielding himſelf was not aware, or he would, poſſibly, have inſerted it among his other cautions.—This is, in truth, a vile piece of *Bibliopoliſm!*

Art. 24. *The Beauties of Biography*, containing the Lives of the moſt illuſtrious Perſons who have flouriſhed in Great Britain, France, Italy, and other Parts of Europe, either as Poets, Hiſtorians, Divines, Philoſophers, Soldiers, or Politicians; in which all ſuperfluous Matter is avoided, and every Thing intereſting, entertaining, or curious carefully preſerved. Extracted from the *Biographia Britannica*, Bayle's Dictionary, and other valuable works; for the Inſtruction of Youth of both Sexes, and calculated to inſpire them with a Love of Virtue and create a Spirit of Emulation, abſolutely neceſſary to thoſe who would wiſh to arrive at any Degree of Superiority in their different *Profeſſions* or *Amuſements*. 12mo. 2 vols. 6s. Kearſly. 1777.

The deſign of this compilation is ſufficiently explained in the title. In a publication of this kind, which is copied with little variation or addition from other works, the Editor can have no pretenſions to

* That it is an *old* work, is evident from the many miſrepreſentations of the *preſent ſtate* of the metropolis: Newgate remains the city and county jail; Black Friars Bridge is not built; and the Adelphi-buildings are not to be found, &c. &c. &c.

any other merit, than that of a judicious ſelection. And on this head we have little to ſay in favour of the preſent work; for we cannot but be of opinion that the pages which are filled up with the gallantries of Rocheſter, and with trifling anecdotes of theatrical characters, might have been enriched with materials much better "adapted to the inſtruction of youth of both ſexes," and better "calculated to inſpire them with the love of virtue." E.

Art. 25. *Selecta quædam ex C. Plinii Secundi Hiſtoria Naturali ad uſum Scholarum accommodata.* 12mo. 3 s. Warrington printed, and ſold by Johnſon in London. 1776.

This collection from Pliny is a valuable acquiſition to the ſcholaſtic library: his Latin is elegant, copious, beautiful; and though his habit of tranſpoſition, poſſibly indulged for the ſake of variety, will be ſometimes puzzling to the young reader; yet at the ſame time the difficulty of *finding out* his Author will exerciſe his ingenuity, and teach him to think. The parts ſelected are chiefly deſcriptions of the animal creation, and, therefore, the more adapted to the inſtruction of youth; but though the Editor has announced, in his very elegant Latin Preface, that he has left out all the incredibilities of the great Naturaliſt, '*plurima prorſus incredibilia narrat, quæ* OMNIA *a delectu noſtro ablegavimus*,' yet we apprehend he has admitted many things of very problematical faith, and ſome which later diſcoveries in Natural Hiſtory have proved to be without foundation. Marginal quotations from the moſt approved modern writers on theſe ſubjects, would have ſet matters right, and would have been a great improvement to this edition. L.

Art. 26. *The North American, and the Weſt Indian Gazetteer.* Containing an authentic Deſcription of the Colonies and Iſlands in that Part of the Globe, ſhewing their Situation, Climate, Soil, Produce, and Trade, with their former and preſent Condition, &c. Illuſtrated with Maps. 12mo. 3 s. 6 d. Robinſon.

When the Gazetteers already in circulation, include all the principal places in the habitable world, a partial work of this kind, calculated to ſuit a partial temporary occaſion, muſt be as limited in its utility. But publications as well as potatoes and cucumbers, have their ſeaſons, though, like the latter, they are frequently forced. N

Art. 27. *The Adventures of Telemachus the Son of Ulyſſes.* Tranſlated from the French of Monſ. F. Salignac de la Mothe-Fenelon, Archbiſhop of Cambray. By T. Smollet, M. D. 2 vols. 12mo. 6 s. Crowder, &c. 1776.

Concerning a work ſo univerſally read and admired as Telemachus, it is wholly unneceſſary for us to offer any critical remarks. After the ſeveral Engliſh tranſlations of it already publiſhed, it will perhaps be thought that another was unneceſſary. But if it ſerve to recal the attention of the public to a work whoſe merit, both poetical and moral, is ſo diſtinguiſhed, and occaſion a few hours to be devoted to this juſtly celebrated writer, which would otherwiſe have been ſacrificed to ſome petty modern noveliſt, it will not be without its uſe. This tranſlation is, we think, at leaſt, as correct and elegant as any which had before appeared, and does no diſcredit to the reſpectable name which is prefixed to it. E.

Art.

Art. 28. *The Preceptor, or Counſellor of Human Life,* for the Uſe of Britiſh Youth. Containing ſelect Pieces in Natural and Moral Philoſophy, Hiſtory, and Eloquence; the Lives of Sir Iſaac Newton, Rollin, Demoſthenes, and Milton: Alſo ſhort Sketches of the Birth and Death of ſome of the moſt illuſtrious Men in all ages. The Whole deſigned to be a moſt entertaining and inſtructive Book for the Apprentices of the City of London, to aſſiſt them in recollecting and retaining the moſt important Parts of a good Education; with a Dedication to Sir Stephen Theodore Janſſen, Bart. the late worthy Chamberlain of London; compiled by John Ryland, A. M. of Northampton. 8vo. 3 s. ſewed. Dilly. 1776.

Several of the extracts in this performance are made from the works of Abernethy, Watts, Grove, Blackmore, Leland, Rollin, Woolaſton, &c. In the 19th chapter we have the elements of moral philoſophy extracted from the Scriptures, or Solomon's Proverbs methodized under thirty-two heads, containing the principal branches of vice and virtue. The following chapter, conſiſting of near forty pages, is a contemplation on the nature and madneſs of atheiſm, by the Editor himſelf. We were a little ſurpriſed to find him in his preface, after recommending to his young readers Rollin's method of ſtudying hiſtory, together with the Ancient and Roman Hiſtory of the ſame author, immediately directing them, for that of their own country, to the hiſtory of England by *Kimber*, which is certainly a pretty little abridgement; but ſurely not ſufficient for thoſe who have leiſure for the larger works before mentioned: he does indeed add to it Mrs. Macauley's volumes from the reign of James I. On the whole, though we have ſeen more judicious collections, and cannot ſay that the preſent is the *moſt* entertaining and inſtructive, yet we think any young perſons who will peruſe it attentively, may draw from it conſiderable advantage. H.

Art. 29. *A conciſe Hiſtory of England,* from the earlieſt Times to the Death of George II. By John Weſley, A.M. 12mo. 4 vols. 11 s. ſewed. Hawes. 1776.

One motive for this publication, according to the account in the preface, appears to be, that there may be one *Chriſtian* hiſtory, of what is ſtill called (though by a ſtrong figure) a Chriſtian country. The compiler complains, among other things, that Engliſh hiſtorians ſeldom take notice of Divine Providence, and propoſes to ſupply the defect. The complaint he makes is juſt, and his deſign is good, but we do not find this writer very greatly, or properly purſuing it in his performance. He very truly tells us, that his hiſtory is chiefly extracted from Goldſmith, Rapin, and Smollet; though he might almoſt have confined his acknowledgment to the firſt of theſe authors; for, on looking over theſe volumes, and comparing them in different places, we find them to be little more than a republication of Dr. Goldſmith's Hiſtory of England, with ſome omiſſions, ſome additions, a few alterations and corrections, and ſometimes, perhaps, emendations. Each of theſe writers have fallen into the error (though perhaps it may contribute to the ſale of their work) of enlarging on ſome particular events which tend to intereſt the paſſions of their

readers, ſuch as the trial and death of Mary Queen of Scots, of Charles I. the flight of Charles II. &c. of which, in an Abridgment, ſo particular an account was not to have been expected. Mr. Weſley has thought proper to employ upwards of fifty pages in an enquiry, whether or not Mary of Scotland was guilty of the murder of her huſband. He is much more ſevere on Queen Elizabeth, on this occaſion, than Dr. Goldſmith has been.

On the whole, this performance does not appear to us to reflect much honour on the publiſher, who in great part of the work had little more to do than to ſend Dr. Goldſmith's volumes to the printer, with a few notes, and directions where to omit, to alter, or to add. As to its being a *chriſtian* hiſtory, we cannot think it much entitled to the character, for we do not find religious obſervations ſo frequently interwoven with the narration, as might be expected from a man of good ſenſe and warm piety. Here and there a reflection is thruſt in, as it were, juſt to warrant the account he has in this reſpect given of his book. Thus, at the cloſe of the reign of Richard II. after ſaying, that Richard was rather of an amiable character, it is added, 'How then came he to be ſo unfortunate?—God putteth down one, and ſetteth up another." H.

RELIGIOUS and CONTROVERSIAL.

Art. 30. *A ſhort Scriptural Explication of the Faith and Doctrine of the Church of England: as eſtabliſhed in her thirty-nine Articles, and Creeds.* Illuſtrated and confirmed by many Texts of Scripture, with the Teſtimonies of all the primitive Fathers, &c. Abſtracted from a very Scriptural Commentary on the 39 Articles, Written by the Rev. Tho. Rogers, B. A. Chaplain to his Grace Richard Abp. of Canterbury, in the Reign of K. James I. alſo many other valuable Notes ſelected from Archdeacon Welchman, Biſhop Beveridge, &c. In which, all the Scripture References are carefully examined and reviſed. By the Author of the Chriſtian's Memorandum Book, &c. 8vo. 9 d. Lewis.

We doubt not the good deſign of this publication: Mr. Rogers, and the other divines whoſe names are here mentioned, were, no doubt, worthy men; but it does not follow, from their characters or their writings, either that any human power has a right to *impoſe* articles of faith, or that articles ſo impoſed are agreeable to ſcripture truth, even though they produce ſome texts of ſcripture which in *ſound* ſeem to agree to them. H

Art. 31. *The Duty of ſecret Prayer*, proved, opened, and enforced. By John Kello. 12mo. 1 s. 6 d. Bell. Aldgate.

Theſe four ſermons on the above ſubject are plain, pious, and practical,—and written, with becoming moderation, on calviniſtic principles. H

Art. 32. *Pietas Redingenſis*, or, A Vindication of the Rev. John Hallward's Sermon, &c. By Richard Hill, Eſq. 8vo. 6 d. Matthews.

Mr. Hill, Author of *Pietas Oxonienſis*, is ſtill, we ſee, engaged in his favorite employment, *the Defence of Calviniſm*. How different this taſte and turn, from that of the generality of our country ſquires!—The title of this pamphlet is derived from the Reading news-paper, in

in which this *important* controverſy began.—For the ſubject of Mr. Hallward's Sermon, and the occaſion on which it was preached, ſee our liſt of *ſingle Sermons* at the end of the Review for January, 1776.

Art. 33. *Sentimental Diſcourſes* upon Religion and Morality. By a Lady. 12mo, 2s. 6d. ſewed. Becket. 1776.

The fair ſex have, of late, diſcovered a wonderful inclination, to invade ſome of thoſe prerogatives, which the lords of the creation have been accuſtomed, time immemorial, to look upon as their own, by antient preſcription and indefeaſible right: they have ventured to ſet their foot within ſeveral encloſures, to which cuſtom had given the men an excluſive charter. They have laid hold on the philoſopher's quadrant, the hiſtorian's tablet, the poet's laurel, and the critic's rod; and lo! now the divine trembles for his caſſock. It was reſerved for *this* female Quixote to attack the *Jus Divinum* of the clergy, and to ſcale the ſacred ſteps of the pulpit. Leaving, however, thoſe who are more immediately aggrieved by this daring attempt, to chaſtiſe the offender in ſuch manner as ſhall ſeem to their reverences moſt meet, we ſhall only take upon us to cenſure this female writer, for undertaking a ſpecies of compoſition to which ſhe ſeems wholly unequal, and for offering to the public a crude medley of pieces, conſiſting partly of *large extracts* (unacknowledged) from ſeveral authors, and partly of miſcellaneous reflections, haſtily conceived, immethodically thrown together, and incorrectly expreſſed, in the reſpectable form of ſermons. The Author has doubtleſs the merit of a good intention, in riſing up to ſupport the cauſe of virtue, But we muſt not make ſuch a ſacrifice to ceremony, as to allow her any farther praiſe. We expreſs ourſelves the more freely, as the Author declares herſelf indifferent to applauſe, and aſſures the public, that no ſuch mean motive as the deſire of admiration gave birth to theſe diſcourſes.

L. H. B.

SCHOOL-BOOK.

Art. 34. *The New London Spelling-Book*, or the young Gentleman and Lady's Guide to the Engliſh Tongue. In five Parts, &c. By Charles Vyſe. 12mo. 1s. Robinſon.

To criticiſe a ſpelling book without ſome very obvious cauſe, would be breaking a butterfly on the wheel indeed. We have Vyſe's, Fenning's, and Dilworth's ſpelling-books, as we have Parſon's, Calvert's, and Huck's, intire butt beer; with much the ſame differences among them all: the conteſt is, generally, tweedle dum, againſt tweedle dee.

N.

SERMONS preached December 13th, 1776, being the Day appointed for a Public Faſt, on account of the Troubles in America, *viz.*

1. *Public Tranquillity the Object of every Individual's Concern*; in the Pariſh Church of Newbery, Berks. By the Rev. Thomas Penroſe, Curate of Newbery. 4to. 6d. Davies.

Mr. Penroſe is the preacher of peace. He makes a juſt and ample encomium on ſocial tranquillity and happineſs, contraſting the pleaſ-

ing picture with that of the horrors and miſeries of war. He concludes with a proper ſketch of liberty, as inſeparably connected with the duty of ſubmiſſion to government; but he takes no direct notice of the immediate occaſion of the faſt: ſo that (abating one or two expreſſions relative to *angry ſpirits*, and the *cabals of faction)* this diſcourſe might have been ſafely delivered at *Philadelphia*.

II. *At Walthamſtow.* By E. Radcliff. 8vo. 6d. Johnſon.

The truly candid, moderate, and liberal ſpirit that breathes through the whole of this ſermon, cannot fail of giving pleaſure to every good citizen, every *real* Chriſtian, whatever ſentiments he may entertain concerning our unhappy quarrel with America.

The Preacher introduces it with obſerving, that a ſenſe of religion is ſo deeply implanted in human nature, that perhaps there never was a nation, civilized or barbarous, without ſome apprehenſions of a Deity, to whoſe interpoſition they aſcribed their ſucceſſes and misfortunes; that revelation teaches us to aſcribe all events to the permiſſion or appointment of the Almighty; that it is our duty to join in thoſe ſolemnities, which lead us to acknowledge the ſovereignty and ſupremacy of God, and to implore his bleſſing and protection in all our concerns. That, in regard to thoſe events, which decide the fate of kingdoms and nations, we are more eſpecially bound to acknowledge an over ruling influence, and to be inſtructed by thoſe admonitions which are contained in our mercies and calamities.

He obſerves, that there was never more occaſion than at preſent to bewail our danger, to confeſs our guilt, and to pray that iniquity may not be our ruin.

'If we were to inquire, ſays he, into the cauſes of our enmity, perhaps we ſhould find neither party innocent; both ſides are reproached with a violation of faith, honour, and duty; both are charged with being authors of this deadly breach: the one as exerting an injudicious authority, the other as renouncing conſtitutional ſubjection; the one as aiming to be abſolute, the other independent. It would not be to my purpoſe to enter at preſent into the merits of this great controverſy; nor does it become me to decide a cauſe, in which ſome of the wiſeſt and beſt of men are divided. One obſervation, however, is not foreign to my deſign, nor inconſiſtent with the character I now ſuſtain: That we are often miſtaken in aſſigning only ſecond cauſes for political evils.

'Some perſons think they can reſolve them all into the claſhing of human intereſts and paſſions, the imprudence of governors, and the miſconduct of ſtateſmen. But thoſe who take a more comprehenſive view of things, will look to the agency of a ſuperintending Deity, who, though he works by human means, never fails to accompliſh his own purpoſes; who often puniſhes guilty nations and ambitious princes by their own devices, by infatuating their councils, darkening their judgments, and precipitating them into meaſures which prove their chaſtiſement, if not their ruin.'

We cannot diſmiſs Mr. Radcliff's diſcourſe, without expreſſing our ſincere wiſhes, that every *real* friend to his country may cultivate that temper and diſpoſition of mind, which is ſo earneſtly recommended

recommended in this ſermon, and which ſo highly becomes us all in our preſent critical ſituation. R.

III. To a Congregation of Proteſtant-Diſſenters, in Saint-Saviour-Gate, York, and publiſhed at the requeſt of the Audience, by Newcome Cappe. 8vo. 6d. Johnſon.

We obſerve in this diſcourſe many ſtriking and pertinent reflections on the character and manners of the preſent times. What the Author ſays in the following ſhort extract may ſerve as a ſpecimen of the Preacher's ſpirit and ſentiments, with regard to thoſe public meaſures which gave riſe to the ſolemnity of the day: 'The Lord looketh from heaven, and beholdeth all the ſons of men: from the place of his habitation he looketh on the inhabitants of the earth, and he conſidereth all their works.' Can he look with pleaſure upon Britain? Can he look with approbation on her vices growing as his mercies to her have been multiplied? Can he ſee with pleaſure the land that he hath cared for, forgetting that glorious and fearful name the Lord their God? Can he ſee with pleaſure thoſe to whom the lines are fallen in ſuch pleaſant places alienated in their minds from God, and turning away from *him* of whom they hold ſo goodly an inheritance? With complacency can he ſee them, unattached to him by the remembrance of national deliverances ſo great and numerous, unmelted by the long enjoyment and increaſe of ſo many mercies, unimpreſt by his warnings and his chaſtiſements as much as by his liberalities and tenderneſs? With complacency can he behold that land which he has founded on the floods and guarded by the ſeas; which he has made the reſidence of health and the treaſury of plenty; in which, notwithſtanding many dangers from domeſtic tyranny and foreign violence, he has fixed the ſeat of liberty; which by many wonderful events he has emancipated from the chains of darkneſs and of ſuperſtition; on which he has ſhed down the brighteſt glories of the evangelic day; and where he has erected the comelieſt temple of religion: with complacency and pleaſure can he behold this land ſending war and terror croſs the ocean; pleaſed with the devaſtations ſhe has already made, and preparing to make more; in public as well as private life ſacrificing humanity to honour; abroad, envying to her own fleſh and blood the benefits of equal law and Britiſh liberty; at home, licentious in her liberty, wanton in her plenty, full and denying God, trampling, without remorſe and without care, alike on the doctrine and the precepts of his goſpel?'

Our Readers will make their own obſervations on this paſſage. R.

IV. By Eaſt Apthorpe, A. M. Vicar of Croydon. 4to. 1s. Robſon.

This gentleman, who has reſided, for a number of years, in America, ſeems to have employed much attention on the ſubject of our preſent differences with our brethren in that part of the world. He inveſtigates the cauſes, or rather, under Providence, the *ſecondary* cauſes, of the great evil which hath befallen us, and aſcribes much to the exorbitant ſpirit of *exceſſive and illicit commerce:* a point which he very fully explains. His cenſure, in this reſpect, falls heavy on the Coloniſts; but he, impartially, and, we believe, honeſtly, (though

(though ſufficiently zealous for government) throws due weight into the oppoſite ſcale; acknowledging that our embarraſſed ſituation may, in a great meaſure, be owing to 'ſome ſhort-ſighted ſtateſmen, of good intentions, now removed by death from this troubled ſcene of worldly politics, who were led by the diſorder of the public finances, to form the fatal ſcheme of raiſing a revenue, where it neither could nor ought to be had: and of working up the minds of the Coloniſts into ſuch a ferment, as to have produced events unexampled in the hiſtory of mankind.'

But the *political* is not the moſt *conſiderable* part of this very ſenſible diſcourſe. The pious Author argues more at large, from conſiderations of a religious nature. He, very laudably, contends, that 'as the calamities we now lament, were originally brought on *both* countries by our unhappy deviation from that pure religion which, in theory and eſtabliſhment, ſtill ſubſiſts among us;—the principal remedy muſt be ſought by a return to thoſe religious principles, reſtraints, and duties, we have ſo fatally thrown off.'—This is the leading principle of Mr. Apthorp's diſcourſe; and he enlarges upon it, in a manner which cannot fail of obtaining the ſincere approbation of every conſiderate and ſerious Reader.

*** We do not imagine that this diſcourſe was actually preached. Perhaps the compoſition was deemed too elaborate for the pulpit. It is dedicated by the Author, to his pariſhioners of Croydon, for whoſe inſtruction he ſays it was *written*. C.

V. At Oxenden Chapel, by James Grant, L. L. D. Lecturer of St. Leonard, Shoreditch. 8vo. 6d. Whitaker.

A flaming invective againſt the revolted colonies. C.

VI. Before the Univerſity of Oxford, by Miles Cooper, L. L. D. Preſident of King's College, *New York*; and Fellow of Queen's College Oxford. 4to. 1s. Rivington, &c.

Another violent invective againſt the Americans; ill comporting, as we apprehend, with that genuine ſpirit of piety, charity, and humiliation which, alone, ought to have been manifeſted, on the day ſet apart for imploring the mercy of Heaven on a ſinful nation.—We here meet, too, with ſentiments of a political caſt, which (as the watchful friends of freedom, and ever jealous of any appearance of encroachments on her ſacred boundaries) we can by no means approve. Dr. Cooper's notions of Government ſeem to be drawn from the credenda of the Mainwarings, and Sibthorpes, and Sacheverals of former days; and which, we flattered ourſelves, had been utterly baniſhed this land of civil and religious liberty. We obſerve, that this diſcourſe is publiſhed at the requeſt of the Vice-Chancellor, and heads of houſes.—This does not look as though the ſtreets of Oxford had been 'new *paved**.' C.

* *Vide* a famous ſpeech of Sir Dudley Rider's, when attorney general. We have to much regard for the Univerſity to repeat the words of that violent old Whig.

VII. *The*

VII. *The beſt Method of putting an End to the American War.* At Tottenham Court-Chapel. By the Rev. Craddock Glaſcott, A. M. Chaplain to the Earl of Buchan, and one of the Preachers in the Chapels of the Counteſs of Huntingdon. 8vo. 3d. Matthews, &c.

This *beſt method*, &c. as it is ſomewhat quackiſhly, and confidently ſtiled, is what we find recommended, with a better grace, in all the faſt ſermons,—*repentance and reformation:* which can never come unſeaſonably, whether we are bleſſed with peace, or afflicted with war.

With reſpect to *politics*, the *Preacher* is totally ſilent. But the *Editor*, a Mr. Peckwell (chaplain to the Dowager Marchioneſs of Lothian), who prefaces this diſcourſe with 'an addreſs,' has ſupplied a loyal prayer for the king and royal family; and he wiſely, we had almoſt ſaid *wittily* [in the Whitefieldian ſtrain], hints to his Readers, that 'inſtead of *turning* politicians, they ſhould *turn* unto the Lord;' that 'inſtead of *rending* the characters of others, they ſhould *rend* their own hearts;' and that 'inſtead of deciding what they are not called to determine, they ſhould pray for grace and wiſdom on them who are.'—We have heard worſe things than theſe ſaid in a pulpit; and worſe puns in a club of choice ſpirits. G.

VIII. At Gray's Inn Chapel, before the Honourable Society, &c. By Henry Stebbing, D D. Chaplain in Ordinary to his Majeſty. 4to. 1s. Flexney.

Although Dr. Stebbing has thrown out ſome very ſevere reflections on the revolted Provincials, he expreſſes himſelf with a ſeriouſneſs becoming the importance and ſolemnity of the occaſion. His diſcourſe is pious, ſenſible, and ſuitable to the day. G.

IX. *The Denunciation of Chriſt againſt Jeruſalem, conſidered and applied.*—In the Pariſh Church of St. Michael, Cornhill, London. By Robert Pool Finch, D. D. Rector of that Pariſh. 4to. 6d. Rivington. &c.

Several preachers appear to have miſconceived, in ſome degree, the nature of the late appointment of a general faſt, and to have made it 'a day of political debate, rather than religious penance; but Dr. Finch has, with great propriety, confined his diſcourſe to matters of *higher* and *more ſerious* concern. His ſermon is piouſly, judiciouſly, and ſolely adapted to the great purpoſe of awakening us to a due ſenſe of the danger we are in, from the multitude and enormity of our immoralities and follies,—and of the conſequent neceſſity of a reformation. G.

X. *Serious Reflections addreſſed to all Parties, on the preſent State of American Affairs*—Preached at Cheſhunt in Hertfordſhire. By P. Worſley. 8vo. 6d. Buckland.

Mr. Worſley takes occaſion, from Iſaiah, xxvi. 9. to enlarge on the awful ſubject of God's judgments, and of that 'righteouſneſs which the inhabitants of the earth ſhould learn from them!' He then pathetically expatiates on the calamities and horrors of war, but eſpecially a *civil* war; after which he proceeds to enforce, by every

every proper motive, the neceſſity of our amendment of life and manners, and our improvement in piety and gratitude to an infinitely gracious God; in the humble hope of obtaining a continuance of thoſe mercies which HE has ſo long and ſo abundantly beſtowed on us. The charitable and candid Preacher concludes with devoutly expreſſing his earneſt wiſhes and prayers for a ſpeedy accommodation of the unhappy differences ſubſiſting between Great Britain and her Colonies.

XI. *Before the Houſe of Lords*, in the Abbey Church of Weſtminſter. By Richard, Lord Biſhop of Litchfield and Coventry. 4to. 1s. Cadell.

As a volume of ſermons, by Dr. Hurd, is the ſubject of an article in the preſent month's Review, (to ſay nothing of the Author's long eſtabliſhed literary character) there is no occaſion for our enlarging on the merits of this ſingle diſcourſe. We ſhall, therefore, only add, that it is liberal, candid, and every way worthy of the Author.

XII. *Before the Houſe of Commons*, at St. Margaret's, Weſtminſter. By John Butler, L.L.D. Archdeacon of Surrey, and Chaplain in Ordinary to his Majeſty. 4to. 1s. Cadell.

While *many* of our faſt-day preachers have properly ſupported the truly venerable character of a pious divine,—while *ſome* have manifeſted more of the politic zealot,—and while *others* have diſtinguiſhed themſelves by uncharitable, over-charged, railing at the age,—we ſee, with pleaſure, the CHRISTIAN and the GENTLEMAN united in the Author of the preſent diſcourſe. In this elegant and well adapted performance, we meet with no party invective, no daring denunciations of divine judgments, no general undiſtinguiſhing declamation, no fanatical rant, no ſlaviſh doctrine of *paſſive obedience* to the powers that *be*.—Dr. Butler has, on the contrary, attended with great propriety to the delicacy of his ſituation, by the appointment of the day, and to the peculiar reſpect due to his audience; whom he addreſſes with becoming modeſty, ſerioufneſs, and dignity. His ſermon is judicious, ſenſible, and diſpaſſionate. It exhibits a clear and candid view of the temper and ſpirit, the *vices* and *virtues* of the times; the important occaſion of that religious ordinance, in virtue of which they were then aſſembled; the ſources of the unhappy commotions now ſubſiſting in the remote parts of the empire; the charitable light in which we ought to behold our erring and infatuated brethren; and the conduct which, on every conſideration, we ought to purſue as real Chriſtians, as true friends to the beſt intereſts of our country,—and—in the humble hope of obtaining, by the favour of heaven, 'the reſtoration of peace and union to the Britiſh empire.'

XIII. *National Troubles a proper Ground for National Humiliation*,—Two Sermons. By the Rev. Richard de Courcy, Vicar of St. Alkmond's, Shrewſbury. 8vo. 1s. Robinſon.

Mr. De Courcy appears to have laboured more abundantly in the Lord's vineyard, than moſt of his fellows; and to have acquitted himſelf not only as a diligent and faithful, but as an able and intelligent ſervant.—He condemns the Americans, but he compaſſionates them as *fellow Chriſtians*; and expreſſes his hopes that we 'may yet embrace them as *fellow ſubjects*, when it pleaſes God to diſſolve

the unhappy faſcination, by which their inflammatory leaders delude them into the paths of diſcord and rebellion.' C.

XIV. *Preached in a Country Church.* 8vo. 6d. Almon.

This diſcourſe wears rather the appearance of a political pamphlet in favour of the Americans, than of a ſermon actually preached in *any* church. If it was however really delivered from a pulpit, the preacher, we ſuppoſe, was prudentially induced to publiſh it in this *nameleſs* form; as the general ſtrain in which it is conceived, might rather provoke reſentment, than excite devotion in thoſe who are warmly impreſſed with different ſentiments, in regard to public affairs. We muſt nevertheleſs obſerve, that the political obſervations contained in this *queſtionable* ſermon, are expreſſed with decency and moderation; but, it might be deemed ſomewhat *unſeaſonable*, at leaſt, to inſiſt, as the Author does, on our full conviction of the *juſtice* of the war with America, as the criterion of our *ſincerity* in our ſolemn profeſſions of piety and humiliation. C.

XV. *God's Departure from a People, the moſt dreadful Judgment.*—Preached to a Congregation of Proteſtant Diſſenters at Bethnal-Green. By John Kello. 8vo. 6d. Buckland.

There is a plainneſs and ſimplicity in this diſcourſe, by which we make no doubt it was well ſuited to its hearers. The humble and modeſt preacher (for ſuch, from the peruſal of his ſermon, we conclude him to be) ſays*, he ſhould 'not have expoſed it to public view, had it not been for the repeated ſolicitation of ſome who heard it!' He adds, 'And as the author had an abundant evidence of the divine bleſſing having accompanied the delivery of it, ſo it is his earneſt prayer that the Spirit of God may ſavingly impreſs it on the hearts of all who read it.'—Of what peculiar nature the bleſſing was, which attended the delivery of this diſcourſe, or by what kind of evidence it was manifeſted, we are not informed. C.

XVI. A ſhort—plain Diſcourſe—delivered in the Pariſh Church of Lambourn, in Berks. By the Rev. J. Smith, Vicar. 8vo. 6d.

'Short, and plain' indeed; but the matter (what little there is of it) is ſuitable to the occaſion. Mr. Smith charges the rebellious children with great ingratitude to their indulgent parent; but he uſes no harſh language. He charitably pities their deluſion, and hopes they will repent and be forgiven: to which we heartily ſubjoin our Amen. C.

Single SERMONS, on various Occaſions.

I. *The Power of Chriſtianity over the* malignant *Paſſions, aſſerted, the real cauſes of Perſecution among Chriſtians, and the true Grounds of mutual Forbearance in religious Opinions explained:*—Before the Univerſity of Cambridge, Nov. 3, 1776. By Samuel Cooper, D. D. formerly Fellow of Magdalen College. 4to. 1s. Woodyer, Cambridge. Becket, &c. London.

Not one of your whipt-ſyllabub ſermons, whoſe *greateſt* merit, like Mr. What's his name's dictionary, conſiſts in their *littleneſs*. The preacher ſeriouſly conſiders his ſubject, and treats it in a manner becoming a good ſcholar, and a truly Catholic divine. C.

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* In his previous advertiſement.

II. *Rational*

II. *Rational Religion recommended*; or a Caution againſt the *Evils* attending the want of Underſtanding in *religious Matters*:—at the Viſitation of the moſt Rev. the Lord Abp. of Canterbury in Cliff Church, July 5, 1776. Inſcribed, by Permiſſion, to his Grace. By Thomas Davies, A. M. Vicar of Glynd. 8vo. 6d. Lewes printed, and ſold in London by Johnſon, in Ave-Mary-Lane.

At a time when it ſeems to be growing faſhionable to decry the uſe of REASON in RELIGION, and to endeavour, abſurd and vain as ſuch efforts muſt be, to extinguiſh the CANDLE OF THE LORD, we are glad to ſee a champion ſtand forth (eſpecially on ſo diſtinguiſhed an occaſion) to aſſert the dignity of the human mind; and to reſcue the powers of the underſtanding from the ſhackles of bigotry, ſuperſtition, and enthuſiaſm on the one hand,—and the artful ſnares of infidelity on the other.—Mr. Davies has, with the manly ſpirit of a RATIONAL divine, given us an uſeful and ſeaſonable diſcourſe on this ſubject, from the following words, "*O let me have underſtanding in the way of godlineſs:*" Pſal. ci. 2. old tranſlation. G.

III. Preached before the Univerſity of Cambridge, Oct. 25, 1776. Being the Anniverſary of his Majeſty's Acceſſion. By Dr. Watſon. 4to. 1s. White, &c.

Another good *conſtitutional* diſcourſe: ſee our mention of the preacher's *revolution-ſermon*—Rev. July laſt, p. 80. G.

IV. *Encouragements promiſed to Reformation.*—Before the Governors of the Magdalen Hoſpital, May 2, 1776. By Robert Markham, D. D. Rector of St. Mary's, Whitechapel. 6d. Rivington.

V. —— at St. Paul's, *New-York*, Sept. 22, 1776. Being the firſt Sunday after the Engliſh Churches opened on General Howe's taking Poſſeſſion of the Town, &c. By the Rev. Mr. O'Beirne, Chaplain to Lord Howe. Publiſhed at the Requeſt of the Congregation. 6d. Beecroft, &c.

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The profits ariſing from the ſale of this ſermon, are intended for charitable uſes. G.

VII. Before the Lords Spiritual and Temporal, in the Abbey Church at Weſtminſter, Nov. 5, 1776. By John Lord Biſhop of Rocheſter. 4to. 6d. Dodſley.

VIII. *The Love of Mankind, the fundamental Principle of the Chriſtian Religion,*—Before the Gentlemen Natives of the County of Somerſet, at their *Annual Meeting*, in the Church of St. Mary, Redcliff, Briſtol, Sept. 16, 1776. By John Langhorne, D. D. Rector of Blagdon, Somerſetſhire. 4to. 1s. Becket.

A warm and elegant encomium on ſocial virtue. G.

ERRATA in the Account of Dr. Forſter's *Characteres Gen. Plant.* Vid. Review for Dec. p. 489.

For *Galinia* r. *Galſhia*.

For *Sharvia* r. *Shawia*.

THE

MONTHLY REVIEW,

For FEBRUARY, 1777.

ART. I. *Letters on Materialiſm and Hartley's Theory of the Human Mind*, addreſſed to Dr. Prieſtley, F. R. S. 8vo. 3s. ſewed. Robinſon. 1776.

IT was maintained by M. Dutens, in an ingenious treatiſe publiſhed not many years ago*, that the diſcoveries of the Moderns are for the moſt part only ancient knowledge revived. M. Bailly in his *Hiſtoire de l'Aſtronomie Ancienne*, &c. more recently paſſed under review, advances a ſtep farther, and pretends, that the aſtronomy of the ancient Antediluvians was merely the revival of thoſe traces of ſcience which had been gradually loſt, and in which the Præadamites were probably adepts; and we learn from the teſtimony of another writer, "that there is nothing new under the ſun." If we may rely on theſe authorities, ſcience of every kind ſeems to be ſubject to very ſtrange revolutions, and we are only ſearching for thoſe "hidden treaſures" which have been loſt in the conveyance. It would be happy indeed, if many ancient errors were ſuffered to remain in their merited oblivion, and that only the truths of antiquity were to be revived in more modern times. But ſuch is the fallibility of the mind, and the diverſity of its views and apprehenſions, that truth and error ſeem to exiſt in inſeparable combination; and opinions which have been exploded in one age are renewed in another.

To this claſs we may refer the ſyſtems of Materialiſm, and of neceſſity, which were maintained in their full extent by the Epicureans and Spinoſiſts, but lately more limited and refined; and which have found a very zealous advocate in the ingenious and learned Dr. Prieſtley.

We ſhall ever be ready to acknowledge, that truth, real or apprehended truth, ſhould be the firſt object to the intelligent and inquiſitive; and that "we ſhould never diſſemble truth,

* See Review, vol. xxxv. p. 544.

for fear of its conſequences." But may there not be ſome *apprehended* truths, ſo gloomy in their aſpect, and ſo pernicious in their influence, as to oblige a man to be wary even in admitting them, without the cleareſt and moſt ſatisfactory evidence; and ſtill more wary in propagating them, eſpecially in an age when they are likely to be abuſed, and under the ſanction of a name and character, which may contribute to extend their baneful diſſemination. 'Celebrity itſelf, Sir (ſays our Author, in his addreſs to Dr. Prieſtley) becomes even hurtful to the poſſeſſor, when his bare doubts or caſual expreſſions are by weak minds erected into axioms and firſt-rate truths. In points of mere ſpeculation, it matters little what is either ſaid or thought; but where the moral conduct of many is concerned, too great caution cannot be uſed. I am ſenſible, had you been aware, when you ſaid, 'Man had no hopes of ſurviving the grave, but what are derived from the ſcheme of revelation,' that from thence one crime would be committed in the world, or one act of virtue omitted, you would have been the laſt to have hazarded ſuch an aſſertion, though you had judged it philoſophically true: for we have been informed from unqueſtionable authority, that "your education was ſo ſtrict and proper, that the ſlighteſt immorality gives you a ſenſation, which is more than mental."

The *firſt* and *ſecond* of theſe letters contain many juſt remarks on the dangerous and hurtful tendency of the ſyſtem which Dr. Hartley has formed, and Dr. Prieſtley warmly patronized. And though arguments, deduced from the conſequences of any opinion, are often the mere dictates of timid prudence, are infinitely various in their application, and have, on many occaſions, been very improperly urged, they ſeem in this caſe to be what the logician would call, *Argumenta ad hominem*. Dr. P. 'is not alarmed at the thought, that, on the hypotheſis of materialiſm, the whole man *naturally* becomes extinct at death, becauſe he hath been taught, 'to found all his hopes of a future exiſtence on the chriſtian doctrine of a *reſurrection from the dead*.'—'But on what is the poor philoſopher to reſt his future expectations, who, either, like a Socrates of ancient times, hath not been inſtructed in the ſcheme of revelation, or who, at this meridian period, hath ſo far diveſted himſelf of vulgar prejudices, and dared to think, as to place even that ſcheme in the common groupe of human and fallible inventions? Such a one muſt deſpondently ſurrender every thought of ſurviving the grave, becauſe his reaſon tells him, he is of ſome 'uniform material compoſition,' and that ſuch a compoſition muſt finally ceaſe, when its component parts are diſunited in death. '*Materialiſm* is therefore of dangerous tendency, becauſe it contributes to darken the proſpects of futurity; be-

cauſe it unbinds the reins to vice, confirming the libertine and the unbeliever in their bad opinions and incredulity; it is therefore alſo inimical to virtue; finally, it overturns the whole fabric of natural religion, becauſe its injunctions can no longer be enforced, when the profeſſors of it are told, that the ſame will be the ultimate fate of the virtuous and vicious—utter annihilation.'—To thoſe unnumbered multitudes of paſt ages and the preſent', whoſe only guide was the religion of nature, 'and to many of whom, it is to be hoped, virtue was pleaſing, and vice odious; had an apoſtle been ſent from your ſchool to announce the doctrine of *Materialiſm*, to tell them all muſt end with death, he would not, I think, have been kindly received; they would ſcarcely have decreed him a ſtatue, as to their friend and benefactor.'

But we ſhall take leave of our Author as a declaimer, under which character he excels, and give ſome ſpecimens of his reaſoning. After having evinced the pernicious tendency of the doctrine of *Materialiſm*, as well as the abſurdity of it, as it has been lately maintained by ſome of its advocates, he goes on to examine Dr. Prieſtley's repreſentation of it; and quotes the following paſſage from his firſt *eſſay*, as containing his opinion in his own words. "I am rather inclined to think, ſay you, that though the ſubject is beyond our comprehenſion at preſent, man does not conſiſt of two principles, ſo eſſentially different from one another, as *matter* and *ſpirit*, which are always deſcribed as having not one common property, by means of which they can affect or act upon each other; the one occupying ſpace, and the other not only not occupying the leaſt imaginable portion of ſpace, but incapable of bearing relation to it; inſomuch, that, properly ſpeaking, my mind is no more *in my body*, than it is in the moon. I rather think that the whole man is of ſome *uniform compoſition*, and that the property of *perception*, as well as the other powers termed *mental*, is the reſult (whether neceſſary or not) of ſuch an organical ſtructure as that of the brain."

In the diſcuſſion of this paſſage, our Author obſerves, that '*Matter* may be conſidered either in its elementary detached principles; or in a ſtate of coheſion, as in bodies in general; or as formed into a regular and organized ſyſtem. But in theſe three ſtates it is equally unſuſceptible of mental *powers* and *operations*. By theſe *powers* and *operations* I underſtand, what is generally meant, the faculties of ſenſation, perception, reaſoning, and voluntary motion.'

'The elemental particles, of which all bodies are compoſed, may be co ſidered either as *homogeneous*, or as *heterogeneous*; as ſimple monads, uncompounded and indiviſible, or as compounded, and ever diviſible.' And ſuch elements, he ſays, are in every ſenſe incapable of receiving mental faculties. 'Either

each individual element muſt be gifted with the powers of thought, and ſo matter, through its almoſt infinite range, be capable of thinking; or elſe this ſurpriſing faculty muſt be reſtrained to a determinate number of them. But in either caſe, ſuch beings, if ſuppoſed *ſimple*, according to my philoſophy, [the Author rejects the idea of the homogeneity and infinite diviſibility of matter] will be juſt ſo many individual minikin thinkers; nor, on this ſuppoſition, will it be matter that thinks; becauſe matter in every ſentiment (ſenſe) is a compounded ſubſtance, whereas ſuch elements are uncompounded.—If theſe elements be not ſimple, but diviſible for ever and ever; it then ſeems impoſſible that they ſhould ever poſſeſs the powers of perception, or indeed any other property whatever; for where can a faculty be made to reſide, when the ſubſtance deſigned to receive it does not ſo much as enjoy *individual* exiſtence?'

Our Author advances next to aggregates and compound bodies; and labours to ſhew, that ſuch bodies in general are incapable of perception; and then proceeds to examine them in their moſt organized ſtate. 'It is impoſſible, ſays he, that a maſs of matter, like the brain, could have been formed by the Almighty Creator with ſuch exquiſite powers, as ſhould be capable of *perception*. This is juſt the inverſe of your own aſſertion. Poſitively to aſſert, what the Deity can or cannot do, is undoubtedly glaringly arrogant, unleſs ſome *abſurdity* in the ſuppoſition be manifeſt; then to make that an object of Divine Power, becomes not only inſolent, but even blaſphemous. If the brain be alone percipient; that capacity muſt ſpring, either from a ſpecial grant, which cannot be underſtood; or from its component parts in their origin and after exiſtenee, being of a ſingular conſtitution, which is equally incredible, as the brain is nouriſhed from the more ſubtle part of our aliment, and ſeems not to be of a texture different, in quality at leaſt, from the ſpinal marrow, or the whole nervous ſyſtem, which is known to be an expanded ramification of the brainy ſubſtance; or finally, it muſt be concluded, that the perceptive power is derived from mere organization; but then, why ſhould the agency of an Almighty Creator be wantonly drawn in to form this brain, when nature, in her own laboratory, without any new acquired ſkill, is alone equal to the curious workmanſhip?'

After briefly examining Dr. Prieſtley's notion of perception, which he accounts for by the tremulous motion of the nerves, our Author adds: 'The capacities of feeling pain and pleaſure, of perceiving the preſence of ideas, ſenſual or intellectual, of comparing thoſe ideas, and of judging betwixt them, joined to that conſcious ſentiment, which attends every mental affection, and of acting in a manner termed voluntary, are, beſides many others, general modifications, whoſe exiſtence is not controverted.

controverted. If they be affections of the brain alone, and not to be found in any other bodies of the material world, it muſt be allowed, that they originate from ſome ſingular organization. Yet the moſt perfect organization is but the moſt perfect arrangement of material elements; and evidently, what gives but a new extrinſic relation of parts to parts, can never give capacities, which did not before exiſt. If ſuch capacities exiſt, as it is granted they do, their exiſtence muſt be founded in ſomething. Modes and capacities are not ſelf-exiſtent; they are not ſubſtances. If they inhere in the brain, they participate of its nature; are compounded and diviſible as it; are of the ſame fluctuating and changeable quality; in ſhort, are the brain itſelf. But the brain is a body; and bodies neither feel nor reaſon, nor move progreſſively from a voluntary determination. But could not the Deity have beſtowed ſuch extraordinary powers on a ſyſtem of matter?'—The Author ſuggeſts ſeveral reaſons to ſhew that this is impoſſible. The eſſences of things, he ſays, are eternal and independant; and if *all* matter enjoys not the capacities in queſtion, they are not eſſential to it; and the ſuperaddition of ſuch capacities will, in his opinion, deſtroy its nature. Farther, the powers of perception are incompatible with compoſition of parts; nor can judgment, which is diſtinct from the ideas concerning which it pronounces, be the attribute of a compounded ſubſtance. He then ſubjoins an extract from a French publication, intitled, *Inſtitutions Leibnitziennes*, which, in his apprehenſion, contains an unanſwerable argument againſt *Materialiſm*. 'Let the brain be ſuppoſed to conſiſt of any number of elements; on this ſuppoſition, which is certainly admiſſible: 1. Either the whole brain will be conſcious of its exiſtence in ſuch manner, as that its component parts be unconſcious of the ſame, which is a palpable abſurdity; ſince the whole brain is only a collection of parts, and can itſelf poſſeſs nothing, but what is derived from them. Or 2. Of theſe elements each will be ſenſible of its own exiſtence, whilſt the whole brain remains inſenſible; but then the brain itſelf, the organic ſyſtem in queſtion, will be void of all conſcious perception. Or, 3. The internal feeling we are in ſearch of muſt be the reſult, the ſum total of each individual ſentiment; which is equally abſurd; for each element is alone conſcious of itſelf; it knows not the feeling of its kindred atoms. We ſhall thus have as many diſtinct perceptions, as elements; that is, each element will be ſeverally conſcious or perceptive of its own exiſtence; nothing in the whole maſs will be able to ſay, *I* am compoſed of elements, it is *I* that exiſt in a compounded and organic ſtate: therefore the whole brain will not be conſcious of its exiſtence; yet does not Dr. *P.* perceive that he exiſts?' He concludes with obſerving, that the power

of acting or moving in a manner termed *voluntary*, as granted to man, cannot be underſtood in Hartley's ſyſtem: and, 'that matter in every ſtate is incapable of poſſeſſing the powers of perception and thought, either naturally, or by divine diſpenſation; and therefore that in man muſt exiſt a ſubſtance ſuperior to, and eſſentially diſtinct from the brain.'

In the next letter, the Author propoſes at large his own opinion, and attempts to eſtabliſh it, by introducing a new kind of *active* force, which he aſcribes to matter, and by which he accounts for the mutual action of body and ſpirit: and he then ſubjoins replies to the principal objections which have been urged by Dr. P—. and others againſt the *immaterial* ſyſtem.

The fifth letter exhibits an analyſis of Dr. Hartley's theory, and in the following letter it is contraſted againſt the *inſtinctive* principles of the Scotch philoſophers. The Author endeavours to ſhew, that the ſyſtems of *aſſociation* and of *inſtinct* are chargeable with the ſame unphiloſophical and pernicious conſequences, relative to truth and virtue.

'According to the Scotch ſchool, our *principal* ſtock of knowledge is derived from the dictates of *common ſenſe*; and is therefore the work of nature. According to Dr. Hartley, the *whole* is from ideal *aſſociation*; and is therefore the work of habit. Both principles are equally *neceſſary* and equally *infallible* in their operations.'—The immediate phyſical cauſe of ideas, Dr. Hartley will have to be *nervous vibrations*; whilſt the Scotch doctors without any minute inveſtigation, have recourſe to what they call, *conſtitutional propenſities*.——'In both ſyſtems every mental affection is a neceſſary and mechanical effect, how various or manifeſt ſoever.'——'Dr. Beattie erects his common ſenſe into an unerring criterion of *truth*; by which means all argumentation is ſecluded, and every appeal to reaſon rendered ſuperfluous; reaſon itſelf therefore becomes a very uſeleſs property. In the opinion of Hartley, and of his diſciples, the capacity of perception or *perceptibility* is alone to be conſidered as *eſſential* to man. This it is which takes in every truth, of which the human mind is capable, in a manner, as inſtantaneous and impulſive, as Dr. Beattie's common ſenſe.' Again, '*judgment*, in its common acceptation, may perhaps be nothing more than a bare perception, or what Hartley calls a complex feeling of the coincidence of ideas; but in general, there muſt be a *compariſon*, which as you again reſolve into a more complex feeling, it hath no ſuperiority over Dr. Beattie's principles. That to us, ſays the laſt named gentleman, is truth, which we *feel* that we muſt believe, and that to us is falſehood, which we *feel* that we muſt diſbelieve.' "Aſſent and diſſent (Dr. Hartley, p. 158.) muſt come under the notion of

of ideas, being only thoſe very complex internal feelings, which adhere by aſſociation to ſuch cluſters of words, as are called propoſitions in general, or affirmations and negations in particular."——'What is this, but judging of truth and falſehood by your feelings, in a manner the moſt impulſive and inſtantaneous? Certainly, had the philoſophers, Hartley and Beattie, previouſly agreed on an union in ſentiment, they could not have expreſſed themſelves in terms more ſimilar and approximated.' We apprehend, however, from the violence of a very recent diſpute that neither the Scotch philoſophers nor Dr. Prieſtley will thank the Author for his labours in diſcovering and eſtabliſhing this alliance; they are yet hardly diſpoſed to acknowledge any intimate affinity. Our anonymous Writer ſeems to us very properly to guard againſt the obnoxious parts in each ſyſtem; and we have long thought, that both ſyſtems are juſtly chargeable with many of the conſequences which he deduces from them. After purſuing the contraſt to a conſiderable length, he adds, 'that Hartley's ſyſtem, of the two, is much the more dangerous. As far indeed as inſtinct is carried, I allow it to be nearly allied, in its conſequences, to your favourite theory.'——'If then the Scotch ſyſtem, as you ſo ſtrenuouſly inſiſt, muſt be rejected by every man, who cares for truth, virtue, and religion, what, Sir, will be the fate of Dr. Hartley's theory?'

In the 7th and 8th letters, the Author reſumes the examination of Hartley's theory, as it reſpects the mechaniſm of the mind and the neceſſity of human actions: and in his 10th letter he cloſes his correſpondence with remarks on Dr. Prieſtley's vindication of himſelf and addreſs to unbelievers, in his preface to the laſt volume on air: the concluding paragraph is a kind of implicit apology for the zeal with which he has endeavoured to expoſe the mechanical and material ſyſtem eſpouſed by Dr. P—. 'The Hartleyan doctrine is an object of the greateſt moment: its influence will be felt, as far as the wideſt ſpread of ſcience extends, becauſe its application is general. But not only the philoſopher, the divine alſo, and the magiſtrate, are deeply concerned; for by it will the whole ſyſtem of moral and civil life be ſenſibly affected. Is it not then the duty of every man to take the alarm, to examine, and ſcrupulouſly analyſe the principles, and even the moſt diſtant conſequences of a ſyſtem, which, if ever generally adopted, will ſo generally, and in my opinion, ſo fatally operate? I pointed out ſome of its defects, and I ſtarted ſome objections; but much more remains to be done. Do you, Sir, take care, leſt under the ſpecious ſhew of being ſerviceable, you be really inſtrumental in propagating a doctrine, whereby the cauſe of *truth*, *virtue*, and *religion* may be ſeverely injured.'

The zeal with which the theory of the late Dr. Hartley, for whoſe abilities and character we retain a ſingular veneration, hath been revived, and the extravagant applauſe lately beſtowed upon it, would, we hoped, ere this have rouzed ſome able opponent. The ſubject, we know, is abſtracted and difficult; the controverſy between Leibnitz and Clarke, and many others, on each ſide of the queſtion, is hardly forgotten; and publications of this kind are not ſuitable to the views and taſte of the generality of readers. The ſubject, nevertheleſs, is highly important and intereſting, and deſerves to be diſcuſſed by a maſterly writer. The letters now before us are written with the beſt intention: they have very conſiderable merit; and will ſerve, we hope, as an antidote againſt the prevalence of a theory, which degrades man to a meer machine, and which, if purſued, muſt terminate in abſolute *ſpinoziſm*.

ART. II. *Cicero's Brutus, or the Hiſtory of the famous Orators:* alſo his Orator, or accompliſhed Speaker. Now firſt tranſlated into Engliſh by E. Jones. 8vo. 6 s. White. 1776.

ALthough it muſt be acknowledged, that the method of tranſlating which prevails at preſent, is more pleaſing, it may perhaps be queſtioned, whether it is, on the whole, more judicious, than that which was formerly in uſe. If our old tranſlators did not attempt to cloath their authors in an elegant Engliſh dreſs; if their language was often inharmonious and uncouth, and ſometimes even barbarous; they were however careful to give an exact tranſcript of the meaning of the original. Whereas modern tranſlators, either through partiality for their authors, or a deſire of diſplaying their own abilities, have generally produced motley pieces, which might more properly have been called imitations than tranſlations. This has been almoſt univerſally the caſe with thoſe, who have attempted to tranſlate the Greek and Roman poets; and it would not be difficult to ſhew, that ſome of our moſt elegant and admired tranſlations of the proſe claſſics deſerve to come under the ſame cenſure.

This faſhionable mode of tranſlating has, in our opinion, introduced a falſe taſte amongſt us, which will ſcarcely ſuffer us to allow a due portion of praiſe to any tranſlator, who attempts to give the Engliſh reader ſome idea of his author's diction as well as ſentiment. We are aware, that it is by no means an eaſy taſk, in languages which differ ſo materially in their formation and ſtructure as the Roman and Engliſh, for a tranſlator to retain his author's general caſt of expreſſion, without falling into an improper uſe or obſcure arrangement of words, and giving his ſtyle an air of latinity, which muſt appear extremely awkward to an Engliſh reader. We have, however, met with tranſlations

tranſlations which prove the poſſibility of uniting the different qualities of fidelity and elegance. Among theſe we venture to place the preſent work, in which we have an accurate and faithful, and at the ſame time ſufficiently elegant tranſlation of two pieces of Cicero, which have never before appeared in Engliſh. That our readers may judge how far our idea of the merit of this tranſlation is juſt, according to our uſual method in works of this kind, we ſhall give them the following paſſage both in the original and the tranſlation: it is extracted from the Orator.

Tertius eſt ille amplus, copioſus, gravis, ornatus, in quo profectò vis maxima eſt. Hic eſt enim cujus ornatum dicendi, et copiam admiratæ gentes, eloquentiam in civitatibus plurimum valere paſſæ ſunt: ſed hanc eloquentiam quæ, curſu magno ſonituque ferretur, quam ſuſpicerent omnes, quam admirarentur, quam ſe aſſequi poſſe diffiderent. Hujus eloquentiæ eſt tractare animos, hujus omni modo permovere: hæc modo perfringit; *modo irrepit in ſenſus; inſerit novas opiniones, evellit inſitas. Sed multum intereſt inter hoc dicendi genus, et ſuperiora. Qui in illo ſubtili et acuto elaboravit, ut callidè, argutèque diceret, nec quidquam altius cogitaret: hoc ut perfecto, magnus orator eſt, ſi non maximus: minimeque in lubrico verſabitur, et ſi ſemel conſtiterit, nunquam cadet. Medius ille autem, quem moditum et temperatum voco, ſi modò ſuum illud ſatis inſtruxerit; non extimeſcit ancipites dicendi incer-*

The third character is the extenſive—the copious—the majeſtic orator, who poſſeſſes the powers of elocution in their full extent. This is the man whoſe enchanting and diffuſive language is ſo much admired by liſtening nations, that they have tamely ſuffered eloquence to rule the world. But an eloquence whoſe courſe is rapid and ſonorous! an eloquence which every one gazes at, and admires, and deſpairs to equal! This is the eloquence that bends and ſways the paſſions! this is the eloquence that alarms or ſooths them at her pleaſure! This is the eloquence that ſometimes *tears up all before it like a whirlwind*; and, at other times, ſteals imperceptibly upon the ſenſes, and probes to the bottom of the heart! the eloquence which ingrafts opinions that are new, and eradicates the old; but yet is widely different from the two characters of ſpeaking beforementioned. He who exerts himſelf in the ſimple and accurate character, and ſpeaks neatly and ſmartly without aiming any higher! —he, by this alone, if carried to perfection, becomes *a great*, if not the greateſt of orators; nor does he walk upon ſlippery ground, ſo that if he has but learned to tread firm, he is in no danger of falling. Alſo the middle kind of orator, who is diſtinguiſhed by his equability, provided he only draws up his forces to advantage, fears not the perilous and doubtful hazards of a public harangue; and, though ſometimes he may not ſucceed to his wiſhes, yet he

is

incertoſque caſus: etiam, ſi quando minus ſuccedet, ut ſæpe ſit, magnum *tamen* periculum *non adibit: altè enim cadere non poteſt. At vero hic noſter, quem principem ponimus, gravis, acer, ardens, ſi ad hoc unum eſt natus, aut in hoc ſolo ſe exercet, aut huic generi ſtudet uni, nec ſuam copiam cum illis duobus generibus temperavit, maximè eſt contemnendus. Ille enim ſummiſſus, quod acutè et veteratorie dicit, ſapiens jam; medius, ſuavis; hic autem copioſiſſimus, ſi nihil eſt aliud, vix ſatis ſanus videri ſolet. Qui enim nihil poteſt tranquillè, nihil leniter, nihil partitè, definitè, diſtinctè, facetè dicere (præſertim cum cauſæ partim totæ ſint eo modo, parti maliqua ex parte tractandæ) ſi is non præparatis auribus inflammare rem cepit; furere apud ſanos, et quaſi inter ſobrios* bacchari *vinolentus videtur. Tenemus igitur, Brute, quem quærimus; ſed animo: nam manu ſi prehendiſſem, ne ipſe quidem ſua tanta eloquentia mihi perſuaſiſſet, ut ſe dimitterem. Sed inventus profectò eſt ille eloquens, quem numquam vidit Antonius. Quis eſt igitur is? Complectar brevi, diſſeram pluribus. Is enim eſt eloquens, qui et humilia ſubtiliter, et magna graviter, et mediocria temperate, poteſt dicere. Nemo is, inquies, unquam fuit. Ne*

is never expoſed to *an abſolute defeat*; for as he never ſoars, his fall muſt be inconſiderable. But the orator, whom we regard as the prince of his profeſſion,—the nervous,—the fierce,—the flaming orator, if he is born for this alone, and only practiſes and applies himſelf to this, without tempering his copiouſneſs with the two inferior characters of eloquence, is of all others the moſt contemptible. For the plain and ſimple orator, as ſpeaking acutely and expertly, has an appearance of wiſdom and good ſenſe; and the middle kind of orator is ſufficiently recommended by his ſweetneſs:—but the copious and diffuſive ſpeaker, if he has no other qualification, will ſcarcely appear to be in his ſenſes. For he who can ſay nothing calmly,—nothing gently,—nothing methodically,—nothing clearly, diſtinctly, or humorouſly (though a number of cauſes ſhould be ſo managed throughout, and others in one or more of their parts); he, moreover, who proceeds to amplify and exaggerate without preparing the attention of his audience, will appear to rave before men of underſtanding, and to *vapour* like a perſon intoxicated, before the ſober and ſedate. Thus then, my Brutus, we have at laſt diſcovered the finiſhed orator we are ſeeking for: but we have caught him in imagination only;—for if I could have ſeized him with my hands, not all his eloquence ſhould perſuade me to releaſe him. We have at length, however, diſcovered the eloquent ſpeaker, whom Antonius never ſaw.—But who, then, is he?—I will comprize his character in a few words, and afterwards unfold it more at large.—He then is an orator indeed! who can ſpeak upon trivial ſubjects with ſimplicity and art, upon weighty ones with energy and pathos, and upon thoſe of middling import with calmneſs and moderation. You will tell me, perhaps, that ſuch a ſpeaker has never exiſted.

Be

Me fuerit. Ego enim quod deſiderem, non quid viderim, diſputo: redeoque ad illam Platonis, de qua dixeram, rei formam et ſpeciem; quam etſi non cernimus, tamen animo tenere poſſumus. Non enim eloquentem quæro, neque quidquam mortale et caducum, ſed illud ipſum, cujus qui ſit compos, ſit eloquens: quod nihil eſt aliud niſi eloquentia ipſa, quam nullis, niſi mentis oculis videre poſſumus.

E it ſo:—for I am now diſcourſing not upon what I have ſeen, but upon what I could wiſh to ſee; and muſt therefore recur to that primary ſemblance or ideal form of Plato which I have mentioned before, and which, though it cannot be ſeen with our bodily eyes, may be comprehended by the powers of imagination. For I am not ſeeking after a living orator, or after any thing which is mortal and periſhing, but after that which confers a right to the title of eloquent; in other words, I am ſeeking after Eloquence herſelf, who can be diſcerned only by the eye of the mind.

The firſt of the pieces here tranſlated contains a few ſhort but maſterly ſketches of all the ſpeakers who had flouriſhed in Greece or Rome from the earlieſt periods to the time of Cicero: the ſecond contains a critical delineation of what this great maſter of oratory eſteemed the moſt finiſhed eloquence or ſtyle of ſpeaking. Tranſlations, executed in the ſame manner, of Cicero's other valuable remains on this ſubject, particularly his books *De Oratore*,—*Inventione*,—*Topicis*,—and *Partitione Oratoria*, could not fail of being acceptable to the Public. E.

ART. III. *Elements of Conchology, or an Introduction to the Knowledge of Shells.* By Emanuel Mendez da Coſta, Member of the Academia Cæſar. Imper. Nat. Curioſ. Plinius IV. and of the Botanic Society of Florence. With Seven Plates, containing Figures of every Genus of Shells. 8vo. 7s. 6d. Boards. White. 1776.

NAture has never left herſelf without witneſs, but appears to have reſerved a *peculiar prieſthood* for the maintenance of her worſhip, and the ſupport of her glory. She has had her apoſtles amongſt Jews and Gentiles, from Saint Ariſtotle, and Saint Pliny, to Saint Linnæus, and Saint Da Coſta. Theſe are her high prieſts, who have been admitted behind the veil, and made acquainted with her myſteries. For our parts, we pay all due reverence and reſpect to their office; and whether the inveſtigation of a plant, a butterfly, or a ſhell be their object, we are ſtill ſenſible, that ſuch purſuits have a tendency to diſplay the great wiſdom of the Creator, and to cultivate a right and rational devotion.

An undevout naturaliſt would be a character the moſt preposterous; and we are perſuaded that an infidel, of ſuch ſtudies, never exiſted. When Pliny had been contemplating certain phænomena

phenomena in the natural world, he concludes with the following reflection: *Quibus in rebus quid poſſit aliud afferre cauſæ mortalium quiſpiam, quam diffuſæ per omne naturæ, ſubinde aliter, aliterque numen erumpens*; i. e. theſe appearances cannot finally be reſolved into any thing but the agency of providence.

Led by this religious attachment to Nature, her votaries have ſet toil and danger at defiance; have paſſed the howling wilderneſs and the horrid deep; pervaded the inhoſpitable deſarts of Ethiopia, and the more inhoſpitable waters that inveſt her ſhores.

The purſuit of that particular branch of natural ſcience, which forms the ſubject of the work before us, is attended with many difficult and diſcouraging circumſtances. To ranſack the dark chambers of the ocean to obtain the ſhining panoply of its inhabitants, is neither eaſy in the proceſs, nor profitable in the end. The foſſiliſt who toils in ſearch of a gem, may frequently find his intereſt in concert with his curioſity; but the conchologiſt, who riſques the horrors of the Moſambic and Magellanic ſeas in queſt of a ſhell, can have no other object than the paſſionate purſuit of Nature, through the variety, yet conſiſtency, of her ſyſtematic operations.

Theſe operations, indeed, are wonderful, replete with the moſt aſtoniſhing beauty and deſign. What an elegant conformity of tints and lines, what beautiful coruſcations of light darting through the fineſt compoſition of ſhade, have we ſeen in ſome ſhells!—Could we forbear, on ſuch an occaſion, to exclaim in unpremeditated verſe,

Qui fuerint autem tractus, quæ ſidera cœli;
Tales ſi formas antra, ſinuſque tenent?

In conſequence of the difficulties attending the purſuit of this ſtudy, we find that it has been cultivated only ſince the latter part of the laſt century. About the year 1681, a work was printed at Rome, with the following title: *Ricreazione dell' Occhio, e della Mente, nell' Oſſervazione delle Chiocciole*; i. e. Amuſements for the Eye and the Mind, in the Obſervation of Shells. This is the firſt profeſſed work on the ſubject. It was afterwards tranſlated into Latin, but the edition is ſcarce. The Author, 'Buonanni, gives us a ſeries of figures of the ſeveral ſpecies of ſhells, to the number of 450 in the Italian edition, and of 550 in the Latin edition; they are moſt of them tolerably well engraved, but faulty in that the ſhells are reverſed by the inaccuracy of the engraver. He accompanies each with its particular deſcription; but the deſcriptions are not good, being too conciſe and uninſtructive; he beſides gives ſeveral philoſophical chapters on the origin, nature, forms, colours, properties, and other curious particulars of teſtaceous animals.

'The next is Liſteri Hiſtoria Conchyliorum, publiſhed in folio, at different times, from 1685 to 1692. It is an excellent work, and I

do not hesitate to pronounce it the very best, though the second on the subject, that ever was printed.

'This work, which consists entirely of engravings, has the following faults, that render the copies more or less perfect. First, no two copies are found to be exactly alike, it is subject to so many variations. The plates about 1767 (in the most perfect copies) are augmented or diminished, misplaced or corrected, at different times, according to the fancy or subsequent discoveries made by the author; it is therefore very difficult to quote the work in such a manner as to be quite answerable to other copies. The engravings are very elegant and accurate, and were done by his two daughters, Susanna and Anne. In regard to descriptions there are none, but what the synonyms infer, which are generally very good. The native countries of a few are also added, but the greater part are mere engravings without any name: and though the many divisions of the history into books, parts, sections, and chapters, seem very puzzling and confused, yet an accurate observer will find, that they are proper and necessary to the methodical arrangement, and the minute and nice disposition of shells Dr. Lister proposed.

'This difference in the several copies has induced a French author, Mr. Davila, in his Cabinet, vol. iii. p. 231, to give a collation of his copy with that in the king of France's library, from M. de Bure, who in the second volume of his Bibliographie Instructive, has also many pertinent observations of the different times of taking off the plates: by the account M. de Bure gives, it appears that the French king's copy is a very perfect one, and was presented to that Royal Library by Dr. Lister himself.

'I have also collated some copies of this work, and found them all to disagree: the most perfect copy in London is said to be in the library of the College of Physicians.

'Some foreign naturalists have been pleased to call Lister's History a dry and sterile work, alluding to its having no descriptions, but only synonyms, though in all other respects they extol it greatly.'

M. D'Argenville, however, in his Conchology, has taken great pains to disparage Lister's work, and hesitates not to assert that 'no Author has thrown so much confusion on the history of shells as Lister.' It is of consequence to the science to remove this prejudice; accordingly our Author has taken the task upon himself.

'I will be bold enough to assert, says he, that Listeri Historia Conchyliorum is a most useful work, as perfect as any other since published, and of great consequence to those who make the natural history of shells their study.

'There was published in 1770, another edition of this excellent work, in large folio, by the Rev. William Huddesford, of Trinity College, Oxford, and Keeper of the Ashmolean Museum. I wish I could add more, than that the Public is indebted to the late learned editor for the republication, as Lister's work is become so scarce; but the indexes and other additions are very trivial, and there are also errors and inaccuracies in it which do no honour to Lister's memory.——

'The

'The third publication, in date of time, is Rumphius's Rarity Chamber of Amboina, in folio, printed firſt in Dutch at Amſterdam in 1705, another edition in 1711, and another in 1745. The little currency of the Low Dutch language, and its having only been tranſlated into German, and printed at Vienna, in folio, in 1766, has partly flung a miſt on this work; and the figures, in general very good and correct, have only been conſulted. However, Rumphius in his accounts of the ſhells is very accurate, and is well worthy the peruſal of the ſtudent. It is indeed ſurprizing to me, that this work has never yet been tranſlated into a more current language, ſince it would be of great advantage to the knowledge of ſhells, eſpecially thoſe of that part of the Eaſt Indies.'

Then follow ſome publications of leſs note, ſuch as Petiver's Gazophylacium, &c. and ſome local and partial accounts of the ſhell ſcience. Amongſt theſe are the *Muſeum Kircherianum*, and *Janus Plancus de Conchis Ariminenſibus.*

The next writers on this branch of Natural Hiſtory in point of time are as followeth:

Argenville. Paris, 1742.
Gualtieri. Florence, 1742.
Jacob Klein. Leyden, 1753.
George Geve, Hamburgh, 1755.

'A Treatiſe on Shells and other marine bodies of Amboina, and the neighbouring iſlands, by Francis Valentyn, clergyman, at Amboina, Banda, &c. with fine cuts; as alſo Notices, ſerving as a continuation to Rumphius's Rarity Chamber, Amſterdam, 1754, in folio. This work is in Dutch. In the account of the Eaſt Indian ſhells the author follows Rumphius chapter by chapter, makes additions to their Indian names, their places where found, their varieties, and the new ſpecies diſcovered; he further notices the ſhells of any rare or valuable ſpecies, as the Ventletrap, Admirals, &c. in whoſe collections they are, and their original prices.

'He gives like accounts of the Weſt Indian and European ſhells; as alſo enumerates the collections made by the Dutch in the Eaſt Indies, from Rumphius's going there in 1655, and of the chief collections in Holland, with liſts of the moſt capital ſhells in each collection.

'The whole is embelliſhed with ſixteen copper-plates of ſhells, well engraved, containing one hundred and four univalves and thirty bivalves.

'This is a curious but not a ſcientifical work. And in two large, or ſheet plates, wherein he has figured ſome ſea plants, and ſome fiſh, he has given a fine figure of a Mermaid as vulgarly painted; this ridiculous circumſtance alone has degraded his work among the *too lively* collectors.'

Adanſon. Paris, 1757.
Seba. Amſterdam, 1758.
(A moſt coſtly and noble work.)
Regenfus. Copenhagen, 1758.
(Every plate coloured by the Author, conſequently very curious.)
Martini.

Martini. Nuremberg, 1768.

'A new anonymous Conchology began to be publiſhed in this metropolis in 1770, in folio, illuſtrated with copper-plates. It was to be publiſhed in monthly numbers, and each number to contain two plates of ſhells, with their deſcriptions in Engliſh and French. It was alſo intended to be a General Natural Hiſtory of Shells, and to include the figures of all the known ſpecies, common as well as rare, beautiful, or otherwiſe; and ſome copies were deſigned to be accurately coloured for the uſe of the curious. Six numbers of it were publiſhed, comprehending the families of the Limpets, Sea-Ears, and Worms; but not meeting with ſuitable encouragement, the authors have laid it aſide, at leaſt for the preſent.'

To the authors in that department already mentioned, may be added Langius, Breynius, and the famous Linnæus; who in his ſeveral editions of his Syſtema Naturæ has methodized the teſtaceous animals; but more fully in his laſt and 12th edition, publiſhed at Stockholm in 1767.

Having thus brought before our Readers as it were the ſchool of conchology, we ſhall briefly inform them, that our Author's ſyſtem is made from the ſhell and not from the animal. For this arrangement, the following are ſome of the principal reaſons alleged:

'The vaſt number of ſpecies hitherto diſcovered, and the numerous collections made, exhibit only the ſhells or habitations, the animals themſelves being ſcarcely known or deſcribed. Of the ſhells we daily diſcover, few are fiſhed up living; the greater number are found on ſhores, dead and empty. Accurate deſcriptions of animals, whoſe parts are not eaſily ſeen or obvious, and anatomical reſearches, are not in the capacity of every one to make; nor are the particular parts and their reſpective functions ſo eaſily cognizable to any, but expert, aſſiduous, and philoſophical enquirers. How is it poſſible then to arrange a numerous ſet of animals by characters or parts, we can with difficulty, if ever, get acquainted with, in the far greater number of the ſpecies we collect or diſcover?

The indefatigable and accurate Fabius Columna was ſurprized at the omiſſion; he even complains of it. It is aſtoniſhing, ſays he, that of all the writers on this ſubject, not one has conſidered the animals that inhabit the ſhells, or given figures of them. He owns, however, that many are ſeldom ſeen by us, and that the reſearches on their manner of life are extremely difficult. The great difficulty of theſe reſearches ſhould have been his anſwer: and it muſt always remain ſo; for of the great number of ſpecies diſcovered ſince his time (an æra in which natural hiſtory has flouriſhed more than at any other period) we ſcarcely know the inhabitant animals of ſome ſcores; and even thoſe are very few of diſtant regions, but chiefly of the coaſts of Europe, countries in which aſſiduous and expert naturaliſts have reſided.

'The moſt eaſy and obvious characters are certainly the beſt on which to found all ſyſtems of natural hiſtory. I have treated this point fully in my lectures on foſſils. Scientifical reſearches in regard to the arrangement of animals are to be held in the ſame light, as chemical

chemical ones in regard to foſſils: they are the extreme diſquiſitions to aſcertain the ſpecies, when the more obvious and eaſy characters are vague or wanting.

'Thus all ranks of animals are arranged into ſyſtems by obvious and external, not by ſcientifical characters; even the animals of bulk, and that are our conſtant companions. Quadrupeds are methodized by their teeth, horns, hoofs, and hides or coverings; birds, by their plumage, beaks, and claws; reptiles and inſects, by like particulars; the very fiſhes, though of a different element, undergo arrangements by their fins; and the vegetables are diſtinguiſhed by their flowers and fruits. All theſe arrangements are on the principles of external and obvious characters. Why then is it required to arrange by ſcientifical or difficult characters a ſet of animals who chiefly live in the depths of the ſea, have hardly a progreſſive motion, and are for the greater part difficultly, if ever, in our reach? I repeat, why ſhould naturaliſts demand of ſuch animals only, a ſyſtem, or arrangement, the moſt difficult to attain; while all the other orders of animals, whoſe arrangements by ſuch methods are more eaſily attainable, are methodized only, and with univerſal conſent, by the obvious characters, of teeth, plumage, and fins: characters that cannot be held in any other light, than as analogous to the external characters, or the Shells of teſtaceous animals?'

The work is divided into ſixteen ſections. In the ſixth the Author lays down his ſyſtem, which has, in our opinion, the merit of perſpicuity and preciſion to recommend it. But for this and much entertaining matter beſide, we muſt refer to the book. The plates are executed with great elegance, accuracy, and neatneſs, and Mr. Da Coſta has by no means leſſened his ſtock of reputation for natural ſcience by this publication. His lectures on foſſils are well known, and highly eſteemed.

ART. IV. RONA, a Poem, in Seven Books. Illuſtrated with a correct Map of the Hebrides, and elegant Engravings. By John Ogilvie, D. D. 4to. 12 s. 6 d. Boards. Murray. 1777.

AS this Gentleman's Muſe appears in the true meretricious ſtyle, covered with ribbands and lace, ſhe may be treated, we preſume, without much ceremony. Formerly, indeed, we have diſtinguiſhed ſomething more of a virgin elegance and ſimplicity in her, though never much modeſty: ſhe now reſembles a Bath milliner, with an immenſity of flowers and foliage on her head, ſome vulgarity in her countenance, and in her language not a little.

Sans ceremonie, then, Rona is a ſmall Iſland which lies north of the Hebrides, remote from the reſt, and remarkable for its ſolitary ſituation, and the ſimplicity of its inhabitants. To this ſpot retires Baſilius, a Britiſh gentleman, who had met with diſappointments,—in order to bring up an only daughter, and to ſecure her virtue, by flying the temptations of public life:

an

——— an infant charge remain'd.——
Her thought *elate*; nor taught afar to roam,
Mov'd in one round, nor left its little home.

The *elate* thought of the infant that was not taught to roam, is one of thoſe happy obſcurities in which our Author has ſo frequently involved both himſelf and his readers.

After paſſing *flowery mazes* and *bewildering mazes*, and *dazzling rays* and *dazzling orbs*, and all the common place tinſel of ornament, and after ſurfeiting us with introducing the word *ſcan* four times in three pages, and a little trite moraliſing, the Authhor brings his hero to Rona:

Long ere he fix'd, he view'd each region o'er,
Then choſe one calm, but ſolitary ſhore,
* * * * *
Dropt like a rock amid the Hebrid train,
Around it ſwells the wind, and roars the main.

In theſe two couplets we have two groſs blunders. The *calm* ſhore that the wind ſwells and the main roars around; and its ſituation *amid* the Hebrid train, though it lies ſixty miles north of any of thoſe iſlands. In this place we are told, dwells

——— joy without the *whelming* ſhade,

an affected expreſſion, by which we ſuppoſe, if any thing, muſt be meant unmixed joy.

Here too dwells 'age from *buſtling* freed.'

The elegance of the expreſſion cannot be overlooked. In the ſame page 'Fancy's heedleſs gaze,' is altogether uncharacteriſtic.

In the thirteenth and ſixteenth pages the word *learn'd* is uſed for *taught*, an error, which, though it *may* be provincial, one would hardly have expected in a ſcholar.

Baſilius, the hero of the poem, though he paſſes through adventures altogether as extraordinary as thoſe of the Knight of La Mancha, ſeems to have diſtinguiſhed himſelf by nothing ſo much as the being inſtrumental, in concert with a miniſter of the Kirk, in the RESURRECTION OF THE DEAD:

With me the prieſt alone th' adventure ſhar'd,
The dead we rais'd, the funeral bier prepar'd. P. 37.

'Divide and part the ſever'd world in two,' has been long conſidered as a capital inſtance of verbal redundancy; it muſt however give place to the following line of our Author:

Age, in the lapſe of ſliding years declin'd.

If our Readers are really doubtful whether there be ſuch a line, we refer them to the 39th page of this poem.

We have ſeldom met with a more ſtriking inſtance of falſe, affected, and incongruous imagery, than the following paſſage, on the hero's marriage:

Awhile the hours, in glittering veſture clad,
Light as they paſs'd in aery circles play'd;
Their ſpangling plumage, with reflected dies
Caught the gay heart, and lur'd th' unpractis'd eyes.

Now, to obtain any idea of this imagery, we muſt take a diſtinct view of one of theſe *hours*, and behold her arrayed in glittering veſture, and ſpangling plumage, flying circularly in the air, like Mr. Twiſs's eagles. But how ſhall we diſtinguiſh between the *hour*'s glittering veſture, and her ſpangling plumage? We muſt, in this caſe, be ſo complaiſant to the Author as to ſuppoſe that he meant to repreſent his *hours* like ſwallows and plovers, and other birds of circular flight, wholly cloathed in feathers. We may then conceive the glittering veſture of the *hour* to be the downy part that covers her breaſt and belly, and the ſpangling plumage to be her wings and tail. —O ſhade of Virgil, how is thy chaſte and modeſt Muſe ſhamed by the harlotry of modern daubers! By

——————— That dazzling blaze of ſong
That glares tremendous——— MASON.

The glaring blaze of ſong! Ridiculous incongruity! falſe imagery! falſe fire;

The affected uſe and ill-judged repetition of the word *whelm'd*, in the following paſſage, are perfectly nauſeating:

He curs'd the arts ſo falſe, yet ſmoothly wrought,
That pleas'd the raſh, but *whelm'd* the better thought;
Wiſh'd the dear object of his love reſtor'd,
And *whelm'd*, his loſs with ceaſeleſs tears deplor'd.

In the third book, a lover thus addreſſes himſelf to a wizard:

I love a maid (th' intrepid youth reply'd)
An angel ſhape, but heart that ſwells with pride.

'I love a maid!' a very extraordinary declaration for a lover! Oh, but you will ſay, the expreſſion is contradiſtinctive; he might have lov'd a *widow*——Cry you mercy! He might——or a cat, or a cow.——This maid was moreover well-ſhaped (an angel ſhape) yet ſhe might have had a ſallow complexion, black teeth, and ſore eyes; for where a lady's ſhape *only* is mentioned, it implies that ſhe wants the other requiſites of beauty. The omiſſion of *an* before heart is too violent an ellipſis for correct writing.

The following couplet in the ſame ſpeech is to us perfectly unintelligible;

Few are my friends, nor yet with arms prepar'd,
And theſe combin'd to force, 'twere vain to guard.

This ſtands independent, in its conſtruction, of the preceding and following periods.

In

In the fourth book,

Then firſt *its* pang their throbbing boſoms knew,

written in a parentheſis, is certainly ungrammatical.

Cleora is carried off by violence, and the prieſt of Rona acquaints her father, Baſilius, that,

Yet unſubdu'd the *virgin* rides the main.

This is certainly a very whimſical mode of expreſſion; but it may poſſibly, be an error of the preſs, and for *main* we ſhould read *mare*.

P. 94. Theſe whirl'd their varying thoughts from ſcene to ſcene,
But dark, perplex'd; without an aim, a *mean*.

Does the Author write *mean* for *meaning?* or has he any *meaning?*

Ibid. Their ears refin'd now drink the melting lay.

What ſober conception is it poſſible to form of refined ears drinking a melting lay? The whole of this page is worſe than the worſt bombaſt of Statius.

We paſs over innumerable errors of the verbal kind, ſuch as, p. 97, 'this heart has *bore*,' inſtead of has *borne*, and, in the ſame page, 'drunk deſire,' inſtead of 'drank deſire.' It would be equally tedious and diſguſtful to quote the variety of turgid and inflated figures, or the improbabilities and abſurdities in the conduct of this poem.

Alliteration in poetry has the ſame effect that the ſpiral line has in painting; which, when not too obvious, gives harmony and elegance to the diſtribution of the figures; but, when viſibly laboured, is rather diſguſtful than pleaſing:

The dim owl ſhrieking on the ſhivering ſail.

It is impoſſible that the affected jingle of this line ſhould pleaſe a well-judging ear.

In the ſixth book of this poem we meet with a ſmiling ſcene, ſo curious that we preſume the Reader will not fail to be of the party. The virgin Cleora, and her lover Philemon purſued by the moſt dreadful dangers and diſaſters, in agonies of terror make the coaſt of Rona, an enemy's veſſel in full chace of them:

The little ſkiff now bounds along the ſtrand:
Each ſmiles, and leaps with joyful heart to land.
The ſoil long ſought, as theſe impatient preſs'd,
Both ſmil'd———————

Is this natural painting, eſpecially when the enemy ſtill had it in his power to purſue them on the ſhore? Virgil, far from *repeating* this ſilly affectation of ſmiling, would have drawn their ſituation with the tendereſt touches of his pencil.

The Author profeſſes to have conducted his performance on the principles of the Epopeia; but unleſs it be the dividing his work into diſtinct books, and writing it in heroic verſe, we ſee but little of the Epic character in it. No ſimplicity of action; no end attained by any uniform purſuit; no moral purpoſe cultivated, except to ſhew that there is not the leaſt preſent encouragement for virtue, be to anſwer ſome moral purpoſe.

Thus far have we ſacrificed to the intereſts of public taſte and criticiſm; and as we have found 'ſomething to blame,' it is incumbent on our impartiality, to find, if we are able, 'ſomething to commend.'

Such, except the expreſſions in Italics, is the deſcription of Rona:

'Far on old Ocean's utmoſt region caſt,
One lonely Iſle o'erlooks the boundleſs waſte:
Dropt like a rock *amid*' the HEBRID' train;
Around it ſwells the wind, and roars the main.
Dim from its cliff, but far-remote, is ſhown
One diſtant coaſt *;—'tis elſe a world alone!
LEWES, from SOULISKER's aery brow ſurvey'd,
On the blue æther ſeems a hovering ſhade;
Elſe, even the wild and naked iſles around,
Bleak SLEAT's, or KILDA's unfrequented ground,
Even there the land by feweſt wanderers trod,
Seem'd *wide to this*, the traveller's throng'd abode.
Not that the Iſle was waſte;—but placed aſide,
Few ſtrangers ere its little hamlets eyed †.
A ſcanty ſpace it fill'd. One vale contain'd
Their *corns*; and one the woolly tribes ſuſtain'd:
High o'er the beetling cliff, with paſture clad
The brouzing goats, or *harmleſs* cattle ſtray'd ‡;
'Twas elſe with moſſy turf, or herbs o'ergrown,
Save where old RONAN rear'd the ſainted ſtone §,
When here forlorn the hoary hermit came,
The peopl'd *bleſs'd*, and gave their land his name.'

---

* 'RONA (according to Mr. Martin's account) lies at the diſtance of about 20 leagues from the North-Eaſt point of Neſs, in the Iſle of Lewes; which is the land moſt contiguous to it. It can only be ſeen from this point in a fair ſummer's day. Account of the Weſt. Iſles, p. 19.'

† 'It is reckoned to be about a mile in length (about two Engliſh miles) and only half that diſtance in breadth. The Author above referred to mentions particularly one Miniſter who had viſited this remote Iſle, which was a part of his glebe; and from that gentleman principally he appears to have received his information.'

‡ 'The diviſions here mentioned are ſuch as our Author leads us to ſuppoſe may have taken place. There is, he ſays, a hill in the Weſt part of the Iſland:—and he acquaints us that the inhabitants had cows, ſheep, barley, and oats.'

§ 'We refer the reader to Mr. Martin's account of the chapel of St. Ronan, the piece of wood kept in it to which the ſimple inhabitants aſcribed extraordinary virtues; their ſtrange ceremonies, total ignorance of the world, and many other amuſing circumſtances. He mentions particularly their taking their names from the colours of the ſky, rainbow, and clouds.'

Wide

Wide to this may be a provincial expreſſion; ſo may *corns* for *corn*. *Harmleſs* is an expletive, and the omiſſion of *him* after *bleſs'd* too violent.

The idea of the young Cleora, in this ſolitary iſland, is more beautiful and leſs exceptionable:

' Meanwhile unfolding on th' enraptur'd view,
With years ſtill lovelier young CLEORA grew.
As fruitage blows eſcap'd the wintry blaſt,
As blooms the roſe on NUBIA's pathleſs waſte;
As caverns hide the diamond's ſpangling beam,
As gold impregns the rock's unheeded ſtream:
Thus bright, thus blowing to the ambient gale,
Bloom'd this pure lily of the lonely vale.'

The ſequel of this idea is of inferior merit; but the deſcription of her perſon in the third book is animated and elegant:

' Nor theſe with wonder leſs beheld the maid;
A form like VENUS in th' IDALIAN ſhade!
Young beauty throned on her commanding brow,
Gave with ſoft warmth her dimpled cheek to glow;
Sweet ſmiles that melt the heart, the power beſtow'd,
And lured the Graces to this loved abode;
Gave her bright eyes with piercing light to ſhine,
A mien imperial, and a form divine.
Looſe o'er her boſom fann'd with balmy air,
In ſhading ringlets flow'd her raven hair.
Thus robed in virgin white, inſpiring love
Some nymph ſhe ſeem'd, or goddeſs of the grove.
' Nor leſs PHILEMON caught by turns the ſight,
The manly form where ſtrength and grace unite.'

Philemon's review of his ſituation in the ſame iſland, accompanied by his lute, is ingenious and appropriated. It muſt be obſerved that he was Cleora's lover, and that theſe verſes are addreſſed to her:

At laſt the lute that charm'd the liſt'ning ſwains
He ſeiz'd, and melting pour'd ſpontaneous ſtrains:
" Ah! what the joy deluded mortals find
" Who truſt the boiling deeps, and ſtormy wind!
" How vain their hopes to diſtant lands that roam
" In queſt of happineſs unſought at home!
" Not in the climes that grac'd BASILIUS' tale,
" Not in the grove where blows the citron gale,
" Not on the coaſts where commerce holds her reign
" Nor lodged in cities on th' extended plain
" The power reſides:—but in theſe dales unknown,
" Where never ſuppliant bow'd at grandeur's throne,
" E'en here ſhe lives, in wild enjoyment free,
" Unaſk'd, and roams the rural ſhades with thee.
" The grove, the lawn, with broider'd veſture clad,
" The ſhining dome and wood's protracted ſhade,

" Flowers that on beds their varying dies unfold,
" The juicy fruitage bright with mantling gold,
" Towers, ſpires, and ſhips that roll'd from ſhore to ſhore
" Sweep on broad wings the ſwelling ocean o'er,
" Or foreſt's boundleſs range that meets the ſkies;—
" Theſe ſwim to us on fancy's dazzled eyes:
" Paſs we the tribes who haunt this milder zone,
" Their bliſs unenvied as their crimes unknown,
" Thy SIRE with theſe through many a toilſome year
" Stemm'd the rough tide, but found his harbour here.
" Our calmer thoughts inſpir'd by purer joy,
" Far other ſcenes and other ſports employ.
" When like a cloud, o'er dark SOULISKER hung
" I *rob* the keen-ey'd eagle's ravenous young,
" Or from the SOLAN's graſp my prize disjoin *;
" Or ſeize the FULMAR with th' intangling † line,
" Or find the downy COLK's ‡ remoter cave,
" Or lure the tenants of the bounding wave,
" The prize with tranſport brought, though gain'd with care,
" With thee how bleſs'd, how doubly bleſs'd to ſhare!
" Nor theſe alone what wakes th' unprompted ſmile
" The ſong, the dance, our lingering hours beguile.
" To reſt in blameleſs innocence, to ſteal
" (Thus ſings our bard) through life's ſequeſter'd vale,
" To hear, when raiſed to heaven's Great Lord in prayer
" Angelic anthems warbling on the air;
" To meet, when hence the ſpirit wings its way
" Our friends rejoicing in the climes of day,
" Be theſe our hopes! ſecure at laſt to prove,
" That waked in heav'n or earth, we wake to love."

Upon the whole, we may pronounce of this poem, that it is not deſtitute of ſpirit and genius, but that it is in general written in a bad ſtyle and taſte. Like Maſon's poetry, and Sir James Thornhill's paintings, it is overcharged in the colouring and ornamental part. The engravings by Taylor are excellent; the reſt of the plates, by other hands, are leſs entitled to praiſe.

* 'The ſolan gooſe is ſaid to hatch her egg by incloſing it in her foot.'

† 'The bird fulmar is ſaid by my author to be found moſt frequently upon the rocks that ſurround St. Kilda. It is taken with a gin made of horſe-hair, and is ſo fat, that Mr. Martin imputes an epidemical diſeaſe that broke out among the inhabitants, to their feeding too much on it.'

‡ 'The colk is a bird found, though rarely, on the rock called Souliſker about four leagues from Rona. "It is leſs than a gooſe, all covered with down, and when it hatches it caſts its feathers, which are of different colours; the male has a tuft on his head, reſembling that of a peacock, and a train longer than that of a houſe cock, but the hen has not ſo much ornament and beauty."
MARTIN's Weſtern Iſles, p. 25.'

ART.

ART. V. *Hiſtorical Memoirs of the Author of the Henriade*, continued.

BEFORE we proceed with our abſtract of this account of the life and writings of M. de Voltaire, we muſt rectify a miſtake in the firſt part of the Article, as given in the Review for laſt month. It is there obſerved (p. 50) that Voltaire and the poet Rouſſeau became acquainted at Bruſſels; that they ſoon contracted a ſtrong diſlike of each other, and that, accordingly, poor *Jean Jacques*, the philoſopher of Geneva, is plentifully abuſed throughout theſe memoirs.

Here the *living* Rouſſeau is falſely ſubſtituted for the long ſince *deceaſed** writer, of the ſame name. Into this error we were (very heedleſsly, it is confeſſed) miſled, by a *note* in p. 23 of the Hiſtorical Review, where an inſtance is recorded of the baſeneſs and treachery of 'the poet Rouſſeau;' on which occaſion the Tranſlator remarks, that 'Rouſſeau behaved in a ſimilar manner to his benefactor, the late David Hume.' But had either this Tranſlator, or ourſelves, recollected, that *John James Rouſſeau* muſt have been but a boy at the time here referred to, this note had not been made, or its fallacy would not have eſcaped our detection: beſide, the *immorality* charged on the character there drawn, might, obviouſly, in itſelf, have diſcriminated between the two perſons. But we are happy in this early opportunity of paying the debt of juſtice, ſo honeſtly due to a truly reſpectable character, which might, otherwiſe, have ſuſtained irreparable injury.—We now proceed with our biographical narrative.

In our laſt, mention was made of M. de Voltaire's firſt viſit to the King of Pruſſia, in 1741. His ſecond journey to Berlin ſeems to have taken place about the year 1743: but we have already remarked, that theſe memoirs are very deficient, with regard to dates.

In 1744, our Author was admitted of almoſt all the academies in Europe †; even into that of *La Cruſca:* he was now, alſo, appointed *Hiſtoriographer of France.*—His Hiſtory of Charles XII. ſeems to have paved his way to this poſt of honour: which, however *honourable*, he ſtiled *a pompous trifle.* Nevertheleſs, that it might not appear that the title meant *nothing*, 'he wrote *The Hiſtory of the War of* 1741, while in its utmoſt rage.' This book is ſufficiently known. It is now incorporated with his Age of Louis XIV. and XV. He alſo celebrated the campaign of 1744, in a poem on the battle of *Fontenoy:* and we here meet with ſome curious anecdotes relative to that memorable event.

* Jean Baptiſt Rouſſeau died about 36 years ago.

† Except the French, where he had met with violent oppoſition.

We now find our Author in great favour with the celebrated Marchioneſs of Pompadour; who obtained for him the place of Gentleman in ordinary of the Chamber. 'It was a preſent worth 60,000 livres:' a penſion of 2000 livres had, before, been granted him, from the King, beſide another of 1500 from the Queen; but, it is here ſaid, he never aſked for payment.

Voltaire was, likewiſe, happy in the ſtricteſt friendſhip with the famous Miniſter of State, the Marquis d'Argenſon; and we find that our Author was employed in ſeveral important affairs in 1745, and the two following years. The ſecret of the invaſion of England, in 1746, was entruſted to him; and he actually wrote the "Manifeſto of the King of France, in favour of Prince Charles Edward;" a copy of which is here inſerted. The firſt projector of this deſcent was, we are told, the unfortunate Count Lally; of whom the following brief account is here given:

'He was born in Ireland, and deteſted the Engliſh as much as our Author loved and eſteemed them. We have ſo often heard Mr. de Voltaire ſay, that this hatred was a violent paſſion in Lally, that we cannot help teſtifying our aſtoniſhment at that General having been accuſed, ſince that time, of betraying Pondicherry to the Engliſh. The decree which condemned Monſieur Lally to be put to death, is one of the moſt extraordinary ſentences which has been given in our days, and was a conſequence of the misfortunes of France. This inſtance, and that of the Marechal de Marillac, plainly ſhew that whoever is at the head of armies or affairs of ſtate, is ſeldom ſure of dying in his own bed, or in the bed of honour.'

In 1746, M. Voltaire was admitted into the French academy*; and in 1748, he accompanied the Marchioneſs de Chatellet to the court of King Staniſlaus, at Luneville; when he produced his comedy of *Nanine*, and his tragedy of *Semiramis*, neither of which ſucceeded at firſt, but had afterward a conſiderable run: eſpecially the tragedy.

It was during his reſidence at the court of King Staniſlaus, in 1749, that our Author had the misfortune to loſe, by death, his moſt valued and illuſtrious friend, *Madame de Chattelet*. The King of Pruſſia now gave M. de Voltaire an invitation to live with him. This invitation was the ſubject of much debate between the poet and his friends, who all diſſuaded him from it. At length, toward the end of Auguſt, 1750, he reſolved to quit France, in order to attach himſelf to his Pruſſian Majeſty, for the reſt of his days. He could not withſtand the letter which that Monarch wrote to him, in the month above-menſtoned, dated from the apartments deſtined for his future gueſt,

* The ſpeech which he made on this occaſion is much applauded, and may be ſeen in the 16th volume of the Engliſh tranſlation of our Author's works.

in

in the palace of Berlin. This letter, ſays our Hiſtorian, has been often printed, and is univerſally known; but as it will be new to many of our Readers, we ſhall tranſcribe the tranſlation which is here given of it:

"I have ſeen the letter which your niece wrote to you from Paris. The friendſhip which ſhe expreſſes for you, commands my eſteem. I ſhould think as ſhe does if I were Madame Denis; but being what I am, I think otherways. I ſhould be diſtracted if I thought myſelf the cauſe of making my *enemy* wretched; how then could I deſire the unhappineſs of the man whom I love and eſteem, and who, for my ſake has given up his country, and whatever has been thought dear among men? No, my dear Voltaire, I ſhould be the firſt to diſſuade you from it, if I could foreſee that your coming to live in this country could in the ſmalleſt degree prove a diſadvantage to you. Yes, I ſhould prefer your happineſs to the exceſſive pleaſure I have in your company. But you are a Philoſopher, and ſo am I; what can be more natural, more ſimple or reaſonable, than that thoſe Philoſophers who were formed to live together, who are united by the ſame ſtudies, who have the ſame taſte, and the ſame manner of thinking, ſhould enjoy that ſatisfaction?

"I reſpect you as my maſter in learning and eloquence, and I love you as a virtuous friend. What ſlavery, what unhappineſs, what change, what inconſtancy of fortune, is to be dreaded in a country where you are as highly valued as in your own, and with a friend who has a grateful heart? I have not the fooliſh preſumption to think Berlin equal to Paris. If riches, grandeur, and magnificence, make a city agreeable, Berlin muſt yield to Paris. If there is a particular place to be found in the world, where fine taſte more generally prevails, I know, and allow it is Paris: but do not you carry that taſte with you wherever you go? We have powers ſufficient to praiſe your merits, and as to ſentiment, we will not yield to any country upon earth. I reſpected the friendſhip which attached you to Madame du Chatellet, but after her, I am one of your oldeſt friends! What! becauſe you conſent to retire to my houſe, ſhall it be ſaid that that houſe becomes your priſon? ſhall I become your tyrant becauſe I am your friend? I confeſs to you I do not underſtand that logic, and I am firmly perſuaded that you will be very happy here, as long as I ſhall live: you will be looked upon as the father of letters, and of men of taſte; and you will find every comfort in me, which a man of your merit can expect from one who values him. Good-night. FREDERIC."

The man muſt have an inſenſible heart, indeed, or have formed a very bad opinion of the King of Pruſſia, or he muſt have been bound by inſuperable attachments to his native ſoil, who could have withſtood *ſuch* a letter, and remained deaf to the voice of the royal charmer.

The King of Pruſſia having obtained the conſent of the King of France, our Author repaired to Berlin, where he was im-

mediately preſented with the *order of merit*, the *Key of Chamberlain*, and a *penſion* of 20,000 livres *.

M. de Voltaire, we are told, was attached to his royal friend, by the moſt reſpectful regard, as well as by a conformity of taſte:

'He has a hundred times ſaid, that that Monarch was as agreeable in company, as he was formidable at the head of an army: and that he had never more pleaſing evening parties at Paris, than thoſe to which that Prince would have conſtantly admitted him. His regard for the King of Pruſſia roſe to a degree of enthuſiaſm. His apartments were under the King's, and he never quitted them but to go to ſupper. The King compoſed his works in philoſophy, hiſtory, and poetry, in the upper apartments, while his favourite cultivated the ſame arts and the ſame talents in the lower. They communicated their works to one another. The Pruſſian Monarch wrote his Memoirs of the Houſe of Brandenburgh at Potzdam; and the French author, having carried his materials with him, wrote his Age of Lewis XIV. at the ſame place. Thus did his days glide along in tranquillity, enlivened by ſuch agreeable employments.'

His tragedy of *Oreſtes* was performed at Paris, in 1759, as was his *Rome Preſerved* in the year following. Theſe two dramas, like his *Merope*, and *The Death of Cæſar*, are free from love ſtories. He wiſhed to purge the ſtage from every thing incapable of producing the emotions proper to tragedy. We have here his epiſtle, on this ſubject, to the King of Pruſſia, preſented with the manuſcript of Oreſtes; of which the following tranſlation is given:

O thou in whoſe capacious mind
The Poet with the Critic join'd,
Unite their mingled fires,
Theſe homely lines deign to peruſe,
Faint tranſcript of a Grecian muſe,
Whoſe ſtrains the world admires.

Say if it would the ſcene improve,
Should old Electra talk of love,
And languiſhing complain,
Or frantic for her ſlaughter'd Sire,
With fell revenge her boſom fire,
Till blood efface the ſtain?

'Tis granted that at warm fifteen,
A ſighing Princeſs might be ſeen,
To burn in am'rous flame;
But paſt the hey day of the blood,
Now cool'd the luſty youthful flood,
At forty—is't the ſame?

* It is here ſaid that he did not, on this occaſion, give up his houſe at Paris; and that (as appears by the accounts of his agent) he continued at the expence of 30,000 livres per ann. there.

Nor

Nor ſhould Oreſtes ſigh and whine,
And for a miſtreſs idly pine,
Or weep becauſe he's ſcorn'd;
By fury ſtung he madly drew
His falchion, and his mother ſlew;
With other flames he burn'd.

Now, my Apollo, deign to tell,
If I have reaſon'd ill or well,
And which will ſtand the teſt?
Crebillon and the Grecian bard
Humbly ſolicit your award,
Say, which will pleaſe you beſt?

It muſt be owned, ſays our Author, that nothing could be more agreeable than this kind of life, or any thing do more honour to philoſophy and the Belles-lettres. This happineſs would have been more laſting, and would not have given place to a ſtill greater happineſs, if it had not been for a diſpute on a ſubject in mixed mathematics, which aroſe between Maupertuis, who likewiſe lived at that time with the King of Pruſſia, and Kœnig, librarian to the Princeſs of Orange, at the Hague. This diſpute was a continuation of that which for a long time had divided the mathematicians about the living and dead forces. It cannot be denied but that a little quackery gets into this ſubject, as well as into theology and medicine. It was a moſt trifling queſtion at beſt, for let them entangle it as much as they will, they muſt always return to the plain laws of motion. The tempers of the diſputants were ſowered, and Maupertuis, who ruled the Academy at Berlin, procured a condemnation of Kœnig's opinion in the year 1752, on the authority of a letter of the late Leibnitz, without being able to produce the original of that letter, which however had been ſeen by Mr. Wolf. He went ſtill farther, —he wrote to the Princeſs of Orange, to beg her to diſmiſs Kœnig from his employment of librarian; and repreſented him to the King of Pruſſia, as a man who had been wanting in the reſpect due to his Majeſty. Voltaire, who had paſſed two whole years at Cirey with Kœnig, during which he had contracted an intimacy, thought it was his duty openly to eſpouſe the cauſe of his friend.

The quarrel became violent, and the ſtudy of philoſophy degenerated into faction and cabal. Maupertuis was at ſome pains to have it reported at court, that one day while General Manſtein happened to be in the apartments of Mr. de Voltaire, who was then tranſlating into French, *The Memoirs of Ruſſia*, compoſed by that officer, the King, in his uſual manner, ſent a copy of verſes to be examined, when Voltaire ſaid to Manſtein, *Let us leave off for the preſent, my friend, you ſee the King has ſent me his dirty linen to waſh, I will waſh your's another time.* A ſingle word is ſometimes ſufficient to ruin a man at court; Maupertuis imputed ſuch a word to Voltaire, and ſucceeded.

It was about this very time that Maupertuis publiſhed his very ſtrange Philoſophical Letters, in which he propoſed to build a Latin city; to ſail in queſt of diſcoveries directly under the Pole; to *perforate* the earth to the center;—to go to the Streights of Magellan, and

and diſſect the brains of a Patagonian, in order to inveſtigate the nature of the ſoul;—to cover the bodies of the ſick with pitch, to prevent the danger of perſpiration; and above all, not to pay the phyſician.'

M. de Voltaire did not fail to heighten, with his utmoſt powers of raillery, every thing which he found, or could make, ridiculous, in the projects of M. Maupertuis. The affair is ſufficiently known to the learned world, and the learned world hath ſufficiently laughed at it. In ſhort, Maupertuis was careful to unite his own cauſe with that of the King; Voltaire was conſidered as having failed in reſpect to his Majeſty; and therefore, in the moſt reſpectful manner, he returned to the King his Chamberlain's Key, and the Croſs of his Order of Merit: accompanied with four lines of verſe, in which he, with great delicacy, compares his ſituation to that of a jealous lover, who ſends back the picture of his miſtreſs.—The King did honour to himſelf by returning the Key and the Ribbon; but they were not followed by an immediate reconciliation. Voltaire ſet out to pay a viſit to her Highneſs the Ducheſs of Gotha, who honoured him with her friendſhip as long as ſhe lived.

'It was for her that he wrote *The Annals of the Empire*, about a year after; a work which was entirely new modelled in his *Eſſay upon the Hiſtory of the Genius and Manners of Nations.*

'While he remained at Gotha, Maupertuis employed all his batteries againſt our traveller, which he has made ſenſible of when he came to meet his niece, Madame Denis, at Francfort on the Mayne.

'On the firſt of June, an honeſt German, who neither loved the French nor their verſes, came, and in bad French demanded the works in *poeſhy* of the King his maſter. Our Traveller replied, that the works in *poeſhy* were with the reſt of his property at Leipſic. The German informed him, that he was ordered to Francfort, and muſt not depart till theſe works arrived. Mr. de Voltaire gave him the Key of Chamberlain, and the Croſs of the Order, and promiſed to reſtore what he had demanded; upon which the meſſenger wrote the following billet:

"SIR,

"So ſoon the large packet from Leipſic ſhall be here, where is the "work of poeſhy of the King, my maſter, you may depart where-"ever you think proper.

"Francfort, 1ſt June, 1753."

'The priſoner wrote at the bottom of the note, *Good for the work of poeſhy of the King, your maſter.*

'But when the verſes arrived, it was pretended there were ſome Bills of Exchange expected, which did not arrive.—The travellers were detained fifteen days at the ſign of the Goat, on account of theſe pretended Bills; and at laſt were not permitted to depart without paying a conſiderable ranſom. Theſe are details which never come to the ears of Kings.'

As there was ſomething *ridiculous* in the *ſeriouſneſs* of this quarrel, the King of Pruſſia manifeſted his great wiſdom, in his

his deſire to have it buried in oblivion, and both parties ſhewed their juſt ſenſe of propriety, by their readineſs to forget it. The King ſent back his *poeſhy* to his old admirer; and, ſoon after, followed a number of new verſes. Voltaire read over again the eloquent and affecting letter which the King ſent him in Auguſt 1750; his former tenderneſs returned; and he could not help exclaiming, "After *ſuch* a letter, I muſt have been greatly in the wrong!"

It appears, however, that he was in no hurry to truſt himſelf again at Berlin. He went and paſſed ſometime at a 'little eſtate he had in Alſace, in the territories of the Duke of Wirtemberg, where he publiſhed the *Annals of the Empire*, which he made a preſent of to John Frederic Shoeflen, bookſeller at Colmar, and brother to the celebrated Shoeflen, Profeſſor of Hiſtory at Straſbourg. This bookſeller's affairs were much out of order, and Mr. de Voltaire lent him ten thouſand livres. Upon this occaſion we cannot help expreſſing our aſtoniſhment at the meanneſs of thoſe ſcribblers, who gave it out, that he had made an immenſe fortune by the conſtant ſale of his works.

'Mr. Vernet, a French refugee, and miniſter of the goſpel at Geneva, and Meſſrs. Cramer, old freemen of that famous city, wrote to him while at Colmar, requiring him to come and print his works there. The two brothers, who were at the head of a ſociety of bookſellers, were preferred, and he gave them to theſe gentlemen on the ſame terms he had done to Mr. Shoeflen, that is to ſay, in a preſent. He then went to Geneva with his neice, and his friend Mr. Coligny, who had acted as his ſecretary, and who has ſince been ſecretary and librarian to the Elector Palatine.

'He purchaſed a leaſe for life of a country-houſe near that town, where the neighbourhood is extremely agreeable, and where is the fineſt view in Europe. He bought another at Lauſanne, and both of them upon condition that a certain ſum ſhould be returned him when he quitted them. It was the firſt inſtance of a Roman Catholic getting an eſtabliſhment in theſe Cantons, ſince the time of Zuinglius and Calvin.

'He likewiſe purchaſed two eſtates in the *Pays de Gex*, about a league from Geneva. His principal reſidence was at Ferney, of which he made a preſent to Madame Denis: it was a Seignory, which had been abſolutely free from all royal duties and impoſts from the time of Henry IV. In all the other provinces of the kingdom, there are not two which have the ſame privileges; the King confirmed theſe privileges to him by a warrant, which was an obligation conferred on him by the intereſt of the moſt generous and worthieſt of men, the Duke de Choiſeul, to whom he had not even the honour of being perſonally known.

'The little *Pays de Gex* was at this time almoſt a ſavage deſart. Fourſcore ploughs had been laid aſide ever ſince the revocation of the edict of Nants; half the country was a continued moraſs, which produced diſeaſes and infection. Our Author's ambition was to ſettle in ſome forſaken Canton, and to reſtore it to its former flouriſhing

ing condition. As we advance nothing without authentic proofs, we ſhall tranſcribe only one of his letters to the Biſhop of Annecy, in whoſe dioceſe Ferney is ſituated. We cannot recover the date of the letter, but it was written in the year 1759.

" S I R,

" The parſon of the little village of N.... in the neighbourhood of my eſtate, has commenced a proceſs againſt my vaſſals of Ferney, and having frequently left his cure to carry it on at Dijon, he eaſily overpowers the farmers who are kept at home in order to labour for their daily ſupport. He charges them fifteen hundred livres coſts of ſuit, and has the cruelty to include in thoſe coſts the expence of the journeys he took on purpoſe to ruin them. You, Sir, know better than I, how the Popes in the early ages of the church were incenſed againſt the clergy who ſacrificed to temporal affairs that time which ſhould have been dedicated to the ſervice of the altar. But if they had been told that a prieſt came with officers of juſtice to extort money from families, to oblige them to part with the only meadow which they had to feed their cattle, and to take the milk from their children, what would the Ireneuſes, the Jeroms, and Auguſtins, have ſaid? This is what a parſon has done at the gate of my caſtle. I ſent to let him know that I would pay the greateſt part of what he exacted from my tenants, but he anſwered that that would not ſatisfy him.

" You, no doubt, ſigh at the thoughts of any paſtors of the true church ſetting ſuch horrid examples, while there is not a ſingle inſtance of a Proteſtant clergyman having entered into a law-ſuit with his * pariſhioners about money matters, &c."

' This letter, and the iſſue of that affair, may ſuggeſt ſome very important reflexions. Mr. de Voltaire put an end to the proceſs, and the whole affair, by paying the claims which oppreſſed his poor tenants out of his own pocket; and this wretched diſtrict very ſoon changed its appearance.

' He extricated himſelf more agreeably out of a diſpute in the Proteſtant country, where he had two very agreeable poſſeſſions, the one at Geneva, which is ſtill called the Houſe of Delights, and the other at Lauſanne.

' It is ſufficiently known how dearly he loved liberty; to what degree he hated perſecution, and with what horror he at all times looked upon thoſe wicked hypocrites who, in the name of God, dared to deſtroy, by the moſt dreadful puniſhments, thoſe people whom they accuſed of differing from them in ſentiment. It was upon ſuch occaſions that he ſometimes repeated,

' I pretend not to decide between Rome and Geneva.

' One of theſe letters happened to be made public by a very common indiſcretion, in which he ſaid that that Picard, John Chauvin (called Calvin) the aſſaſſinator of Servetus, *had a diabolical heart*, and ſome

* ' What occaſions the Proteſtant clergy having no ſuits with their flocks, is their being paid their ſalaries by their States. They have no diſpute with miſerable wretches about their eighth or tenth ſheaf. The Empreſs Catharine has taken the ſame method in her immenſe dominions, where the plague of tythes is unknown.'

igots were offended, or pretended to be offended, at the expreſſion. A Gentleman of Geneva, of the name of Rival, who was a man of genius, addreſſed the following lines to him upon that occaſion:

Servetus in a bigot age,
'Gainſt orthodoxy turn'd his rage,
He was not over wiſe;
Calvin with equal madneſs led,
Devotes to flames the guilty head,
And poor Servetus dies.
Our ancient ſenate aids the cauſe,
Abets thoſe ſanguinary laws,
And lights th' inhuman fires:
Our ancient ſenate ſure was wrong,
To join a blinded frantic throng,
Whom barbarous rage inſpires.
We mourn'd the Frenchmens ſavage zeal,
Deſtructive of the public weal,
By which their victims bled:
And yet at home, we did the ſame,
And madly to the raging flame
A hapleſs wanderer led.
The meddling prieſt to purge his bile,
Who kindles freſh th' extinguiſh'd pile,
And bright religion ſtains,
By commentaries, which reveal
What he for ever ſhould conceal,
Shews too his heated brains.
E'en thou, Voltaire, ſo juſtly priz'd,
If thou by me might be adviſ'd,
Forbid thy pen to ſtray;
Nor honours to our ſaint refuſe,
With us, ſince your abode you chooſe,
'Tis ſure the prudent way.
Nature and fortune both combine,
In you their choiceſt gifts to join,
With wealth, with genius bleſt;
Nor want we ſenſe your works to prize,
If they have merit, we have eyes,
By all their worth's confeſt.
Here peace and freedom crown your age,
Here Tronchin too, a friendly ſage,
Your health inceſſant guards;
Then while ſuch bleſſings you enjoy,
Would you your happineſs deſtroy,
For Satire's lean rewards?

Our Author replied to theſe verſes by the following:

No ſure, I can't be in the wrong,
Loud to proclaim with daring tongue
The thoughts of every ſage;
The man whoſe heart for virtue glows,
Nor daſtard fears, nor danger knows,
But ſtems fanatic rage.

Full

Full forty years I've boldly fought
The wretches that would fetter thought,
And tyrannize the mind;
And ſurely in this petty ſtate,
Now to recant, the blame were great,
'Twould ſpeak me mean and blind.

Full oft mankind's inſidious foe,
Leaving the dreary realms below,
To Peter's chair has ſhuffled;
And oft his claws and tail conceal'd,
So cloſe they could not be beheld,
In Calvin's cloak been muffled.

Still keen reſentment fires my breaſt,
Thoſe holy murd'rers I deteſt,
Who ſword and fire employ;
Who in our heavenly Father's cauſe,
Breaking his fundamental laws,
His images deſtroy.

So long as life informs my heart,
I'll conſtant act my wonted part,
Be proud and tender ſtill;
O'er Dubourg and Servetus pour
With equal zeal the pious ſhower,
Nor dread the threaten'd ill.

But now thoſe horrid ſcenes are o'er,
The blazing pile we ſee no more;
That frantic zeal is fled;
Hypocriſy now fills its room,
Whoſe train diffuſing ſullen gloom,
Their baneful influence ſhed.

Ye baſe unſightly crew avaunt,
Silence your vile unmeaning cant,
That cheats the gaping throng;
Your ſtupid hymns, your ſermons vile,
I do not think them worth the while,
And, am I in the wrong?

'We may ſee by this anſwer, that he was neither of Apollos, nor of Cephas, and that he preached toleration to the Proteſtant churches, as well as to the Romiſh. He always ſaid, that it was the only way to make life tolerable, and that he would be content to die, if he could eſtabliſh theſe maxims in Europe. It may be ſaid that he has not been altogether miſtaken in his deſign, and that he has contributed not a little to render the clergy from Geneva to Madrid, more gentle and humane, and eſpecially by opening the eyes of the laity.

'Being perſuaded that the repreſentations of dramatic works of genius contributed as much to ſoften ſavage manners, as the exhibitions of the Gladiators formerly did to harden them, he built an handſome little theatre at Ferney, and notwithſtanding his bad ſtate of health, ſometimes played himſelf; his niece, Madame Denis, who

who poſſeſſed uncommon talents for muſic and elocution, acted ſeveral characters there. Mademoiſelle Clairon, and the famous Lekain, performed in ſome pieces on that ſtage, and people twenty leagues diſtant came to hear them. He has oftener than once had ſuppers of a hundred covers, and balls; but notwithſtanding his advanced age, and the appearance of a life of diſſipation, he never diſcontinued his ſtudies. On the 20th of Auguſt, 1755, he brought his *Orphan of China* upon the ſtage at Paris, and *Tancred* on the 3d of September, 1760. Mademoiſelle Clairon, and Mr. Lekain, diſplayed all their abilities in performing theſe pieces.

'The *Scotchwoman*, a comedy, in proſe, was not intended for the ſtage; but it was played with great ſucceſs that year. He amuſed himſelf in compoſing this piece to chaſtiſe the abuſive Freron, whom he mortified, but did not correct. This comedy, tranſlated into Engliſh by Mr. Colman *, had as great a run at London as at Paris. Theſe works took no time: the *Scotchwoman* was written in eight days, and *Tancred* in a month.'

* Colman's play is entitled The Engliſh Merchant.

[*To be continued.*]

ART. VI. *Memoirs of the Kings of France of the Race of Valois:* Interſperſed with intereſting Anecdotes. To which is added, a Tour through the Weſtern, Southern, and interior Provinces of France; in a Series of Letters. By Nathaniel Wraxall, jun. Eſq; 8vo. 2 Vols. 10s. 6d. Boards. Dilly. 1777.

GREat events having often ariſen from cauſes in themſelves the moſt inconſiderable, it is juſtly regarded as a principal part of the duty of an hiſtorian, to mark with attentive obſervation, and faithfully to relate, every circumſtance, however minute, which has had an apparent influence in forming public characters, and producing revolutions in ſociety. But the writer of the memoirs of individuals who have diſtinguiſhed themſelves on the great political theatre of the world, has ſome advantage even above the profeſſed hiſtorian in diſcovering and pointing out ſuch incidents, as, though trifling in their nature, acquire importance from their connections and operations, and hereby laying open the true motives which gave birth to many important tranſactions, and tracing back events to their real, though often concealed and unſuſpected ſources.

Perhaps there is no portion of hiſtory which affords a greater variety of opportunities for the diſplay of penetration, than that of which the author of theſe memoirs has choſen to treat. During this period, perſonal jealouſies and domeſtic feuds were ſo frequent and violent, and the affairs of gallantry were ſo cloſely interwoven with thoſe of the ſtate, that private reſentments, and private intrigues, had no inconſiderable ſhare in producing the frequent changes which happened in government.

Though Mr. Wraxall has not, in our opinion, availed himſelf of this circumſtance ſo much as might have been expected, he has furniſhed the philoſophical reader with many intereſting materials, and hints, for reflection; at the ſame time that he has provided an agreeable entertainment for thoſe, whoſe principal end in reading hiſtory is, to be amuſed. We muſt however remark, that his work would have been more acceptable to thoſe readers who are not already familiarly converſant with the hiſtory of France, if he had been more careful to mark the chronological ſeries of events; and that it would have been more ſatisfactory to all his readers, if he had been leſs ſparing of his authorities. The Author's ſtyle, though on the whole elegant, ſometimes approaches ſo near to the French manner, as to have the air of a tranſlation; but this we impute to his great familiarity with the French language.

As a ſhort ſpecimen of the work, we ſhall lay before our Readers the following account of the death of Louis the Eleventh. "The concluding ſcenes of Louis's life hold up one of the moſt awful pictures which can be preſented to the imagination. That of Pygmalion, though heightened by the colours of Fenelon's rich and deſcriptive pen, is not more tremendous, or more affecting. He exhauſted every power of medicine, or devotion, or artifice, to prolong a miſerable and hateful exiſtence. To inſpire him with gaiety, the moſt beautiful girls were brought to dance round his houſe, and bands of men who played on lutes accompanied them. To intercede with heaven in his behalf, proceſſions were ordered throughout the whole kingdom for his recovery; and public prayers offered, to avert the Bize, a cold, piercing wind, which incommoded him extremely. A vaſt collection of relics was brought, as if to ſecure him by their influence from the ſtroke of death: while his phyſician treated him with inſult, and extorted from him vaſt ſums of money; which the King dared not to refuſe him in thoſe circumſtances. It is even pretended, that a bath of infants blood was prepared for him, in the expectation that it would ſoften the acrimony of his ſcorbutic humours; but to this we may lend a very ſlender faith. After changing his place of reſidence many times, he ſat down at the caſtle of *Pleſſis-les-Tours*. The walls were covered with iron ſpikes; a guard of croſs-bow men watched night and day, as if to ſecure him from invaſion. He heard enemies in the paſſing wind: every thing terrified and alarmed his guilty mind. Only one wicket admitted into the caſtle; and ſcarce any one approached his perſon, except the lady of Beaujeu, his daughter, and her huſband. During theſe diſmal circumſtances, he yet tried to perſuade himſelf and others that he might live. In this flattering deluſion, he ſent to ſeek a Calabrian hermit, eminent for ſanctity, named Franciſco de Paolo.

Paolo. He threw himſelf on his knees before this Monk; beſought with humble ſupplications his intereſt with the Deity for the prolongation of his life; built him two convents, as proofs of his zeal; and knew no bounds to his adulation and reſpect for the ſuppoſed miniſter of heaven. Finding however the inevitable hour of fate advance, and unable longer to turn his eyes from the ſurvey of it; he ſent for Charles his ſon from Amboiſe, and gave him ſome ſalutary advice, exactly oppoſite to the uniform tenor of all his own conduct—to cheriſh the princes of the blood; to govern by the advice of his nobles; not to controvert the eſtabliſhed laws; and to diminiſh the exorbitant impoſts with which he had burdened his ſubjects. This was the concluding act of his life: he expired ſome days after. Thoſe who are converſant in the great works of antiquity, will be ſtrikingly reminded, on the peruſal of this ſtory, of the deſcription of Tiberius's exit, as related by Tacitus. It ſeems marked with all the ſame ſtrokes of character.—'Jam Tiberium corpus, jam vires, nondum diſſimulatio deſerebat. Idem animi rigor, ſermone ac vultu intentus, quæſita interdum comitate, quamvis manifeſtam defectionem tegebat; mutatiſque ſæpius locis, tandem apud promontorium Miſeni conſedit.'

The Author's deſign required him to conclude the ſeries of the princes of the houſe of Valois with the reign of Henry III. But this part of his plan he has not been able to prevail upon himſelf to execute. As his apology is rather ſingular, we ſhall give it in his own words: 'That languor and laſſitude of mind, ſays he, which we naturally experience after any continual *application* or *exertion* of our faculties *to* one object muſt be my apology.' To ſupply the place of the remaining part of the hiſtory, and fill up the ſecond volume, the Author has added a tour through part of France, from whence we ſhall extract the following account of the Mont St. Michael.

'This extraordinary rock—for it is no more—riſes in the middle of the bay of Avranches. Nature has completely fortified one ſide, by its craggy and almoſt perpendicular deſcent, which renders it impracticable for courage or addreſs, however conſummate, to ſcale or mount it. The other parts are ſurrounded by walls, fenced with ſemilunar towers in the Gothic manner; but ſufficiently ſtrong, ſuperadded to the advantages of its ſituation, to deſpiſe all attack. At the foot of the mountain, begins a ſtreet or town, which winds round its baſe to a conſiderable heighth. Above, are chambers where priſoners of ſtate are kept, and other buildings intended for reſidence; and on the ſummit is erected the abbey itſelf, occupying a prodigious ſpace of ground, and of a ſtrength and ſolidity equal to its enormous ſize; ſince it has ſtood all the ſtorms of heaven, in this elevated and expoſed ſituation, during many centuries.

—I ſpent the whole afternoon in the different parts of this edifice; and as the Swiſs who conducted me through them, found he could not gratify my curioſity too minutely, he left no apartment or chamber unſeen. The "Sale de Chevalerie," or knights hall, reminded me of that at Marienburgh in Poliſh Pruſſia. It is equally ſpacious, but more barbarous and rude, becauſe ſome hundred years prior in its erection. Here the Knights of St. Michael uſed to meet in ſolemn convocation on important occaſions. They were the defenders and guardians of this mountain and abbey, as thoſe of the temple, and of St. John of Jeruſalem, were to the holy ſepulchre. At one end is a painting of the archangel, the patron of their order; and in this hall Louis the Eleventh firſt inſtituted, and inveſted with the inſignia of knighthood, the chevaliers of the croſs of St. Michael. We paſſed on through ſeveral leſſer rooms into a long paſſage, on one ſide of which the Swiſs opened a door, and through a narrow entrance, perfectly dark, he led me, by a ſecond door, into an apartment, or dungeon—for it rather merited the latter than the former appellation—in the middle of which ſtood a cage. It was compoſed of prodigious wooden bars; and the wicket which admitted into it was ten or twelve inches in thickneſs. I went into the inſide: the ſpace it comprized was about twelve feet ſquare, or fourteen; and it might be nearly twenty in height. This was the abode of many eminent victims in former ages, whoſe names and miſeries are now obliterated and forgotten. "There was, ſaid my conductor, towards the latter end of the laſt century a certain news writer in Holland, who had preſumed to print ſome very ſevere and ſarcaſtic reflections on Madame de Maintenon, and Louis the Fourteenth. Some months after, he was induced, by a perſon ſent expreſsly for that purpoſe, to make a tour into French Flanders. The inſtant he had quitted the Dutch territories, he was put under arreſt, and immediately, by his Majeſty's expreſs command, conducted to this place. They ſhut him up in this cage. Here he lived upwards of three and twenty years; and here, at length, he expired.—During the long nights of winter, continued the man, no candle or fire was allowed him. He was not permitted to have any book. He ſaw no human face except the gaoler, who came once every day to preſent him, through a hole in the wicket, his little portion of bread and wine. No inſtrument was given him, with which he could deſtroy himſelf; but he found means at length to draw out a nail from the wood, with which he cut or engraved, on the bars of his cage, certain fleurs de lis, and armorial bearings, which formed his only employment and recreation."—Theſe I ſaw, and they are indeed very curiouſly performed with ſo rude a tool. As I ſtood within this dreadful engine, my heart

heart ſunk within me. I execrated the vengeance of the prince, who, for ſuch a treſpaſs, could inflict ſo diſproportionate and tremendous a puniſhment. I thought the towers and pinnacles of the abbey ſeemed to ſhake, as conſcious of the cruelty committed in their gloomy round; and I haſtened out of this ſad apartment, impreſſed with feelings of the deepeſt pity and indignation. "It is now fifteen years, ſaid the Swiſs, ſince a gentleman terminated his days in that cage; it was before I came to reſide here: but there is one inſtance within my own memory. Monſieur de F——, a perſon of rank, was conducted here by command of the late King; he remained three years ſhut up in it. I fed him myſelf every day; but he was allowed books and candle to divert his miſery; and at length the Abbot, touched with his deplorable calamities, requeſted and obtained the royal pardon. He was ſet free, and is now alive in France. The ſubterraneous chambers, added he, in this mountain, are ſo numerous, that we know them not ourſelves. There are certain dungeons, called Oubliettes, into which they were accuſtomed anciently to let down malefactors guilty of very heinous crimes: they provided them with a loaf of bread and a bottle of wine; and then they were totally forgotten, and left to periſh by hunger in the dark vaults of the rock. This puniſhment has not however been inflicted by any King in the laſt or preſent century."

Except this paſſage, we meet with few particulars ſufficiently curious and intereſting to lay before our Readers. The greater part of this ſhort narrative conſiſts of incidents ſelected from the hiſtories of France and England, and introduced in the Author's account of the ſeveral places where they happened. This method of blending hiſtory with travels, however convenient it may be to an Author, who, though oppreſſed with 'languor and laſſitude,' muſt fill up his book, does not appear to us to be attended with any material advantage to the Reader.

*** For our account of Mr. Wraxall's Tour through ſome of the Northern Parts of Europe, ſee our Review for July, 1775. E.

ART. VII. *A Letter from Governor Pownall to Adam Smith*, LL. D. F. R. S. being an Examination of ſeveral Points of Doctrine, laid down in his Enquiry into the Nature and Cauſes of the Wealth of Nations. 4to. 1 s. 6 d. Almon. 1776.

IT was natural to expect, that a work ſo original in its plan, and deviating ſo widely in many particulars from the common track of thinking on the ſubjects of commerce and policy, as Dr. Smith's inquiry, could not paſs without cenſure. This firſt direct attack upon it, coming from a very reſpectable quarter; and being made with no inconſiderable degree of judgment and penetration, will doubtleſs engage the attention of the Public, and will probably be thought not unworthy of notice by the Author of the Inquiry. We ſhall not however

enter into a particular diſcuſſion of the queſtions canvaſſed in this letter: but in purſuance of the plan we adopted in our account of the Inquiry, ſhall lay before our Readers a brief ſummary of Governor Pownall's remarks, leaving it to the able and ingenious Author of the valuable work which has given birth to them to defend his own ſyſtem, and to the Public to judge of the merits of the diſpute.

Governor Pownall is diſſatisfied with the cauſe which Dr. Smith aſſigns for the original diſtribution of labour, when he aſcribes it to a propenſity to barter; and thinks, it may be obviouſly explained, by conſidering the incapacity of each individual to direct his labour into ſuch a variety of channels, as ſhould be ſufficient for the ſupply of the numerous wants to which he is ſubject.

To the Inquirer's doctrine, that labour is the meaſure of the exchangeable value of commodities, he objects, that if money be not conſidered as this meaſure, having no other uſe but as an inſtrument of circulation, its place might be ſupplied by paper-currency, or even by an account opened with a banker, according to the practice in Scotland. He further argues, that labour cannot properly be regarded as the meaſure of value, ſince equal quantities of labour continually vary in their value, from a variety of circumſtances; and particularly from the qualities and the objects on which they are employed: labour ſimply conſidered not being the object of exchange, but labour mixed with its materials, or the laboured article: conſequently, in exchange, the purchaſer muſt give an equivalent for a certain portion of thoſe objects which another poſſeſſes, as well as for a certain quantity of his labour. Labour, he adds, varies in its value according to its producing power, which will be very different when applied to different objects, or in different circumſtances: and it varies ſtill farther, with the diſpoſitions of the perſons between whom it becomes the ſubject of exchange. A thing which is in itſelf thus variable, cannot, he apprehends, be properly conſidered as the final meaſure or ſtandard of value. He therefore concludes it better to be ſatisfied with the old idea, that money is the meaſure of value; ſince, although it be itſelf variable, it is leſs ſo than any other ſtandard, and has been received as ſuch by the general experience and conſent of mankind: to which he ſubjoins, as an idea of great importance, that money ought to be conſidered, not only as the inſtrument of circulation and meaſure of value, but as a *depoſit*, or equivalent pledge, for the articles for which it is exchanged.

After controverting the propriety of Dr. Smith's diſtinction between the natural price and market price of goods, our Author proceeds to point out diſtinctly the difference between paper circulation and money, and to ſhow wherein the latter is preferable to the former. His remarks on this topic are exceedingly

ceedingly juſt and intereſting. He next controverts the Inquirer's opinion concerning circuitous commerce, diſtinguiſhing it from what he calls a round-about trade; and remarking, that while the latter conveys goods by a long winding courſe, without any advantage to the merchant, and with much loſs of labour, great expence, and an unneceſſary detention of capital (as the bringing of rice from South Carolina to Great Britain, to be from thence exported to the ſouthern parts of Europe) the former enables the merchant, after having received his firſt profits in goods from the firſt market, to make a ſecond and perhaps a third profit, before his return home, at different markets. Such a monopoly as requires the round-about trade he diſapproves, but apprehends the circuitous trade may be advantageouſly encouraged.

As material exceptions to Dr. Smith's fundamental doctrine, that commerce ſhould be left at perfect liberty without the interference of law, Governor Pownall pleads for the utility of bounties for the encouragement of infant manufactures; reſtraints upon the importation of live cattle and corn; bounties upon the exportation of corn; and the monopoly of the colony trade. He is of opinion, that premiums to riſing manufactures are uſeful, while they are confined to ſuch as are employed on native rude produce;—that allowing the free importation of live cattle and corn would create ſuch a diſadvantageous competition with our own graziers and farmers, as would diſcourage agriculture;—that the bounty on the exportation of corn is a judicious expedient to relieve the relative diſtreſs under which he apprehends (on what grounds of reaſoning or experience we do not clearly ſee) that the owners of land and farmers muſt always labour in a riſing ſtate, by accelerating the riſe of the price of their commodities, which are always the loweſt in the ſcale of prices; and laſtly, that the monopoly of the colony-trade gives Great Britain a relative advantage in the commercial world, without loſing unneceſſarily any abſolute advantage, or of ſubjecting itſelf to the inconveniences which Dr. Smith's reaſonings have led him to apprehend.

The Author has dwelt largely on this laſt topic, and has treated it in a manner, which diſcovers an extenſive practical acquaintance with the political and commercial intereſts of this country.

With reſpect to what Mr. Pownall hath advanced on the ſuppoſition of a difference between our landed and commercial intereſts; the preference he ſeems to give to the former, as the chief ſupport of the ſtate; his arguments againſt an abſolute free import and export of corn, cattle, and other proviſions; and his remarks on the (alleged) diſtreſſes of the land-workers and owners *, ariſing from the continued influx of riches into

* Owing to the continued progreſſive riſe in prices, &c.

England, for near a century paſt;—we refer our Readers to the very ſenſible animadverſions of the author of *Eſſays, Commercial and Political, on the real and relative intereſts of imperial and dependent ſtates*, juſt publiſhed †. On the above-mentioned topics, the writer of theſe eſſays, differs totally from Governor Pownall.

† See our *Catalogue* for this Month.

ART. VIII. *Philoſophical, Medical, and Experimental Eſſays.* By Thomas Percival, M. D. F. R. S. &c. 8vo. 5 s. ſewed. Johnſon. 1776.

THE Public have already been favoured with ſome of the papers contained in this *third* volume of the ingenious Author's Philoſophical Eſſays; but which are diſperſed in various publications. He has therefore, with propriety, collected them together, after having reviſed and enlarged them, and has added ſeveral original pieces relative to Medicine and Experimental Philoſophy.

Of the firſt claſs are the Author's '*Obſervations on the State of Population in Manchester*,' &c. which were not long ago publiſhed in the Philoſophical Tranſactions:—'*Tables of the comparative Mortality of the ſmall Pox and Meaſles*,' &c. which were inſerted in the laſt volume of the *Medical Obſervations*:—'*An Eſſay on the different Quantities of Rain, which fall at different Heights, over the ſame Spot of Ground*;' publiſhed in Dr. Hunter's *Georgical Eſſays*:—'*Obſervations on the Solution of Stones of the Urinary Bladder, by means of Water impregnated with fixed Air*;' the ſubſtance of which was inſerted in Dr. Prieſtley's 2d volume of *Obſervations on Air* *:—and a letter '*on the internal Regulation of Hoſpitals*,' firſt publiſhed by Mr. Aikin, at the end of his treatiſe on that ſubject.

Of the various original papers contained in the preſent volume, ſeveral relate to the medicinal properties of *fixed air*. In one article, particularly, reſpecting this ſubject, Dr. Saunders, in a letter addreſſed to the Author, congratulates him on the probable ſucceſs of their joint endeavours to diſcover a powerful ſolvent of the human *Calculus*, in the *Mephitic acid*, or water impregnated with fixed air. He relates ſome experiments which confirm thoſe of Dr. Percival, with reſpect to the power which this acid poſſeſſes of diſſolving a *calculus* out of the bladder; and to other pertinent remarks on this ſubject, he adds the following.

He takes notice of the great diverſity in the compoſition of various *calculi*; ſo that the ſtrongeſt cauſtic lixivium is found to be inſufficient to diſſolve ſome ſpecimens, which readily yield to the application of fixed air. In ſome, 'there is a very large proportion of animal *mucus*, and more particularly in thoſe

* See Monthly Review, vol. liv. June 1776, p. 433.

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of a laminated ſtructure; while ſuch as put on a more ſhining cryſtalline form contain a larger proportion of ſaline and earthy matter.'—He finds that the *mucus* diſcharged by calculous patients is readily ſoluble in the cauſtic lixivium, which however, in general, only ſoftens and looſens the texture of an human *calculus*, without any diminution of its *earthy* parts. And as it appears from Dr. Percival's obſervations, that the *Mephitic acid* is conveyed to the bladder, ſo as to communicate its ſolvent power to the urine; he thinks it highly probable that, in many caſes, advantages might ariſe from alternate courſes of theſe two remedies. After ſufficient trials have been made with the *lixivial ſolvents*, the *Mephitic acid* might be employed with conſiderable advantage: the cauſtic alcali attacking the *mucus*, and thereby diminiſhing the coheſion; and conſequently promoting the power of the Mephitic acid on the earthy parts of the *Calculus*.

We hope that theſe very promiſing attempts of our Author and his ingenious correſpondent, to cure or at leaſt mitigate the tortures of a dreadful diſeaſe, will be ſtill further proſecuted by themſelves and others. They both juſtly take notice of the inconveniencies and even dangers which, in ſome conſtitutions, attend the long continued uſe of the cauſtic lixivium, and the ſevere and *unwholeſome* regimen neceſſary to be perſevered in during the courſe of it; and, with equal juſtice, recommend the uſe of the propoſed *Mephitic Lithontriptic*, as a medicine, or regimen rather, 'at once grateful to the palate, ſtrengthening to the ſtomach, and ſalutary to the whole ſyſtem;'—as 'requiring no reſtrictions in diet,' and retaining 'its medicinal virtues undiminiſhed in the ſtomach and bowels.'—In fact, the term regimen conveys an idea of abſtinence or mortification; but a regimen of *mephitic water*, together with its concomitant extenſive latitude of diet, is rather a courſe of luxury, adapted to gratify the cravings of even the moſt conſummate epicure.

To theſe obſervations we ſhall add a hint which occurs to us on the preſent ſubject, and which may poſſibly deſerve attention.—In the *Appendix* to Dr. Prieſtley's ſecond volume of *Experiments and Obſervations on Air*, page 356 *, Mr. Bewly has ſhewn, that water may be made to receive many times its own bulk of fixed air, in conſequence of previouſly diſſolving in it a certain quantity of fixed or volatile alcaline ſalt. It may be worth while to enquire, whether a larger portion of the mephitic acid may not be conveyed to the bladder, after drinking water ſtrongly impregnated with this new neutral combination, than can be introduced into the urine by uſing the ſimple *mephitic water*. We might examine, for inſtance, the quantity of fixed air contained in the urine after the uſe of theſe two

* See Monthly Review, June 1776, p. 433.

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preparations reſpectively; or might try the ſolvent powers of theſe medicated portions of urine on ſimilar fragments of the ſame *calculus*.

With reſpect, however, to the ſolvent property of the *neutral mephitic ſalt*, we muſt own that there is reaſon to apprehend that the mephitic acid will not leave a fixed or volatile alcali to combine with a calcareous or other earth: but beſide that we cannot, *a priori*, pronounce with certainty on the chemical affinities of *untried* combinations; there are juſt grounds to ſuppoſe that, in conſequence of the acidities which frequently abound in the firſt paſſages, a conſiderable portion of the mephitic acid may be diſengaged from the alcali, and enter the human fluids, ſo as to impregnate the urine more copiouſly than if the ſimple mephitic water had been employed *.—But experience alone can aſcertain the propriety of theſe ſuggeſtions.

The Author ſpeaking of Mr. Bewly's method abovementioned of neutraliſing alcalis with fixed air, for the purpoſe of preparing a julep to be uſed as a febrifuge and antiſeptic, in fevers and other diſorders of a putrid tendency, takes for granted that, 'as the mephitic acid has a weaker relation to alcaline ſalts than any other acid, it will be ſeparated in the ſtomach; and this elegant ſaline julep will thus produce the effects of a tonic and abſorbent. But when it is thought expedient to give this julep in a large quantity, not more than a drachm of *lixivium tartari* ſhould be added to each pint of water. And even in this proportion, the alcali may prove too diuretic, except in dropſical caſes, to which it ſeems to be well adapted. The pleaſanteſt beverage I have yet been able to prepare, is made by diſſolving a drachm and an half of the foſſil alcali, and twenty-five grains of bay ſalt, in three pints of pure water, which is then to be ſtrongly impregnated with fixed air. This liquor exactly reſembles very good Seltzer water, and may be drank to ſatiety, in hot climates; in hectic, inflammatory, or putrid diſorders, without danger, and with great advantage.'

Among the Author's other obſervations relative to fixed air, is a ſeries of experiments, from which it ſhould ſeem that this fluid is peculiarly favourable to the growth of vegetables, and preſerves the colours and bloom of the moſt delicate flowers. The experiments are ſaid to have been made with Dr. Nooth's apparatus; but the Author does not inform us whether or not, previouſly to his generating the fixed air in the undermoſt veſſel, he filled the middle veſſel (in which we ſuppoſe the plants to have been placed) with water, which was afterwards diſlodged

* This acid will readily quit the alcaline ſalt, in this combination, merely on its having acceſs to atmoſpherical air: but whether it will leave the alcali on meeting with the *air*, or *flatus*, in the inteſtines, we know not.

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by the fixed air from below. If he did not, it would be impoſſible to aſcertain with any degree of certainty the purity or, in other words, the true quantity of the fixed air to which his plants and flowers were expoſed. We are partly induced to make this remark, becauſe, (as indeed the Author himſelf obſerves) his reſults are directly oppoſite to thoſe of Dr. Prieſtley; who from his experiments [*Obſervations on Air*, vol. i. page 36.] concludes that "Fixed air is preſently fatal to vegetable life." As the Doctor however has probably attended to this ſubject, in a new volume of *Obſervations on Air*, &c. which, we are informed, is on the point of publication, we ſhall hope ſoon to ſee theſe contrary reſults ſatisfactorily accounted for.

In the preceding account of this work, we have almoſt ſolely confined ourſelves to ſuch of the papers contained in it, as relate to fixed air: but we ought to obſerve that it contains likewiſe a variety of miſcellaneous information on philoſophical and medical ſubjects; preſented under the form of detached eſſays, conſiſting of enquiries, obſervations, experiments, medical caſes, and ſhort hints; and that the whole may juſtly be conſidered as an uſeful addition to the Author's two preceding volumes.

B.

ART. IX. *A Commentary, with Notes, on the Four Evangeliſts and the Acts of the Apoſtles; together with a new Tranſlation of St. Paul's firſt Epiſtle to the Corinthians, with a Paraphraſe and Notes. To which are added other theological Pieces.* By Zachary Pearce, D. D. late Lord Biſhop of Rocheſter. Publiſhed from the original Manuſcripts, by John Derby, A. M. his Lordſhip's Chaplain, and Rector of Southfleet and Longfield. 4to. 2 vol. 2l. 4s. Boards. Cadell.

THIS poſthumous work is very properly introduced with an account of his Lordſhip's life, taken chiefly from *a ſhort narrative written by himſelf*, in 1769, in the 79th year of his age; in which he has related principally the ſeries of his preferments, with too minute a detail of circumſtances. From this narrative, and the additions made to it by the Editor, we ſhall ſelect whatever may conduce to the entertainment and inſtruction of the reader, or ſerve to throw light upon his Lordſhip's character.

He was born in 1690, in High Holborn, of a family remarkable for longevity, to which he ſeemed to have an hereditary claim. His education he received in the Royal ſchool at Weſtminſter, where he remained to the twentieth year of his age. This long continuance of his initiatory ſtudies ſeems to have been owing to the high opinion entertained of him by his maſter, Doctor Buſby; who was accuſtomed to detain thoſe boys

boys longer under his diſcipline, of whoſe future eminence he had moſt expectation; juſtly conſidering the fundamental knowledge which grammar-ſchools inculcate, as that which is leaſt likely to be ſupplied by future diligence, if the ſtudent be ſent deficient to the univerſity. To this circumſtance, without doubt, Mr. Pearce was greatly indebted for that philological reputation by which he was very early diſtinguiſhed.

The firſt public proof of his critical abilities was given in 1716, by an edition of *Cicero de Oratore*, which underwent ſeveral impreſſions, and was highly extolled by the learned both at home and abroad. His book was dedicated to Lord Parker, the then chief juſtice of the King's Bench, who afterwards, in 1718, when the great ſeal had been delivered to his Lordſhip by King George the Firſt, appointed Mr. Pearce his chaplain; and in 1720, preſented him the rectory of St. Bartholomew, behind the Royal Exchange; and in 1724, with the vicarage of St. Martin's in the fields, Weſtminſter. When Mr. P. made his acknowledgments to the Lord Chancellor for the rectory, his Lordſhip ſaid, 'You are not to thank me ſo much as Dr. Bentley for this benefice.' *How is that my lord?* ſaid Mr. Pearce. 'Why, added his Lordſhip, When I aſked Dr. Bentley to make you a fellow of Trinity College, he conſented ſo to do; but on this condition,—that I would promiſe to unmake you again, as ſoon as it lay in my power; and now he, by having performed his promiſe, has bound me to give you this living.' Mr Pearce ſoon attracted the notice and eſteem of perſons in the higheſt ſtations, and of the greateſt abilities. Beſide Lord Parker, he could reckon amongſt his patrons or friends, Lord Macclesfield, Mr. Pulteney (afterwards earl of Bath), Archbiſhop Potter, Lord Harcourt, Sir Iſaac Newton, and other illuſtrious perſonages. Queen Caroline (to whom he had been ſtrongly recommended by Lady Sundon) frequently honoured him with her converſation at her drawing-room. 'One day at that place, ſhe aſked him, if he had read the pamphlets publiſhed by Dr. Stebbing and Mr. Foſter, upon the ſort of heretics meant by St. Paul, whom in Titus iii. 10, 11. he repreſents as *ſelf-condemned*. *Yes, Madam*, replied the Doctor, *I have read all the pamphlets written by them, on both ſides of the queſtion.* "Well, ſaid the Queen, Which of the two do you think to be in the right?" The Doctor replied, "I cannot ſay, Madam, which of the two is in the right, but I think that both of them are in the wrong." She ſmiled, and ſaid, 'Then what is your opinion of that text?'—'Madam,' ſaid the Doctor, 'it would take up more time than your Majeſty can ſpare at this drawing-room, for me to give my opinion and the reaſons of it; but if your Majeſty ſhould be pleaſed to lay your commands upon me, you ſhall know my ſentiments

ſentiments of the matter in the next ſermon which I ſhall have the honour to preach before his Majeſty.' *Pray do then*, ſaid the Queen; and Doctor Pearce accordingly made a ſermon on that text; but the Queen died a month before his term of preaching came about.'

In the year 1724, Archbiſhop Wake, at the inſtance of the Chancellor, conferred upon him a Doctor's degree of Divinity. In the ſame year he dedicated to the Earl of Macclesfield, his edition of *Longinus on the Sublime*, with a new Latin verſion and notes: a work greatly wanted, and which procured him a very conſiderable increaſe of literary fame. About this time it was that he became acquainted with Mr. Pulteney, having occaſion to wait upon him to engage him to aſſiſt the commiſſioners for rebuilding St. Martin's church, in obtaining a ſecond act of parliament, to enable them to raiſe more money than was granted by the firſt. From this time not only an acquaintance began, but a friendſhip between them, which laſted and improved for very near forty years, and till the death of that great man, who ſat then in the Houſe of Lords, as Earl of Bath.

To this Lord and the Earl of Macclesfield, Dr. Pearce ſeems to have been very ſtrongly attached. He has taken pains to vindicate the character of the latter, or at leaſt to extenuate his guilt. It is well known, that this Lord was impeached by the Houſe of Commons; that he was unanimouſly declared guilty by the Lords; and was fined 30,000 l. for ſelling the office of a maſter in the Chancery. This impeachment is repreſented by the Doctor, as rather an act of reſentment than of juſtice, the prince of Wales (afterwards George II.) having taken offence at the anſwer given by Lord Macclesfield and the judges upon this queſtion, *Whether the education of the grandchildren did belong to their grandfather, as ſovereign, or to the prince of Wales, as father?* It is certain, that the ſale of the maſterſhips in Chancery had been practiſed by Lord Macclesfield's predeceſſors without cenſure; and it was credibly ſaid, that before Lord King, who ſucceeded him as Chancellor, accepted of that high poſt, an additional ſalary of 1500 l. or 2000 l. a year, was annexed to the poſt out of the Hanaper office, by way of recompence for the loſs which would ariſe to the Chancellor for the time being, by the judgment againſt Lord Macclesfield. Nay, it appears by the journals of the Houſe of Lords, that in King William's reign, when a bill for preventing the lords lieutenants of counties from ſelling the office of clerk of the peace in thoſe counties, was brought from the Commons to the Lords, a motion was made by one of the Lords for a clauſe to be added, that the Lord Chancellor ſhould be reſtrained from ſelling the maſterſhips in Chancery; but that the Lords, after a debate,

rejected the clauſe, and paſſed the bill without it. Theſe circumſtances, in Dr. Pearce's opinion, contribute not a little to take off much of the odium of the charge brought againſt the noble Earl, and of that of the ſentence given upon it in the Houſe of Lords. Dr. Pearce adds, that during all the time he had the happineſs of knowing him, the Earl ſeemed to him to live under a conſtant ſenſe of religion as a chriſtian; at his hours of leiſure, reading and ſtudying the Holy Scriptures, more eſpecially after his misfortunes had removed him from the buſineſs and fatigues of his office as Chancellor. With reſpect to the Earl of Bath, the world will be ſurpriſed to be told by one whoſe veracity cannot be diſputed, that out of his very large eſtate, he *yearly beſtowed, in charities and benefactions, more than a tenth part of his whole income.* The biſhop repreſents him as a firm friend to religion, and free from all the vices of the age, even in his youth. One farther circumſtance concerning him we cannot forbear to mention, becauſe it ſerves to ſhew how much our Author was reſpected and befriended by the different parties into which the nation was at that time divided.

'As ſoon as it was known that Dr. Pearce was to be the Dean of Wincheſter, his friend, Mr. Pulteney, came to congratulate him on that occaſion; and, amongſt other things which he then ſaid, one was, "Dr. Pearce, though you may think that others beſide Sir Robert have contributed to get you this dignity, yet you may depend upon it that he is all in all, and that you owe it entirely to his good-will towards you; and therefore as I am now ſo engaged in oppoſition to him, it may happen that ſome who are of *our* party may, if there ſhould be any oppoſition for members of parliament at Wincheſter, prevail upon me to deſire you to act there in aſſiſtance of ſome friend of ours; and Sir Robert, at the ſame time, may aſk your aſſiſtance in the election for a friend of his own againſt one whom we recommend: I tell you therefore before-hand, that if you comply with my requeſt, rather than with Sir Robert's, to whom you are ſo very much obliged, I ſhall have the worſe opinion of you." Dr. Pearce adds, 'Could any thing be more generous to the Dean, as a friend, or to Sir Robert, to whom, in other reſpects, he was a declared opponent?'

It is certainly right in benefactors to leave their beneficiaries to act, in all reſpects, as their own judgments and conſciences ſhall direct, wherever duty is concerned, and eſpecially in matters of great and national importance. But if Mr. Pulteney really thought (as he daily proteſted he did) that the preſervation of Britiſh liberty, and of the Britiſh empire, depended upon the deſtruction of Sir Robert, and knew that his friend Dr. Pearce was of *his* party and perſuaſion, does he not in effect

fect adviſe the Doctor to repay private and perſonal obligations by a ſacrifice of the public intereſt? Conſcientious and worthy clergymen would certainly refuſe preferment, rather than accept it as an obligation to act, in any inſtance, contrary to their conviction. Nor does it appear that Sir Robert uſed his intereſt to procure Dr. Pearce the deanery of Wincheſter, on any unworthy condition whatſoever. It ſeems to have been a voluntary tribute to his diſtinguiſhed merit. And all that we can infer from what Mr. Pulteney ſaid to the Dean is, that he thought it better that his friend ſhould act againſt the intereſt of civil ſociety, than not oblige the perſon moſt able to advance him.

It was in the year 1739, that Dr. Pearce was appointed Dean of Wincheſter. In 1744 the Dean was elected Prolocutor of the lower houſe of Convocation, for the province of Canterbury. His friend Mr. Pulteney, and others, were very ſolicitous to have him made a Biſhop; but he ſeemed more inclined to eaſe himſelf by reſigning his vicarage of St. Martin's, which was about 500 l. a year, than to accept of higher preferment. He told his friends that his deanery, worth about 600 l. a year, with his father's eſtate, which he expected in a ſhort time, would content him. In 1748, the Biſhopric of Bangor became vacant; but when the offer of it was made him, he raiſed difficulties about accepting it. He wanted to quit the vicarage of St. Martin's, which was troubleſome to him, and to hold his deanery of Wincheſter in commendam with Bangor; but this requeſt was refuſed. At the inſtance of Lord Hardwicke, the Chancellor, he accepted the Biſhopric of Bangor; overcome by the following remonſtrance of that noble Lord: "If clergymen of learning and merit will not accept of the Biſhoprics, how can the Miniſters of State be blamed, if they are forced to fill them with others leſs deſerving?" When it was propoſed to him to accept of the Biſhopric of Rocheſter, and Deanery of Weſtminſter, in exchange for Bangor, he expreſſed a ſtrong inclination to reſign the latter, and to retire to a private life, his father being now dead, and his eſtate come to him; but afterwards he agreed to the exchange that was propoſed, and was accordingly promoted to the Biſhopric of Rocheſter and Deanery of Weſtminſter in 1756. In the year 1761, the Biſhopric of London becoming vacant by the death of Dr. Sherlock, Lord Bath offered him his intereſt towards getting it; and again, after the death of Dr. Oſbaldiſton, repeated the ſame offer; but the Biſhop would not permit him to make the trial.

The moſt remarkable circumſtance in the life of this excellent Prelate, is the reſolution he formed in the year 1763 to reſign

reſign all his dignities in the church, and to live in a retired manner upon his own private fortune, being then ſeventy-three years old, and finding himſelf leſs fit for the buſineſs of his ſtations as Biſhop and Dean. Lord Bath, in ſeveral converſations, attempted to diſſuade him from his purpoſe, but was at laſt prevailed upon to acquaint the King with it, and to deſire, in the Biſhop's name, the honour of a private audience from his Majeſty, who accordingly, at the inſtance of Lord Bath, appointed a time for receiving him in his cloſet, where he was admitted alone. The account which the Biſhop gives of his interview with his Majeſty is as follows: "He (the Biſhop) made known his requeſt to his Majeſty, and acquainted him with the grounds of it, telling him that he had no motive for reſigning his Biſhopric and Deanery from diſlikes which he had to any thing in the church or ſtate; that being of the age before mentioned, he found the buſineſs belonging to thoſe two ſtations too much for him, and that he was afraid that it would ſtill grow much more ſo, as he advanced in years; that he was deſirous to retire for the opportunity of ſpending more time in his devotion and ſtudies, and that he was in the ſame way of thinking with a general officer of the Emperor Charles the Fifth, who, when he deſired a diſmiſſion from that Monarch's ſervice, and the Emperor aſking the reaſon of it, anſwered, 'Sir, every wiſe man would, at the latter end of life, wiſh to have an interval between the fatigues of buſineſs and eternity.' The Biſhop then ſhewed him, in a written paper, inſtances of its having been done at ſeveral times; and concluded with telling his Majeſty, that he did not expect or deſire an immediate anſwer to his requeſt; but rather that his Majeſty would firſt conſult ſome proper perſons amongſt his ſervants about the propriety and legality of it. This the King conſented to do, and told the Biſhop, that he would ſend for him again, when he was come to a determination. About two months afterwards he ſent for the Biſhop, and told him, that he had conſulted about it with two of his lawyers; that one of them, Lord Mansfield, ſaw no objection to the reſignation of the Biſhopric and Deanery; but that the other ſaid, he was *doubtful* about the practicability of reſigning a Biſhopric; but that however the ſame lawyer, Lord Northington, ſoon afterwards had told him, that upon farther conſidering the matter, he thought that the requeſt might be complied with. 'Am I then, Sir, ſaid the Biſhop, to ſuppoſe that I have your Majeſty's conſent?' "Yes," ſaid the King. 'May I then, Sir, ſaid the Biſhop, have the honour of kiſſing your hand as a token of your conſent?' Upon that the King held out his hand, and the Biſhop kiſſed it."

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So far all went agreeably to the biſhop's inclination. But Lord Bath requeſting the king to give the biſhoprick and deanery which were to be reſigned, to Doctor Newton, then Biſhop of Briſtol, the miniſtry were alarmed; thinking, as other miniſters had done before them, that no dignities in the church ſhould be obtained from the crown, but through their hands. They therefore reſolved to oppoſe the reſignation, as the ſhorteſt way of keeping the biſhoprick from being diſpoſed of otherwiſe than as they liked: and the lawyer who had been *doubtful*, and who ſoon after had been *clear*, was employed to inform his Majeſty, that he was then again *doubtful*, and that the biſhops generally diſliked it. Accordingly the King afterwards told the Biſhop, he muſt think no more about reſigning the biſhoprick; but in the year 1768, he was permitted to reſign his deanery: this was nearly double in point of income to his biſhoprick, which he was obliged to retain.

With reſpect to the Biſhop's earneſt deſire of reſigning his preferments, the Editor (his Lordſhip's chaplain) obſerves, that it gave occaſion to much diſquiſition and conjecture. 'As it could not be founded in avarice, it was ſought in vanity, and Doctor Pearce was ſuſpected as aſpiring to the antiquated praiſe of contempt of wealth, and deſire of retirement.' But the Editor, who had the beſt opportunities of judging, ſeems ſtrongly perſuaded, that the intended reſignation proceeded from the cauſes publickly alleged, a deſire of diſmiſſion from public cares, and of opportunity for more continued ſtudy. Some of the Biſhop's manuſcripts confirm him in this opinion.

Moſt of the particulars hitherto related, are extracted from the narrative of the Biſhop's life, written by himſelf. We ſhall take notice of a few things added by the Editor.—After he had reſigned his deanery, 'he ſeemed to conſider himſelf as free from half his burthen, and with ſuch vigour as time had left him, and ſuch alacrity as religious hope continued to ſupply, he proſecuted his epiſcopal functions and private ſtudies. It redounds greatly to his honour, that in the diſpoſal of eccleſiaſtical preferments, he never gave occaſion to cenſure, except in the ſingle inſtance of an amiable young man, on whom he beſtowed the valuable rectory of Stone, in conſideration of his being great grandſon of his patron, the Earl of Macclesfield, whoſe favours, conferred *forty years* before, his *gratitude* did not ſuffer him to forget. When Biſhop of Bangor, he conferred Welſh preferments or benefices only on Welchmen. It is equal matter of grief and reproach, that his example is ſo little copied, and that public worſhip in Wales ſhould be ſo frequently performed in an unknown tongue.

In the year 1773, the Biſhop, by too much diligence in his office, exhauſted his ſtrength beyond recovery. Having confirmed at Greenwich 700 perſons, he found himſelf next day unable to ſpeak, and never regained his former readineſs of utterance. He languiſhed from that time, his paralytic complaint increaſed, and his power of ſwallowing was almoſt loſt. Being aſked by one of his family, who conſtantly attended him, how he could live with ſo little nutriment, *I live*, ſaid he, *upon the recollection of an innocent and well ſpent life, which is my only ſuſtenance.* After ſome months of lingering decay, he died, on the 29th of June, 1774, in his 84th year, and was buried by his wife (whom he did not long ſurvive, and with whom he had lived more than fifty * years, in the higheſt degree of connubial happineſs) in the church of Bromley in Kent, where a monument is erected to his memory, with an epitaph written *by himſelf*, reciting his preferments, his reſignation of the deanery of Weſtminſter, and "his dying in a comfortable hope of (what was the chief aim of all his labours upon earth) the being promoted to a happier place in heaven." A cenotaph likewiſe has been erected, on the South ſide, in Weſtminſter Abbey, with a Latin inſcription †.

He left, by his will, ſeveral legacies to private perſons, and to public charities, particularly 5000 l. towards the better ſupport of the twenty widows of clergymen inſufficiently provided for, who are in the college of Bromley. His manuſcripts, together with his right to the copies of his former publications, that of Longinus excepted, which had been ſold to Mr. Tonſon, he gave to his chaplain, the Rev. Mr. Derby.

In his private life, we are told, he was calm and placid. His ſtature was tall, his appearance venerable, and his countenance expreſſive of his benevolence. In his parochial cure he was punctually diligent, and very ſeldom omitted to preach. But his voice was low and feeble, and could not reach the whole of a large congregation. His principal works, beſide his editions of *Cicero de Oratore*, and *de Officiis*, and *Longinus de Sublimitate*, are his Miracles of Jeſus vindicated, in Anſwer to Woolſton; Review of the Text of Milton; Two Letters againſt Dr. Middleton; *Epiſtolæ duæ* in 1721; ſeveral occaſional Sermons; N° 572 and 633 in the Spectator; and N° 121 in the Guardian.

* In 1773 died his wife, with whom he had lived fifty *one* years (ſays the Editor, p. 29, but in p. 7, he ſays fifty *two*.) The fiftieth year of their union they celebrated as a year of jubilee. 'About a fortnight after her funeral, the Biſhop came down into his hall, and lamented his loſs in proper expreſſions of ſorrow and reſpect; he ſpoke of her again in the evening, and from that time mentioned her no more in his family.'

† The inſcription does not contain any thing remarkable.

Mr.

Mr. Derby closes the account of Dr. Pearce's Life with a letter of the Bishop's to Dr. Hunt, Hebrew Professor at Oxford. By this letter it appears, that Sir Isaac Newton's *Chronology of ancient Kingdoms*, was composed after he had spent thirty years, at intervals, in reading over all the authors, or parts of authors, which could furnish him with any materials for forming a just account of the subject; that he had written it over several times, (the Bishop thinks sixteen times;) that for the sake of shortening it, he had left out, in every later copy, some of the authorities and references, upon which he had grounded his opinions; that the first five chapters of it had the finishing hand of the great author; and that the *Short Chronicle* (which was an abridgment of his *Chronology*) was never intended to be published by him. Bishop Pearce received this account from Sir Isaac himself. And it farther appears by the letter, which, in this view, is pertinently introduced, that Bishop Pearce's friendship was valued, and his conversation sought, by the first men of his age and country.

We should now proceed to an examination of the Commentary, and other theological pieces of this learned prelate. But this must be deferred to one or more future Reviews. We cannot, at present, omit a passage from the preface of Olivet's edition of Cicero, as it contains a testimony to our Author's merit, by one who was himself eminent for his philological learning.

"Zacharias Pearcius Anglus: qui tres *De Oratore* libros emendavit, notisque illustravit, anno 1716. Hic verò laude dignissimus, quòd facere cum bonis temperantibusque criticis maluit, quàm cum iis, qui Tullium Cantabrigiæ tum decorare voluerunt. Quamvis enim Bentleium suum laudibus videatur ad cœlum extollere, non imitatur tamen, neque unquam verecundiæ fines transit: homo excellentis ut ingenii, sic judicii, & à quo non nisi magna expectes."

There is also inserted, by the Editor, in this Life of our Author, the very honourable testimony borne by the Abbé D'Olivet to the literary merit of Dr. Pearce, in a letter to him, occasioned by his edition of *Cicero de Oratore*. This letter was written in 1739.

Art. X. *Sir Thomas Overbury:* A Tragedy. Altered from the late Mr. Richard Savage. As now performing at the Theatre Royal in Covent-Garden. 8vo. 1 s. 6 d. Newbery. 1777.

THE following advertisement is prefixed to this tragedy by the present Editor:

'Dr. Johnson, in his Life of Richard Savage, gives a circumstantial account of the tragedy of Sir Thomas Overbury; and tells us, that some years after Mr. Savage had written one play upon the

ſubject (which, from its own inequality, and the imperfect and feeble ſtate of its repreſentation, was rather unſucceſsful) he reſolved to write a ſecond. The following ſcenes are the produce of that reſolution.

'The manuſcript of the Author was ſome time ſince put into the hands of the Editor; who, on peruſing it, diſcovered a great many beauties, ſurrounded by almoſt as many defects. The tragedy was not finiſhed; and, from the diſpoſition of the ſcenes, and conduct of the cataſtrophe, it appeared altogether unfit for the ſtage. In this rude ſtate the Editor preſented it to the Manager of Covent-Garden theatre, who received it with candour, and at a convenient opportunity read the play with him, and agreed to bring it on the ſtage, when the neceſſary alterations, to fit it for the ſcene, ſhould be made. In conſequence of this agreement, the Editor conſulted his literary friends, under whoſe advice, and by whoſe aſſiſtance, he has been enabled to give it to the world in its preſent form.

'He is aware that, as the tragedy now ſtands, it is ſtill liable to critical objections. He is confident, however, that every reader of taſte will find infinitely more room for praiſe than cenſure. The alterations have been made with the greateſt deference to the manuſcript of the Author; additions were avoided as much as poſſible, and it has been the chief aim of the Editor, by neceſſary tranſpoſitions and abridgments, to make Savage mend himſelf.

'The approbation Sir Thomas Overbury has received in the theatre, is the beſt proof that the Editor and his friends were not miſtaken when they thought the tragedy bore ſtrong marks of genius; and when it is conſidered, that owing to a late unfortunate loſs (a loſs much to be lamented by every friend to the ſtage!) the play was deprived of the powerful aſſiſtance of the two firſt tragedians of the theatre in which it is acted, the applauſe it has been honoured with, not only ſerves to ſhew the intrinſic value of the piece, but is alſo a teſtimony of the merit of the performers who now fill the reſpective characters, and who, while they are entitled to the Editor's warmeſt thanks for their ſpirit and exertion, have done themſelves the higheſt credit, and have conſequently riſen conſiderably in the public eſtimation.'

We readily allow that 'the Editor and his friends were not miſtaken when they thought the tragedy bore ſtrong marks of genius;' and think that it may ſtill be ſaid to contain 'many beauties, ſurrounded by almoſt as many defects.' It were to have been wiſhed, therefore, that 'when the Editor conſulted his literary friends, under whoſe advice, and by whoſe aſſiſtance, he has been enabled to give it to the world in its preſent form,' that the alterations had been made by a bolder hand, and with a leſs ſervile 'deference to the manuſcript of the Author,' who, we are fairly informed, had left the tragedy in a ſtate 'altogether unfit for the ſtage.' To *fit it for the ſtage*, in order to reap thoſe profits which the unfortunate Author failed to derive from his production, ſeems indeed to have been the ſole object of 'the Editor and his *literary friends*,' among whom we learn,

from the Dedication, that Mr. Colman principally contributed to give the bullion of Savage 'its theatrical currency.' We are glad to find he has ſucceeded in what we ſuppoſe was his chief aim, the coining it into guineas for the uſe of the Editor; but as the literary ſtate, like the political, depends much on *paper currency*, we ſincerely wiſh *that* had been conſidered as well as the *theatrical*. The *reader*, indeed, has been on all hands neglected, for the play ſeems to be as inaccurately printed, as it has been haſtily altered.

The haſtineſs of the alteration plainly appears from many circumſtances of improbability in the fable, and careleſsneſs of diction, which the Alterer or Alterers, againſt their better judgment, have left unamended; particularly the romantic epiſode of Overbury (*alias* Belmour!) and Iſabella. Savage wrote under the preſſure of misfortune, ſufficient to have damped the moſt towering ſpirit: but his ideas of tragedy do not ſeem to have riſen beyond that claſs, eſtabliſhed by Addiſon and Hughes, never riſing to the magnificence of Shakeſpeare, but now and then catching a faint gleam from Otway, and his diſtant follower, Rowe. In imitation of all theſe Authors, the Acts are concluded with ſimiles and rhymes, and the language in general reliſhes more of poetry than nature.

How far theſe remarks are juſt, the Reader will determine from the following extract:

ACT II.

Enter Earl of SOMERSET.

SOMERSET, *muſing.*

'They ſay our thoughts diſtinguiſh us from brutes:
Would I could never think!—I then were happy.
Reflection rivets woe upon the wretched.
Thought teaches me to feel a friend's loſt worth.
When we have friends, to them we truſt our grief.
Our care lies lighten'd, and the mind is peace.
To me that comfort's loſt—I have no friend—
A wife! A friend! Oh! they include all joys,
And love and friendſhip are ſo near allied,
They ſhould like poeſy and muſic join,
Each formed to grace the other—why in me,
Why in my breaſt ſhould friendſhip jar with love?

COUNTESS.

His heart ſeems preſt with care. (*aſide*) My gentle lord,
Why leave you thus the gaiety of friends?
Why has unſocial grief uſurp'd your ſoul?

Som. I found myſelf diſorder'd and I left you——
Oft am I thus—Leave me, I'll ſoon return.

Count. Oh! my dear Lord, I am not ſoon deceiv'd.
Thoſe care bent brows ill-ſuit a bridegroom's face.
Are folded arms the geſtures of delight?
Are theſe ſad ſighs the voice of inward joy?
No, no,—Remember I am now your wife,

'Tis mine to eaſe your cares and bring you comfort;
If you have ſorrows, I muſt claim my part:
If you deny me this, you love me not.

Som. Not love thee, ſay'ſt thou? Oh! thou ſoul of Somerſet!
Could thoſe bright eyes diſcern my inmoſt thoughts,
There would you ſee, how your ſuſpicion wrongs me.
Let me look nigh!—Let me gaze here with wonder!
Where's friendſhip now? why reaſon yields to beauty.
What though the crimes of which her foes accuſe her,
Glar'd broad as day-light on my ſtartled ſoul,
Angels ſit ſmiling on her ſoft'ning eyes,
And lend an awe to ſweetneſs; love reigns round her,
And when ſhe ſpeaks, comfort, like ſweeteſt muſic,
Melts in her voice, and charms away my grief.

Count. Oh! with what art you ſooth my fainting ſpirits!—
And am I ſtill your dear, your much lov'd wife?
Why do I aſk? Thoſe eyes confeſs I am.
Then tell me, for you ſhould impart your cares,
Why are you thus?

Som. Oh!

Count. Nay again you're cruel.
I gueſs to whom I owe my loſs of power:
You have a friend—A friend! weigh well that name;
A wife becomes the trueſt tend'reſt friend;
Link'd to her lord, in int'reſt as in love;
Partner of ev'ry care, and ev'ry joy,
Thro' ev'ry various turn of life the ſame;
The balm of comfort, ſource of all delight.
Such once was marriage—But you have a friend;
A friend, whoſe tongue can tell you tales of honour,
And bid you uſe a power, an early power,
To triumph o'er a wife, while yet a bride;
Who has indeed her faults, but whoſe chief crime
Is loving you—perhaps, with too much fondneſs.

Som. What means my love—What friend?

Count. Is there not one,
Who ſtains my honour, and arraigns my love?
Whoſe zeal of friendſhip has oppos'd our nuptials,
And mad'ning now at oppoſition vain,
Rebukes your choice? Hence flows not your diſquiet!
Lift up your eyes on mine!—To this, reply.
Ah! they decline, your thoughts can find no utterance;
And yet your ſilence ſpeaks—Come, come, my Lord,
I know your tutor chides your faulty conduct.
Go then and make your peace. Be meekly penitent;
Promiſe to err no more, and he forgives.

Som. Hear me, ſweet tyrant, I beſeech thee hear me!
Thou'rt dear to me as beauty is to love;
Dear as enjoyment to deſire:—as dear
As filial bleſſings to parental fondneſs,
Or gen'ral welfare to heart-felt benevolence.

Count.

Count. And does my foe, who calls himſelf your friend,
In vain endeavour to ſubvert my hope?
He does, and I forgive him—Yet methinks
'Tis pity, one who ſhines in various ſcience;
In all the graces that embelliſh knowledge,
That one, ſo form'd to charm, ſhould hide a heart
That merits infamy, contempt and hate.
But I muſt tell you—yet I would not—
Som. Speak.
Count. This Overbury, this lov'd man is——
Som. What?
Count. 'Tis a harſh word—A villain.
I could forgive all hate; but his who aims
To alienate your heart from love like mine;
Or could I pardon ſuch a wrong to me,
What to my deareſt Lord was meant I could not.
Som. I prithee do not turn me wild—explain.
Count. Why what if he deſign'd againſt my honour?
Som. Againſt your honour!—Madneſs!—Fury!—Death!
Count. Suppoſe, to urge his paſſion againſt your's,
He told me you were falſe, deſigning, jealous?
Suppoſe he, when each art was tried in vain,
Attempted force, and threaten'd me with ſlander?
Som. Force!—Slander!—Thou haſt warm'd me—Think once [more,
He could not be ſo baſe.
Count. Were he as honeſt as he ſeems, he could not.
Som. Ere yet my fury mounts into a blaze,
Ere I upbraid him with deſigns like theſe,
I charge thee tax not innocence with guilt;
For thou may'ſt open ſuch a ſcene of horror,
'Twill ſhake thee to behold it—Have a care!
" Dare you confirm it with an oath?
Count. " Dare I?
Som. " Nay, but weigh well what you preſume to ſwear!
" Oaths are of dreadful weight—And if they're falſe,
" Draw down damnation"—They who murder fame,
Kill more than life-deſtroyers.
Count. By my hopes,
What I have ſaid——
Som. ——No more—I muſt believe you;
Believe you, ſaid I? what muſt I believe?
If you prove falſe; if you traduce my friend,
And wrong my faith, may ſorrow blaſt thy bloom!
May conſcience riſe in all her dreadful triumph,
Scare ev'ry ſenſe, and ſtrike thee with diſtraction!
Yet ſure thou'rt true—That ſoul wrapt round with charms;
That ſoul can wear no ſtain of barb'rous falſehood?—
What then muſt Overbury be?——Reflection
Sickens with doubt, and dies in dark confuſion.
Give me ſome proof.——
Count. The proof is here—Theſe letters—
Dark ſcrolls of love from Overbury's hand,

Fill'd with her praiſe, whom now he baſely ſlanders.
Note but the character—Obſerve the ſtile—Peruſe—

Som. I know 'em well—The periods that ſo oft
Once glow'd in ſeeming friendſhip, kindling here
In am'rous paſſion—This, in me, they cenſur'd;
Yet while they cenſur'd, rival'd,—well I know 'em.
He's falſe, falſe, falſe.—Curſe on all treach'rous friends!

Enter Earl of NORTHAMPTON.

North. Why are the bride and bridegroom thus retir'd?
Crowds of all ranks preſs in to join your pleaſures,
And ev'ry inſtrument of muſic vies
To ſound ſweet notes and ſwell the hour of love.

Som. Alas! my Lord! ev'n harmony grows harſh;
Thought's out of tune, diſcord has ſtruck my ear,
And my ſoul jars within me.

North. What the cauſe?

Som. 'Tis a vile world, Northampton!

North. This is but too apparent—Who has wrong'd you?

Som. The darkeſt of all villains—A falſe friend!—
But as I am a man, I will revenge it.—
Oh! what a change has my poor heart ſuſtain'd?—
But a few moments ſince, this man's lov'd memory
Sat ſoft as brooding halcyons on my ſoul;
Now my rouz'd rage——

North. Nay, this is wild, my Lord.
When anger ruſhes unreſtrain'd to action,
Like a hot ſteed it ſtumbles in its haſte.
The man of thought wounds deepeſt, and ſtrikes ſafely;
Premeditation makes his vengeance ſure,
And levels it directly to the mark.

Som. I cannot, though a courtier, kill with ſmiles;
My fury ſcorns to glow conceal'd in embers;
No, it ſhall mount and ſpread in flaming fierceneſs.
If I muſt fall, why I was born to die,
And fall as a man ſhould—If I revenge me,
I right my injur'd honour as I ought.

North. This Overbury?—

Som. Said'ſt thou Overbury?
Now, by my ſoul, there's magic in the name,
And my charm'd rage grows ſtill as midnight ſilence.
Why would'ſt thou ſpeak it?—Let me not dwell upon him.
Talk of falſe friendſhip, of abandon'd honour;
Of baſely-rival'd love—Of force—Of ſlander;
Of hate, revenge; of ruin, of diſtraction;—
But ſpare that name at which my fury melts;
Or guilt will ſmile like ſweet-ey'd innocence.

Count. My Lord, be calm—Reflect how penal rigour
Oft hardens him, whom pardon may reclaim.
'Tis nobler to forgive, than to revenge.

Som. Doſt thou plead for him? he has hurt thy fame,
Ev'n to my ear has hurt it—Gen'rous charmer,
The more thou plead'ſt the cauſe of him who wrong'd thee,

The

The more ſhould thy wrong'd goodneſs be reveng'd.
Thou, injur'd friendſhip, my griev'd ſoul inſpir',
With awful juſtice, with vindictive fire!
" Let my revenge to match th' ungen'rous wrong,
" Be ſwift as eagles, be as lions ſtrong;"
Aid me, ye light'nings, wing'd with fate deſcend,
And blaſt the worſt of foes, a faithleſs friend!',

The head and tail-piece to this

' Orphan offspring of an orphan bard,'

are ſupplied by Meſſrs. Sheridan and Cumberland, and are, on the whole, not ill adapted to the occaſion.

ART. XI. *A General Hiſtory of the Science and Practice of Muſic.* By Sir John Hawkins. 4to. 5 Vols. 6l. 6s. Payne. 1776.

IT is certainly unmeet for a Reviewer to ſit down to the conſideration of a performance, with any bias on his mind, either in favour or to the diſadvantage of his Author: and yet, under a prepoſſeſſion of the latter kind, we muſt honeſtly own, we took up the volumes now before us. After ſo frank a confeſſion, it is incumbent on us to efface any unfavourable impreſſions which it might leave in the minds of our Readers, by as frankly reciting the circumſtances of the caſe.

Though we neither ſtudy nor practiſe the delightful art of angling, we have ſometimes amuſed ourſelves by dipping into honeſt Iſaac Walton's *Complete Angler*, merely as a *rum* book, which was republiſhed, in the year 1760, with the addition of various annotations by our preſent Author. In that publication, and in one of the Editor's notes, we met with a paſſage too remarkable to be ſoon forgotten by any modern *dilettante*; and which muſt inſtantly and forcibly be recollected by us, on finding the Writer of it preſenting himſelf to our notice under the character of a Muſical Hiſtorian.—But that the Reader, whatever may be his taſte, may judge for himſelf, we ſhall tranſcribe part of the Editor's very ſtriking note.—After ſpeaking of the ſtate of Muſic in England, at the period when Walton wrote, his Editor, our Author, breaks out as follows:

" And now, I am upon this ſubject, *I will tell the reader a ſecret*; which is, that muſic was in its greateſt perfection in Europe from about the middle of the ſixteenth to the beginning of the ſeventeenth century; when, with a variety of *treble inſtruments*, a *vicious taſte* was introduced, and *harmony received its mortal wound*. In this period flouriſhed *Preneſtini*, the Prince of *Veno/a*, and the ſeveral other authors abovementioned to have been collected by Milton, and, to the immortal honour of this nation, our own *Tallis* and *Byrd*; and in the more elegant kinds of compoſition, ſuch as madrigals, canſonets, &c. *Wilbye*, *Weelkes*, *Bennet*, *Morley*, *Batteſon*, and others, whoſe works ſhew deep ſkill, and fine invention."

Complete Angler, p. 238.

We

We appeal to every Reader acquainted with the ancient and preſent ſtate of muſic, and poſſeſſed of a competent ſhare of feeling for the beauties of that art, whether it were poſſible for a *modern dilettante* to ſit down to the preſent volumes, as a critic, with a mind totally unprejudiced or unimpaſſioned. We were in hopes however that, in the courſe of ſixteen years, our Hiſtorian might have acquired a better taſte, or at leaſt one ſomewhat more congenial with our own; and that this *laudator temporis acti* might, by this time, be diſpoſed to atone for the ſcandal which ſuch a declaration muſt give occaſion to, by a formal recantation of his error. In this hope, we entered on the peruſal of his *Preliminary Diſcourſe*; but had ſoon the mortification of there finding him maintaining the ſame tramontane and Gothic opinions, and even ſpeaking in the moſt irreverent terms of the muſic 'of the preſent day.'

'For the *perfection of vocal harmony*,' ſays our Hiſtorian, 'we muſt refer to a period of about fifty years, *commencing at the year* 1560, during which were compoſed madrigals for private recreation in abundance, that are *the models of excellence* in their kind; and in this ſpecies of muſic the compoſers of our own country appear to be inferior to none.' Again,

'There are not a few'—and our Author evidently appears to be one of the ſelect number—'who think that at the end of the ſixteenth century the Romiſh church-muſic was at its height, as alſo that, with us of the reformed Church, *its moſt flouriſhing ſtate was during the reign of Elizabeth.*'—The teſtimony of a foreigner is alſo adduced, who happened to attend the ſervice in the choir at Canterbury, while the Queen viſited that place; and who tells us, ſays the Author, that 'the French Ambaſſador hearing the excellent muſic in the cathedral church extolled it up to the ſky, and brake out into theſe words: "*O God, I think no Prince beſide in all Europe ever heard the like, no, not our Holy Father, the Pope himſelf!*"

In theſe golden days, be it likewiſe remembered, flouriſhed Dr. Bull, who to a leſſon conſiſting of forty parts added forty more; and was accordingly ſhrewdly ſuſpected by a famous muſician on the Continent to be '*either the Devil or Dr. Bull*, &c. whereupon Bull making himſelf known, the muſician fell down and adored him.' This well-known anecdote our Author gives us from Anthony Wood; and afterwards adds, that 'his leſſons were, in the eſtimation of Dr. Pepuſch, not only for the harmony and contrivance, but for *air* and *modulation*, ſo excellent, that he ſcrupled not to prefer them to thoſe of Couperin, *Scarlatti*, and others of the modern compoſers for the harpſichord!!'——'One of them took up twenty minutes to go through it;'—and a pretty lullaby it muſt have been!

'Of vocal concerts,' ſays our Hiſtorian, 'as they ſtood about the year 1550, or perhaps earlier, a judgment may be formed

formed from the madrigals of that time, *which abound with all the graces of harmony.*—He next quotes an author who wrote on muſic about the year 1600, and who 'deſcribes the concerts of his time, *as abounding in ſweetneſs of harmony.*'—We have next the *exquiſite* judgment of Tom Coryat, the pedeſtrian traveller, 'who alſo ſpeaks of a performance at Venice, chiefly of inſtrumental muſic, which he proteſts he would have travelled an hundred miles on foot to hear.'

It muſt ſurely be owing to ſome ſtrange perverſity in human nature, that *muſical claſſics* ſhould, of all others, be alone conſigned to oblivion or neglect, in the ſhort ſpace of a century or two; while the claſſical writers in other ſciences, or liberal arts, and polite literature, for ever maintain their ground, in oppoſition to novelty, faſhion, or caprice: yet ſo it is; and our Author thus laments the event.—After taking notice of 'the almoſt total ignorance which prevails of the merits of moſt of the many excellent artiſts who flouriſhed in the ages preceding our own,' he thus proceeds:

'Of *Tye*, of *Redford*, *Shephard*, *Douland*, *Weelkes*, *Wilbye*, *Eſt Bateſon*, *Hilton*, and *Brewer*, we know little more than their names; theſe men compoſed volumes which are now diſperſed, and irretrievably loſt, yet did their compoſitions ſuggeſt thoſe ideas of the power and efficacy of muſic, and thoſe deſcriptions of its manifold charms that occur in the verſes of our beſt poets. To ſay that theſe and 'the compoſitions of their ſucceſſors Blow, Purcell, Humphrey, Wiſe, Weldon, and others, were admired merely becauſe they were new, is begging a queſtion that will be beſt decided by a *compariſon*, *which ſome of the greateſt among the profeſſors of the art at this day would ſhrink from.*

But ſurely ſome cauſe may be aſſigned for this ſingular miſchance; and in fact, we think we find one in this very *Preliminary Diſcourſe.*—'How comes it,' aſks our Author, 'that there are any works of genius which men with one common conſent profeſs to applaud and admire as the ſtandards of perfection?'—To this he anſwers, 'that although the right of private judgment is in ſome degree exerciſed by all, it is controuled by the few; and it is *the uniform teſtimony of men of diſcernment alone* that ſtamps a character on the productions of genius, and conſigns them *either to oblivion or to immortality.*'—Here we think the final damnation, or rather the utter annihilation of all but the *names* of Meſſrs. *Tye*, *Redford*, *and Co.* is very ſatisfactorily accounted for, by the queriſt himſelf.—The praiſes of the poets are as eaſily explicable: they extol the muſic of *Meſſrs.* aforeſaid; but had they ever heard any better?

Our Hiſtorian's ideas of the merits of modern muſical compoſitions may be collected from the following ſtriking paſſages which

which occur in the ſame preliminary diſcourſe.—Of the OPERA — the *Epopœia* — the *Opus Magnum* of modern muſic, he thus irreverently and unfeelingly ſpeaks:

'The preſent great ſource of muſical delight throughout Europe, is the opera.—It may ſuffice to ſay of the modern opera, that by the *ſober* and *judicious* part of mankind it has ever been conſidered as the mere offspring of luxury; and thoſe who have examined it with a *critical eye*, ſcruple not to pronounce that *it is of all entertainments the moſt unnatural and abſurd.* To deſcend to particulars in proof of this aſſertion, would be but to repeat arguments which have already been urged, *with little ſucceſs it is true*, but with great force of reaſon, aided by all the powers of wit and humour.'—Hard ſayings theſe, to iſſue from the mouth of an *Hiſtorian of Muſic!*

'The leſſons for the harpſichord—of the preſent time, have no other tendency than to degrade an inſtrument invented for the elegant recreation of the *youthful* of the other ſex, and to render it what at beſt it now appears to be, and may as truly as emphatically be termed, a *tinkling cymbal.*'—But in the following paſſage the Reader will behold our ſtern and rigid Cenſor involving all our modern inſtrumental muſic in the lump, in one indiſcriminate condemnation.

'Of the inſtrumental muſic of the preſent day, notwithſtanding the learning and abilities of many compoſers, the characteriſtics of it are noiſe without harmony, exemplified in the frittering of paſſages into notes, requiring ſuch an inſtantaneous utterance, that thirty-two of them are frequently heard in the time which it would take moderately to count four; and of this caſt are the ſymphonies, periodical overtures, quartettos, quintettos, and the reſt of the *traſh* daily obtruded on the world.'

To theſe bold and general aſſertions, unſupported by even the moſt diſtant attempt towards proof, we muſt content ourſelves with ſimply oppoſing, with equal confidence, our unfeigned diſſent; eſpecially as we can entertain little hopes of reclaiming ſo dogmatical a Cenſor, or of communicating to him any competent portion of *muſical grace*; or of that ſenſibility and refinement which are requiſite to enable him to reliſh the manifeſt improvements which have been made in this and every other valuable branch of the muſical art.

As *taſte* however is a gift which is not beſtowed on all men; not even upon thoſe who diligently ſeek it, and have ſpent their whole lives in purſuit of it; and as it is only *one*, though certainly not an ineſſential, qualification in an hiſtorian of muſic; we ſhall wave any further proſecution of this ſubject, and ſhall proceed to give the Reader ſome account of the plan and diſpoſition of the preſent work; taking our Author's *Preliminary Diſcourſe* once more as our guide.

Here

Here we are ſorry again to find ourſelves under a neceſſity of criticiſing our Hiſtorian, and particularly of animadverting on one part of his conduct in the execution of the preſent undertaking. We allude to his manifeſt violation of a rule which he has himſelf laid down, or which is at leaſt implied, in the following quotations:

'The "Hiſtoire generale, critique, et philologique de la Muſique," of Monſ. de Blainville, printed at Paris in 1767, in a thin quarto volume, has very little pretence to the title it bears: *Like ſome other works of the kind* it is diffuſe where it ought to be ſuccinct, and brief where one would wiſh to find it copious.*'

Again, with regard to the ſelection of the facts proper to be admitted into an hiſtory of muſic, our Author is peculiary rigid, and takes pains to inculcate the diſtinction which ought to be made, 'between ſuch as are in their own nature *intereſting*, and thoſe that tend only to gratify *an idle curioſity*.'

'What ſatisfaction,' he adds, 'does the mind receive from the recital of the *names* of thoſe who are ſaid to have increaſed the chords of the primitive lyre from four to ſeven, Chorebus, Hyagnis, and Terpander; or when we are told that Olympus invented the enharmonic genus, as alſo the Harmatian mood; or that Eumolpus and Melampus were excellent muſicians, and Pronomus, Antigenides, and Lamia, celebrated players on the flute? In all theſe inſtances, where there are no circumſtances that conſtitute a character, and familiarize to us the perſon ſpoken of, we naturally enquire, *Who he is?* and, for want of further information, become indifferent as to what is recorded of him.'—In the preceding paragraph the Author appears to put this laſt queſtion,—*Qui va la?*—to *Orpheus*, and *Amphion*; and pronounces their ſtories 'to have no foundation in truth, but to have been calculated ſolely for the purpoſe of moral inſtruction.'

By the bye, it ſo happens that our Author's predeceſſor, referred to as above, appears to have been peculiarly culpable in perhaps every one of the inſtances juſt recited. He

* This paragraph is extracted from the Author's account of the various writers who have preceded him as Muſical Hiſtorians; which is terminated by the following ſhort *annonce* of the work of our Author's immediate predeceſſor and countryman.——'At the beginning of this preſent year, 1776, the muſical world were favoured with the firſt volume of a work, entitled, "*A general Hiſtory of Muſic, from the earlieſt Ages to the preſent Period, with a Diſſertation on the Muſic of the Ancients*, by Charles Burney, Muſ. D. F. R. S." The Author in the propoſals for his ſubſcription, has given aſſurances of the publication of a ſecond, which we doubt not he will make good.'

has

has not only, on the authority of Cicero and others, conſtituted *Orpheus* a real perſonage, and conſidered him as a proper ſubject of true hiſtory; but has expended ſeveral pages on this bard, and on *Olympus*, *Terpander*, *Lamia*, and other harpers and flute players of antiquity. Nay he has proceeded much further; and, in a *hiſtory of muſic*, has thought proper to pay particular reſpect to *Apollo*, and the *nine muſes*; compared with whom, *Orpheus* and *Amphion* are, as it were, men of yeſterday. He has indeed, with regard to the former, offered an apology for theſe ſeemingly licentious *wanderings* from his ſubject; which the generality of your claſſical and *taſtey* readers will readily admit; as well on account of his manner of treating theſe acknowledged non-entities, as for the following reaſon which he aſſigns, for introducing Apollo, in particular, to his readers. As to Olympus, Terpander, and others, we ſcarce recollect that he has once vouchſafed to offer the leaſt excuſe for the particular notice he has taken of them; but leaves them to ſpeak for themſelves.

"There is ſomething pleaſing," ſays he, "in the idea of realizing, or even of finding the ſlighteſt foundation in hiſtory for, the fables with which we have been amuſed in our youth. I believe there are few of my countrymen who have not, during childhood, read the Life of Robinſon Cruſoe, and the Adventures of Lemuel Gulliver, as authentic hiſtories, and who have not relinquiſhed that thought in riper years, with ſome degree of reluctance. It has, doubtleſs, been the ſame with the ingenious fables of antiquity, ſo elegantly told, and embelliſhed with all the flowers of poetry, and warm colouring of imagination."—But to return to our preſent hiſtorian:—

How far he has conformed to the letter or even ſpirit of *his own obſervations* and *maxims*, will appear evident to the moſt ſuperficial reader. To paſs over our Author's brevity, 'where one would wiſh to find him copious;' and his long quotations from writers of the middle and later ages, many of which are calculated to oppreſs even the moſt indefatigable reader by their obſcurity and dryneſs;—a reader might aſk, for what other purpoſe, except '*only to gratify an idle curioſity*,' are ſuch numerous, minute, and unintereſting anecdotes given us, in the 5th volume particularly, of the birth, parentage, education, exploits, and death of minor muſicians, mere fidlers, and even *Ripienos*, or as they are vulgarly called, *Rips*. It muſt be an '*idle curioſity*' indeed, that can be gratified by the un-eventful hiſtories here gravely related, of the conception, birth, maturity, and declenſion of numerous muſical clubs in the city;—of the *Madrigal Society*, for inſtance,—a ſet of worthies who ſeem to have met to perpetuate, and be the depoſitaries of, that good, old, dry ſtile of the 16th century, which our Hiſtorian

torian ſo paſſionately admires;—whoſe founder, in 1741, 'looked upon Mr. Handel and Bononcini as the great corrupters of the ſcience;'—who firſt, be it remembered—*Credite Poſteri*—met at the *Twelve Bells* alehouſe in Bride Lane, where their ſubſcription of 5 s. 6 d. per quarter, 'afforded them the refreſhments of porter and tobacco;'—who then removed to the *Founder's Arms* in Lothbury;—who ſoon afterwards returned to their auncient haunt, the *Twelve Bells*; from whence theſe reſtleſs beings *flitted*,—or crawled rather;—for *flitting* ſeems too *volatile* a term,—to the *Queen's Arms* alehouſe, which too they left, and now drag on a miſerable and precarious exiſtence at ſome tavern in the city.

What ſpecies of *curioſity* muſt that be which can be gratified by our Author's annals, of the concert at the *Caſtle Tavern* in Pater-Noſter-Row, or of that at the *Angel* and *Crown Tavern* in White Chapel; and by being informed, authentically we ſuppoſe, of the names and places of abode of the perſonages who met there 'for the purpoſe of muſical recreation;'—— 'of Mr. Peter Prelleur, then a writing maſter in Spital-fields,' or of 'Mr. John Stephens, a carpenter in Goodman's fields, &c.?' Who can poſſeſs the curioſity to peruſe the minutes of the proceedings at Mr. Caſlon's, 'after he was ſettled in *Ironmonger-Row*;' and to learn that Mr. Woolaſton was a ſound performer on the violin; but that when ever Mr. Charles Froud, organiſt of Cripplegate church came in, Mr. Woolaſton gave place to him, and played the ſecond fiddle?—that Mr. Samuel Jeacock, a baker at the corner † of *Berkeley ſtreet*, in *Red Lion ſtreet*, *Clerkenwell*, and others, occaſionally reſorted thither;—that, 'in the intervals of the performance, the gueſts refreſhed themſelves at a ſide board, which was amply furniſhed; and when it was over, ſitting down to a bottle of wine, and a decanter of excellent ale, *of Mr. Caſlon's own brewing*, they concluded the evening's entertainment with a ſong or two of Purcell, ſung to the harpſichord, or a few catches, and about twelve retired:'—walking home with the greater ſafety, as the ſtated monthly meetings were judiciouſly fixed 'on that Thurſday of the month which was neareſt the full moon.'

Honeſt ſouls!—we almoſt envy ye your temperate amuſements and refreſhments, cloſed by a ſober and contemplative walk home by moon light;—but little ſurely did ye imagine, that your orderly and ſocial meetings, and home-brewed potations would, like the *Memoirs of P. P. Clerk of this pariſh*, be thus minutely

† At the diſtance of 230 pages, we are told, that 'the ſhop of Samuel was at the *South-weſt* corner of Berkley ſtreet in *Red Lion ſtreet*, &c.—An antiquarian could ſcarce be more preciſe in aſcertaining the true ſcite of the *temple of Epheſus*.

chronicled

chronicled for the information of poſterity. As little could Mr. *Samuel* Jeacocke, who 'moſtly played the tenor' at theſe meetings, ſuſpect that his name, his life and converſation, his proficieney in ſwimming and ringing, nay his very ſhop and habitation, ſhould become the ſubjects of an hiſtory, from which Orpheus and Terpander—nay Apollo, and the Nine Muſes—are excluded.—Nor will Mr. *Caleb* Jeacocke, who, as the Author takes care to inform us, is now living, and 'was for many years preſident of the Robin Hood diſputing ſociety,' be leſs aſtoniſhed to find his name likewiſe recorded in *Muſical Story*, for no other apparent reaſon than his being *now alive*, and happening to be the brother of Mr. Samuel Jeacocke aforeſaid. But to recapitulate matters, and conclude:

We would ſeriouſly appeal to our Author, without intending however any diſparagement to the worthy citizens abovementioned, whether a recital of their acts, civil as well as muſical, is, 'in its own nature more *intereſting*,' or leſs adapted 'to gratify an *idle curioſity*,' than a hiſtory of thoſe ancient *muſical meetings*, the Pythic or *Olympic games*; of which ſome of his predeceſſors have thought fit to treat pretty largely; though we do not find them even once mentioned in the preſent performance.—We would aſk him, whether his *Memorabilia* of Mr. Samuel Jeacocke, who 'generally plaid a *tenor*' at the *Madrigal Society*, and of Mr. Woolaſton, who played a ſound violin—firſt, or ſecond, according as Mr. Charles Froud did or did not appear—are more '*intereſting*' than the accounts, for inſtance, given by his predeceſſor, * which we happen to have now before us, of the innovations on the lyre, the invention of muſical notation, and other muſical feats of *Terpander*.—And finally, to mount up to the heroic and ſtill earlier times, ſurely our Author will not affirm, that even Dr. Bull, with all his merit, is a more intereſting perſonage than Orpheus, or even than Apollo: though the latter might not be ſo ready as the Doctor at working a canon *recte* and *retro*, *per Arſin & Theſin*, even with all the nine Muſes at his back.

We are ſorry to ſet off, in our account of this work, wholly in a ſtyle of animadverſion; but the ſubjects on which we have dwelt, and to which we were naturally led by the Author's *Preliminary Diſcourſe*, are two ſuch *prominent features* of the work; that we could not poſſibly overlook them, or avoid attending to them. We will indulge the hope, however, that in our future conſideration of it, we may find ourſelves authoriſed to commend the Author's diligence, as an *Antiquary* and *Collector*; though we cannot ſpeak well of his taſte, or of his judgment in ſelection, as a *Conoſcente* and an *Hiſtorian*.

* Burney's Hiſtory of Muſic, page 367, & *alibi*.

ART.

ART. XII. *A Series of Anſwers to certain popular Objections againſt ſeparating from the Rebellious Colonies, and diſcarding them entirely*; being the concluding Tract of the Dean of Glouceſter, on the Subject of American Affairs. 8vo. 2 s. Cadell. 1776.

THE Dean, whoſe performance is now before us, thought proper in a former tract *, to aſſert, that 'when the duty on ſtamps was firſt propoſed, ſeveral of the popular orators and leaders of the Americans, uſed conſiderable intereſt to be employed as agents in the diſtribution of the ſtamps; and that one among the reſt (meaning Dr. Franklin) was more than ordinary aſſiduous in his application on this head; ſo that, had the act paſſed within the uſual time, inſtead of being a flaming American Patriot, he would probably have acted the part of a Tax-gatherer and an American Publican.' The Dean afterwards proceeds to ſtate, in his own *inimitable* manner, the means by which he would have us believe the violent oppoſition to the Stamp-act was excited; and he adds, 'then it was that this very man (Dr. Franklin), this ſelf-intended publican, changed ſides, and commenced a zealous patriot. Then he appeared at the bar of the Houſe of Commons, to cry down that very meaſure which *he himſelf had eſpouſed*; and then, as the avenging Angel of America, *he rode in the whirlwind to direct the ſtorm.*'

Falſe, and malevolent as this charge moſt certainly was, it paſſed for a time unnoticed; but when Dr. Franklin afterwards became particularly obnoxious to ſome perſons in power, and when, in conſequence thereof, ſimilar calumnies were multiplied againſt him, he determined to call the more conſiderable of his known accuſers to account; and even convince ſuch of them as were open to conviction, of the injuſtice of their conduct towards him; and having done this he intended to have given the public a deciſive vindication of every part of his political conduct †. To this end he began a correſpondence with Dr. Tucker, reſpecting his evidence for the preceding charges; and after a ſucceſſion of pitiful evaſions on the Dean's part, it became apparent that he had raſhly advanced theſe charges, without any authority, or at beſt, without any more than that of a looſe *hearſay* (real or pretended), by ſome nameleſs or unknown perſon. After ſuch a diſcovery, the Dean was in truth unworthy of any farther notice; but yet Dr. Franklin condeſcended, in a ſucceeding letter, to adduce facts, reaſons, and arguments, ſufficient to convince any unprejudiced diſcerning mind, that this vague

* Tract IV.

† This intention was afterwards laid aſide by the advice of ſeveral of his reſpectable friends, who repreſented the falſhoods in queſtion as meriting contempt rather than a public refutation.

hearſay could not poſſibly have had any foundation in truth.—The Dean, however, was averſe from conviction, or at leaſt from *owning* it; and the correſpondence ended, on his part, with an appearance of ſullen diſappointment and chagrin, at the manifeſtation of Dr. Franklin's integrity. Should our account of theſe letters (which we have not ſeen for ſome years) be in any degree erroneous, the Dean may readily do himſelf juſtice by publiſhing the whole of them, as he has already been called on to do.

Dr. Franklin had ſcarce left England, on his return to America, when the Dean ſought, and went out of his way to obtain, opportunities of again aſperſing his character; a procedure, which, after the facts and reaſons which we knew to have been forced upon him, appeared to us in ſo unfavourable a light, that we could not but cenſure it, as we did in our remarks on his fifth tract: (ſee Review, volume lii. p. 174.) This act of juſtice towards an injured, abſent individual, drew upon us a particular attack in the Dean's 'Humble Addreſs and Earneſt Appeal, &c." For an account of this attack, and of many particulars reſpecting the preſent ſubject, we muſt deſire our readers to recur to the firſt number of our 54th vol. The Dean will there be found aſſerting (among other things) that Dr. Franklin, 'in the letters which paſſed between them,' as before mentioned, had admitted 'that he did *make intereſt* for a place in the Stamp-Office, when the bill had paſſed into a law,' and that the Dr. alleged in theſe letters '*that the* place for which he *aſked*, was not for himſelf, but for a friend, one Mr. Hughes; who was accordingly appointed by Mr. Grenville.'—It will there alſo be found that we maintained, that the letters in queſtion 'did not contain an acknowledgment from Dr. Franklin of his having ever aſked or made intereſt for that or any other place to be given to Mr. Hughes, or any other man;' that 'we joined iſſue with the Dean upon this fact, with a hope of bringing his veracity to a fair and deciſive trial; and that for this purpoſe we called on him to publiſh theſe letters faithfully, or take to himſelf the ſhame of detected intentional falſhood.'

When near twelve months had elapſed, the Dean's preſent performance made its appearance; and in the preface of it we find a continuation of the controverſy between us, together with a publication, not of the ſeveral letters in diſpute, as we deſired, but of a partial extract from one of them.—We need not, however, complain of the ſhortneſs of it; for though the Dean has given much leſs than we deſired, he has, notwithſtanding, given enough, and more than enough, to fix on himſelf immoveably, the guilt of premeditated falſhood. The extract is as follows, viz.

"Some

" Some days after the Stamp act was paſſed, to which I had given all the oppoſition I could with Mr. Grenville, I received a note from Mr. Wheatley, his ſecretary, deſiring to ſee me the next morning. I waited upon him accordingly, and found with him ſeveral other Colony-Agents. He acquainted us that Mr. Grenville was deſirous to make the execution of the act as little inconvenient and diſagreeable to the *Americans* as poſſible, and therefore did not think of ſending Stamp-Officers from hence; but wiſhed to have *diſcreet* and *reputable* perſons appointed in each province, from among the inhabitants, ſuch as would be *acceptable* to them. For as they were to pay the tax, he thought ſtrangers ſhould not have the emoluments. Mr. Wheatley therefore wiſhed us to name for our reſpective Colonies, informing us that Mr. Grenville would be obliged to us for pointing out to him *honeſt* and *reſponſible* men, and would pay great regard to our nomination. By this plauſible, and apparently candid declaration, *we were drawn in* to nominate: and I named for our province Mr. Hughes, ſaying at the ſame time, that I knew not whether he would accept of it. I was only ſure, that if he did, he would *execute the Office faithfully*. I ſoon after had notice of his appointment."

Our readers will eaſily diſcover that nothing could be more unfavourable to the Dean, than the preceding extract—it plainly evinces that Dr. F. had oppoſed, and not '*eſpouſed*' the Stamp-Act. That he was *applied to* in common with other Colony-Agents, by the then Miniſter's Secretary; that they 'were deſired to point out, for their reſpective colonies, honeſt, reſponſible men, from among the inhabitants;' that this was aſked of them as a favour, they being told '*that Mr. Grenville would be obliged to them*' for doing it; and, that being 'drawn in by this plauſible and apparently candid declaration,' Dr. F. mentioned Mr. Hughes, without knowing 'whether he would accept the office;' being 'only ſure that if he did, he would execute it faithfully.' How very different is this account of Dr. F.'s, from an acknowledgment that he had '*aſked*' and '*made intereſt*' for the office in queſtion, either for himſelf or for any one elſe; and how repugnant to the Dean's aſſertion, that the Dr. 'had been more than ordinary aſſiduous in his application on this head,' &c. And yet he has the preſumption to publiſh this his own condemnation, as matter of triumph; to call the letter which muſt for ever ſink him in diſgrace, his '*Voucher*;' and to pretend to believe that *we hoped* he had miſlaid it!'

Farther, with a vain hope of bolſtering up this fractured calumny, the Dean has introduced his extract from Dr. Franklin's letter, by obſerving that 'at the very time when Dr. F. oppoſed the Stamp-Act, as being unconſtitutional and ſubverſive of the

liberties of America, he was, by the favour of his preſent Majeſty, continued poſt-maſter general of the province of Penſylvania,'—and that 'he could reconcile it to his conſcience, to enjoy this unconſtitutional lucrative place.' As this is a topic on which much has been ſaid, and much has been miſtaken, we think it proper to remark, that when poſt officers and poſt-riders were eſtabliſhed in America, the inhabitants received them as an important public benefit; and ſome of the aſſemblies even made annual grants for their ſupport; but by a ſeries of ill management, the utility of this eſtabliſhment was much confined, and the produce of it became unequal to the expence. In this ſituation Dr. Franklin formed a plan for remedying theſe defects; and the plan being approved, he was naturally charged with the execution of it; not as 'Poſt-maſter general of the province of Penſylvania,' (the Dean's *miſtaken* expreſſion) but as a deputy of the Britiſh poſt-maſter general. And whatever may have been the lucre of the office, it certainly was much leſs than that of the deanry of Glouceſter; nor indeed was it certain that the office would afford any thing. If, by the advantageous execution of his own plan, Dr. F—— could draw ſufficient profits from the eſtabliſhment, he was promiſed a moderate ſalary, but otherwiſe he was to receive none. And ſo long as the coloniſts univerſally conſidered this inſtitution as beneficial, it could not have been incumbent on him to overturn it; nor can it be thought extraordinary, that it ſo long ſubſiſted in the colonies, without complaint. They perceived an important difference between paying a fair price for the poſtage and delivery of a letter, and the payment of a ſtamp-duty; one being the purchaſe or recompence of a real ſervice (of which the act of parliament does but regulate the price); the other a demand for uſeleſs figures or impreſſions. Ireland too has perceived this difference; ſhe is ſatisfied with a poſt office eſtabliſhed by the Britiſh parliament; but, would ſhe be equally content with a ſtamp-duty impoſed by the ſame parliament?

The Dean next adds, that as Dr. F. 'could reconcile it to his conſcience to enjoy this unconſtitutional lucrative place, ſo it ſeems, that after the Stamp-Bill had paſſed into a law, his conſcience became leſs ſqueamiſh in regard to that alſo, as will appear by the ſequel.' This is another of the Dean's vague inconſiſtent *miſtakes*, nothing like it appearing either by the ſequel or any thing elſe. Formerly we were told by him, that Dr. F. from the deſire of becoming 'a Tax-gatherer and an American Publican,' had firſt '*eſpouſed* the meaſure,' and that he 'afterwards appeared at the bar of the Houſe of Commons, to cry it down.' But now we learn, that he firſt oppoſed the meaſure, and afterwards became reconciled to it, from a regard to the office of Stamp-maſter. There is, however, no truth

in

in either of theſe ſtrange contradictions. Dr. F.'s conduct was uniform in every part of this buſineſs.—He oppoſed the Stamp-Bill before it paſſed: He afterwards, 'to oblige Mr. Grenville, pointed out' Mr. Hughes 'as an honeſt, reſponſible man;' and when Mr. Hughes was appointed, he endeavoured to render the office of no benefit, by exerting himſelf to procure a repeal of the act. But we are tired of the ſlanders of a weak, ill-natured writer, whoſe inſenſibility to the diſgrace of a detection, will probably render him for ever incorrigible.

The *objections* which the Dean has choſen to anſwer, are fourteen in number; very few of them, however, are ſuch as a wiſe man would have choſen to urge againſt the propoſed ſeparation; nor is there any thing in his anſwers to theſe objections which appears of ſufficient weight to alter the opinion we have before given of the Dean's ridiculous project. We call it ridiculous, becauſe in our judgment it was ſuch at the time and in the circumſtances wherein he firſt propoſed it.—But that time and thoſe circumſtances are unhappily gone, to return no more.—And it may now be right and neceſſary, though for very different reaſons, to adopt the Dean's propoſal, and *diſcard* the colonies, *becauſe they have diſcarded us*; becauſe they never can be again kept under the Britiſh government, but by force; becauſe it is uncertain whether our utmoſt efforts, (even if no foreign diverſion of them ariſes) will be ſufficient for their reduction, and becauſe, if reduced, ſtill the benefit reſulting from a forced ſubmiſſion, can never equal the expence of compelling and ſecuring it.

MONTHLY CATALOGUE,
For FEBRUARY, 1777.

POLITICAL.

Art. 13. *Eſſays, Commercial and Political, on the real and relative Intereſts of Imperial and Dependent States, particularly thoſe of Great Britain and her Dependencies:* diſplaying the probable Cauſes of, and a Mode of compromiſing, the preſent Diſputes between this Country and her American Colonies. 8vo. 2s. 6d. Johnſon. 1777.

THIS very intelligent Author has nearly run the whole circle of Britiſh politics; but his principal attention is employed on our American conteſts; on which ſo many publications have already appeared. Should any apology be expected from him, for adding one to the number, he hopes, that if the ſubject be placed in a new light, it will be deemed a ſufficient reaſon for offering this treatiſe to the Public. Of the manner, and order, in which he proceeds, he has, himſelf, given the detail, in his preface, viz. 'After illuſtrating the advantage Great Britain derived from the commerce of each colony reſpectively, with the probable cauſes of the inſurrection, and to whoſe charge it ought to be laid, I have endeavoured to point out the ſpecific difference, and conſequences of exerciſing the right of

laying on duties in general, or *port duties only*, and to ſhew that the intereſt of the empire requires, that our fellow-ſubjects in America ſhould be *exempt from all taxation but external*, and that, in conſequence of this exemption, the American Colonies *be further reſtrained in their navigation and fiſheries than they lately were*. The *regulation of the commerce of its Colonies, and right of impoſing external duties*, it is proved this country has, conſiſtent with the very nature of colonization, enjoyed from the beginning: How far the exerciſe of thoſe powers may render all (even the northern Colonies, who rival us in export) advantageous, is largely treated on.

'The conſequences to us of the independence of all, or part of our American Colonies, are explained; as likewiſe how deeply the other European ſtates are intereſted in the event,

'The neceſſity of, and happy conſequences attending an union with Ireland; the improvement of the revenue in Scotland, and means of increaſing the fiſheries of the Britiſh iſles, are particularly treated of: And laſtly, I have endeavoured to ſhew, that the Britiſh poſſeſſions in Aſia, might, by proper management, be rendered far ſuperior to all we ever held in America.

'As I have, with ſome ſeverity, animadverted on the Americans retaining, notwithſtanding their own cry for liberty, their fellow-creatures in *perpetual ſlavery*, I thought it highly neceſſary, not only to decry this evil, but to point out a remedy, and one of ſuch a nature, as ſhould not claſh with the intereſts of thoſe whom the laws allow to oppreſs a part of their ſpecies; for this reaſon, I have added an Appendix on the manumiſſion of ſlaves, which, without this obſervation, might appear foreign to the ſubject of this treatiſe—Should this mode of emancipation take place, even only in a few plantations, I ſhall eſteem myſelf happy in being the fortunate means of promoting the liberty of ſuch a part of my fellow-creatures.

'I am not conſcious of being prejudiced in favour of the one party or the other in the preſent unhappy conteſt with our American Colonies; at leaſt I have endeavoured to be impartial, and believe I am actuated by a ſincere love of my country, and earneſt regard for the well-being of the whole empire.'

As this Writer appears to have taken up his pen with very honeſt intentions, we will give him credit for the ſincerity of his declaration, that he is *unconſcious* of any prejudice for or againſt either party, in our quarrel with the Americans; but a man is not always *certain of himſelf*, in theſe caſes: the following paſſage will ſufficiently ſhew how far our Author is entitled to the praiſe of ſtrict impartiality, in his account of the grounds of the diſpute: it is taken from the beginning of his ſixth ſection: 'From all the concluſions that have been heretofore drawn, it appears the demands of the Mother-country have been juſt, and therefore, the preſent reſiſtance of the Americans has originated from a turbulent and ſeditious ſpirit, impatient of all controul, unmindful of the moſt ſacred ties, allegiance to, and gratitude for protection and defence againſt their enemies, and their peculiar felicity of bearing [but] a trivial part of all thoſe burthens and expences that fall with redoubled weight on their fellow-ſubjects in Britain.'

It

It is evident, from the foregoing lines, that however ſincere our Author may be, in 'his love for his country, and earneſt regard for the well being of the whole empire,' he has not *exceeded*, in point of *candour*, in his expoſition of the *motives* to reſiſtance, by which the Coloniſts have been actuated, in the preſent unhappy conteſt. What worſe can be ſaid of the worſt of all created beings, than he has here (and in other parts of his pamphlet) ſaid, of the principles and conduct of the Americans!'

But if we cannot allow this Eſſayiſt the full meaſure of *moderation* to which he may think himſelf juſtly entitled, we freely acknowledge his abilities, as a political and commercial writer. What he has advanced on the ſubject of *colonization*, is very ſenſible, and merits the utmoſt attention of his readers. His ſection on *improvements at home*, on an *union with Ireland*, on the improvement of our fiſheries in the Hebrides, Orcades, and Shetland-iſles, contains many juſt and important obſervations: and the ſame may be ſaid of his remarks on the ill execution of the revenue laws in Scotland.

A favourite point with this Writer is, to make the moſt of our *ſouthern* American Colonies. The more northern provinces he ſeems to think ſcarce worth contending about. He would rather have us, in particular, render the *New England* Colonies *independent*, than retain them on their former footing: and his reaſoning on this ſubject appears to be founded in actual and ſolid information. He finally, propoſes that we ſhould, rather than *loſe the whole*, divide part of our American ſettlements with ſome of the maritime ſtates of Europe; but for what he advances on this head, we muſt refer to the book.

His concluding ſection conſiſts of conſiderations on our *Eaſt India* affairs. Theſe he introduces with the following remark:

'This kingdom was very powerful, and of great weight in Europe, before ſhe had any poſſeſſions in America, and may, we have endeavoured to point out, by purſuing proper meaſures, become and continue to be ſo without them, and even without the circuitous connection we now have with them, which, in all probability, at the worſt events, we ſhould ſtill continue; as we find, by the channels of France, Holland, and Hamburg, the Americans have, notwithſtanding they refuſed to take them direct from us, been largely ſupplied with Britiſh articles; as from this, and the demand in Ruſſia and Turkey, occaſioned by the peace between thoſe powers, our manufacturers have not wanted employ. But whether this circuitous traffic ceaſe or no, we may, in conſequence of taking from other powers many articles that we encouraged only from America, procure a greater vend than we ſhould otherwiſe have for our woolen, hardware, cotton, and other manufactures. That by theſe means, advantageons treaties of commerce might be entered into, there can be no reaſon to doubt. However, whether America be reduced or no, there is one great ſource of power and riches that we ought not to neglect. Our territorial poſſeſſions in Aſia might be rendered as valuable a branch of the empire as our American provinces can ever be.'

He proceeds to explain, by what means theſe great ends are to be anſwered; and endeavours to ſhew that every thing we can wiſh for, in this view, may be accompliſhed by *the improvement of our territorial poſſeſſions in Aſia.* He concludes this important ſection with a recommendation of meaſures to be purſued, which, he apprehends, would prove highly conducive to the intereſt of Britain, and to the happineſs of her ſubjects in the Indies.

The appendix, on the manumiſſion of ſlaves, in America, ſhews not only the great benevolence of the Writer, but evinces the real extent of his knowledge, with regard to the *true* and *permanent* intereſts of the Colonies.

Art. 14. *Doctor Price's Notions of the Nature of Civil Liberty, ſhewn to be contradictory to Reaſon and Scripture.* 8vo. 2s. Becket. 1777.

This, though the *laſt** of the numerous anſwers to Dr. Price's celebrated pamphlet, is not the leaſt in point of conſequence. The Writer, Mr John Gray, appears to have beſtowed great attention on the ſeveral important topics on which the patriotic Doctor had given his opinion, and many of his arguments come recommended to us by their novelty, as well as by the ingenuity with which they are enforced. But we think that Mr. Gray, in common with moſt of Dr. P.'s antagoniſts, has failed in the reſpect which was due to the Dr.'s known integrity, and amiable ſimplicity of character; to ſay nothing of his learning and abilities. We muſt, therefore, condemn the aſperity of this Writer, while we allow his merit as a politician.

MISCELLANEOUS.

Art. 15. *An Oration*, delivered at the Dedication of Free-Maſon's Hall, Great Queen-Street, Lincoln's-Inn Fields, May 23d 1776. By William Dodd, LL. D. G. C. Publiſhed by general requeſt, under ſanction of the Grand Lodge. 4to. 1s. Robinſon, &c.

The fraternity of Free-Maſons are under great obligations to their Rev. Brother, for diſplaying, with all the pomp of declamation, and all the parade of learning, the antiquity, the extent, the comprehenſiveneſs, the excellence, and utility of their royal art and myſtery. But the reſt of the world would have been more obliged to the Doctor, if in terms level to common ſenſe, and intelligible to the uninitiated, he had condeſcended to explain the true meaning and uſe of this myſterious inſtitution. And his brethren of another fraternity, as reſpectable as the brothers of the Lodge, would have had leſs reaſon to complain, if he had not, in his zeal for the honour of Maſonry, ſo far violated the decorum of the clerical character, as to cloſe his harangue with an addreſs to Deity, under the appellations of "Conſummate Architect, and Wondrous Geometrician;" in which, in playful alluſion to the inſtruments of the maſon's art, he ſays, "Direct us to make the bleſſed Volume of thy inſtructive wiſdom, the never-erring *ſquare* to regulate our conduct; the *compaſs* within whoſe *circle* we ſhall ever walk with ſafety and peace; the infallible *plumb-line* and criterion of rectitude and truth."

* In the ſeries of publication, according to our liſt.

N. B. This article was written before a late event, in which the Orator was ſo greatly intereſted, took place.

Art. 16. *An Authentic Narrative of Facts, relating to the Exchange of Priſoners taken at the Cedars*; ſupported by the Teſtimonies and Depoſitions of his Majeſty's Officers, with ſeveral Original Letters and Papers. Together with Remarks upon the Report and Reſolves of the American Congreſs, on that Subject. 8vo. 1s. Cadell. 1777.

The different accounts, publiſhed by both parties, of the treatment which the American priſoners met with, after their capitulation at the Cedars, are here fairly contraſted. The principal *teſtimonies*, &c. have already appeared in the public papers, and are generally known. The *remarks* here offered on the ſubject, are intended to ſhew the fallacy of the *report of the Congreſs*, and to evince the perfidy of that body, in the *reſolves*; in conſequence of which the terms of the cartel, on the part of the Americans, have never been fulfilled. The report, &c. of the Congreſs is here reprinted.

Art. 17. *Lettre de M. Des Enfans, à Madame Montagu.* 8vo. 1s. Elmſley. 1777.

See the article next enſuing.

Art. 18. *A Letter from Monſieur Deſenfans to Mrs. Montague*: Tranſlated by Mrs. Griffith. 8vo. 1s. 6d. Cadell. 1777.

The deſign of this letter is to vindicate the character of Monſieur de Fenelon, Archbiſhop of Cambray, from a reflection thrown upon it by Lord Cheſterfield, in his Letters to his Son, No. 261; in which he repreſents him as acting the part of a pimp between Lewis XIV. and Madame de Maintenon. This charge, which is grounded on a letter in the memoirs of that celebrated lady, Monſieur Deſenfans has, we think, fully refuted: at the ſame time expreſſing an honeſt indignation againſt a writer, who, in the mere ſportiveneſs of a licentious imagination, could attempt to load with infamy, the memory of a man to whom all the world had agreed to pay the tribute of veneration. The tranſlation is executed with elegance and ſpirit. E.

Art. 19. *An Account of Propoſals made for the Benefit of his Majeſty's Naval Service*: ſhewing their general Object and Tendency,—the future Supply of Timber for the Purpoſes of the Royal Navy; Means of contributing to its Preſervation,—the well being of the Dock-yards, Ships, Magazines, and Stores; with the reciprocal Advantages and Conveniences of its Individuals. Interſperſed with Admiralty and Navy Board Regulations, and occaſional Remarks of ſome of its honourable Members. Together with certain other Tranſactions. In a Letter to the Right Honourable the Earl of Sandwich, Firſt Lord-Commiſſioner of the Admiralty. By Yeoman Lott, late Agent to the Royal Hoſpital at Plymouth. 8vo. 1s. 6d. Owen, Wilkie, &c. 1776.

In our Review for April, 1776, p. 325, we briefly recited the hard caſe of this Complainant, taking our idea of it from his own repreſentation of its circumſtances. We have now only to add, that the Public will learn, from this continuation of the ſtory of an unfortunate man, that Mr. Lott perſiſted in his application to THE BOARD for

for redreſs, till toward the cloſe of the laſt year; when, after having been long and variouſly agitated between hope and deſpair, he was finally diſmiſſed, by an anſwer which ſeems to have cruelly put a period to his painful ſuſpence.—We are ſorry to ſee a perſon of ſuch apparent ability, and diligence in office, ſo ill requited for thoſe public ſervices which he appears to have actually performed, or laudably *purpoſed*

We muſt not cloſe this article without appriſing our Readers, that they will find, in Mr. Lott's pamphlet, a variety of obſervations on ſubjects of *public import*, (independent of all reference to his perſonal concerns) as intimated in his title-page; particularly in regard to the *preſervation of* ſhip timber; with other matters, of great conſequence to the Britiſh navy: the proſperity of which, our Author appears to have HONESTLY had in view, in his various well-intended plans of improvements, and propoſals for *remedying abuſes*.—In regard to the *latter*, we doubt not, many perſons were intereſted to oppoſe him; and to this cauſe, perhaps, the defeat of all his ſchemes, and the creating to himſelf ſo many enemies, muſt be attributed.

MATHEMATICS.

Art. 20. *A Supplement to Calculations of the Value of Annuities*, publiſhed for the Uſe of Societies inſtituted for Benefit of Age. Containing various illuſtrations of the Doctrine of Annuities, and complete Tables of the Value of 1 l. immediate Annuity (being the only ones extant by *half-yearly* Intereſt and Payments). Together with Inveſtigations of the State of the Laudable Society of Annuitants; ſhewing what Annuity each Member hath purchaſed, and *real* Mortality therein, from its Inſtitution, compared with Dr. Halley's Table. Alſo ſeveral Publications, Letters and Anecdotes, relative to that Society, and explanatory of Proceedings to the preſent Year. To which are added, a Table and Obſervations to elucidate the Subject of the *National Debt*, occaſioned by Mr. Laurie's Remarks on Dr. Price's Obſervations. 8vo. 2s. 6d. Ridley. 1777.

We have done juſtice, on a former occaſion, to the merits of Mr. Dale, as a calculator: we have now an opportunity of announcing the integrity and zeal with which he has endeavoured to open the eyes of his deluded aſſociates, and to prevent the complicated ruin which muſt eventually accrue from an inſtitution founded and continued on an inſufficient and inequitable plan; but we are ſorry to find that he has laboured in vain, and that the majority of the ſociety to which he belongs, are determined to ruin themſelves, or at leaſt their ſucceſſors, in *ſpite* of him. Reformers actuated by the beſt views and motives have little encouragement to perſevere; and we have only to ſay to Mr. Dale, "Come out from amongſt them and be ſeparate." What opinion can be reaſonably formed of thoſe who contentedly receive 24 l. *per annum* inſtead of 15 l., and much leſs, after the cleareſt and fulleſt evidence of the inability of the inſtitution to make ſuch a payment at preſent, much leſs to continue it for the future? Many of the papers collected together in this publication relate immediately to diſputes that have been agitated at different meetings of the *Laudable Society* of *Annuitants*; but ſome of them contain information of a more general nature and uſe. The ex-

amination of the ſtate of the ſociety contained in it, with the various methods employed in the inveſtigation, will ſerve to illuſtrate and eſtabliſh the doctrine of annuities, as it has been largely and accurately ſtated by the beſt writer * on this ſubject.

POETICAL. R—s.

Art. 21. *The* DIABOLIAD; a Poem. Dedicated to the worſt Man in his Majeſty's Dominions. 4to. 1 s. 6 d. Kearſly. 1777.

In this poignant ſatire, the force and rage of *Churchill* ſeem united with the ſpirit and pleaſantry of the unknown Bard to whom we owe the *Epiſtle to Sir W. Chambers*, &c. The plan of the *Diaboliad* is this:

The Devil, grown old, was anxious to prepare
A fit ſucceſſor for the infernal chair.
At length he ſummon'd forth his choſen band,
And thus the monarch gave his laſt command:
" Expand your ſable wings, and ſpeed to earth!
" To ev'ry Knave of Power, and Imp of Birth,
" Stateſmen and Peers, theſe welcome tidings tell
" That I reſolve to quit the throne of hell:
" But e'er I ceaſe to reign, 'twill be my care
" From my dear children to elect an heir."——

As ſoon as his Majeſty's moſt gracious ſpeech is concluded, his ready miniſters wing their way, and arriving at this upper world of ours, they light on St. Paul's dome; from whence they repair to the court end of the town:

——— ſome take their fav'rite way
To thoſe fam'd manſions where the ſons of play
By trick and rapine ſhare a baſe reward,
Shake the falſe dye, and pack the ready card:
In ſolemn tone their errand they proclaim,
Their high commiſſion, and their ſovereign's name.
With joy and wonder ſtruck, the parties riſe!
" Hell is worth trying for," F********** cries,
Pigeons are left unpluck'd, the game unplay'd,
And F - - forgets the certain bet he made.
Ev'n S—l—n feels ambition fire his breaſt,
And leaves, half told, the fabricated jeſt.
* * * *
The reſt of Hell's induſtrious band reſort
To the corrupted purlieus of the court;
To lure the ſtateſman from his deep laid ſcheme
To wake the courtier from his golden dream.——
* * * *
Now prowling onward to the noiſome caves
Where PROSTITUTION rules her needy ſlaves,
They tempt the lordling, by AMBITION's charms
From the rank pleaſures of an harlot's arms.——
Then, with the mortal crowd, they bend their flight
To the dark realms of everlaſting night.

* Dr. Price.

Introduced

Introduced by *Mercury*, the Sir Clement Cottrell of the lower regions, the eager competitors (after a ſet ſpeech from the throne) ſeverally ſtand forth, and urge their pretenſions to the ſucceſſion: and in theſe appropriated diſplays of their reſpective qualifications, the curious reader is to look for the zeſt and ſpirit and energy of the performance.—The candidates conſiſt of celebrated characters, well known at the gaming-table, or in the drawing-room: and never were culprits more ſeverely *cut up*.—The conteſt for the infernal crown is warmly maintained; and the choice falls on ſome *hoary* ſinner of diſtinction †,—one more ſupremely diabolical than the reſt; but whoſe identity is not ſo very obvious as that of every one of the unſucceſsful claimants.

Art. 22. *The* DIABO-LADY; or, *a Match in Hell:* A Poem. 4to. 1 s. 6 d. Fielding and Walker.

An unequal imitation of the foregoing ſatire. The *thought* on which the piece is founded, is thus expreſſed:

* * now ſeated on the infernal throne,
Thought it not good the Devil ſhould be alone;
And ſo reſolved to marry, if a wife,
Fit conſort, could be found, to match his life.

Accordingly, brims of quality, ſtage brims, and others of like fame, are introduced, as candidates for the honour of ſharing the bed and throne of his infernal majeſty; but there is nothing worthy of a farther extract.

Art. 23. *The Triumphs of Faſhion*; a Poem; containing ſome Hints to the faſhionable World, with a Word to the Saints and Nabobs. In Three Parts. Part the Firſt. 4to. 1 s. 6 d. No Bookſeller's Name. Advertiſed for Flexney.

'Now on theſe lines your kindeſt influence ſhed,
And let them be the faſhion to be read.'

If this Satiriſt expects to be the *Poet in faſhion*, he will probably be diſappointed. L

Art. 24. *Ad C. W. Bampfylde, Arm. Epiſtola Poetica Familiaris, in qua continentur Tabulæ Quinque ab Eo excogitatæ, quæ Perſonas repræſentant Poematis cujuſdam Anglicani cui Titulus,* An Election Ball. Auctore C. Anſtey, Arm. 4to. 5 s. Dodſley.

Mr. Bampfylde, of Heſtercombe in Somerſetſhire, a gentleman diſtinguiſhed by his taſte for the Arts, particularly Drawing, made deſigns for ſeveral of the perſons and incidents in Mr. Anſtey's humourous poem, called, *An Election Ball* ‡. For the purpoſe of introducing theſe droll etchings to the Public, this Latin epiſtle ſeems principally to have been written; and we muſt own that the Author has preſerved the ſame comic vein and happy facility of diction which diſtinguiſh his other pieces. The deſigns are worthy of Hogarth. L

Art. 25. *Hagley*, a Deſcriptive Poem. 4to. 2 s. 6 d. Dodſley.

The Author does not ſeem to poſſeſs any conſiderable talent for deſcription. Epithets are the colours in poetical pictures; and *his*

† Perhaps ſome profligate Peer, of a neighbouring kingdom.
‡ Vid. Review, vol. liv. p. 339.

are

By the Rev. Tho.s Maurice.

are too general and unappropriated. The following foreſt piece will ſhew this:

Here oaks of *mighty* growth the plain embrown,
There *hoary* elms, or *branching* cheſnuts frown;
Here *towering* limes the tempeſt's fury dare,
Or darker firs *luxuriant ſhoot in air.*

In this deſcription there is hardly any thing peculiarly characteriſtic, or what might not be aſcribed to the whole fraternity of foreſt trees. Spenſer and Pope had given the Author proofs of better judgment; but as he is of an 'inexperienced age,' and is not defective in numbers, we may hope for better things.

Art. 26. *Witenham-Hill*; a Deſcriptive Poem. By T. P—X. A. M. 4to. 2s. 6d. Blyth.

Here you will ſay, we have a poem *aſſez pittureſque*, as the French critics expreſs it; deſcription ſufficiently appropriated and minute:

This red with cinquefoil, that grown green with rye;
Here woodlands darken, there brown fallows lye.

* * *
* * *

The corn-rick round, the harmleſs dewlapp'd ox,
The cow's diſtended dugs, the bleating flocks.

* * *

Your fame lies gaſping, ſplinter'd is your peace.

* * *

By night on Philomela's jugging throat.

* * *

'Slaunt ſlopes, thro' groves, nigh grottoes, form'd by *Fame.*

No—this will not do. The deſcriptive poet muſt remember that he is addreſſing himſelf to the ear and the imagination, as well as to the eye; and whatever is low or ill modulated muſt be diſguſtful. The painter's purpoſe is anſwered if he gives the figure of his object properly diſpoſed; but the poet muſt deſcribe *his* by ſomething peculiarly characteriſtic, and at the ſame time avoid every thing that is low or mean in expreſſion.

In the above paſſages are the following faults. *Roundneſs* is not peculiar to a corn-rick, neither is the *dewlap* to the ox. The cow's diſtended *dugs* is two *low* an expreſſion—Thomſon, with more dignity, calls her the "full udder'd mother." *Bleating* has nothing to do in the *proſpect* of flocks. *Gaſping* fame and *ſplinter'd* peace are low; ſo is jugging throat. The laſt line is rendered extremely diſguſtful to the ear, by an injudicious alliteration. The poem is, otherwiſe, not deſtitute of imagination or ſpirit; and the Author, if we miſtake not, has received our approbation of his more ſucceſsful attempts.

Art. 27. *Bedukah*; *or, the Self-Devoted*; an Indian Paſtoral. By the Author of St. Thomas's Mount †. 4to. 2s. 6d. Dodſley.

The ſubject is an Indian wife voluntarily committing herſelf to the flames with her deceaſed huſband. This dæmoniacal cuſtom ſtill prevails among the Gentoos; of which, however, the Author ſays,

'What heroiſm can with this compare?'

† A ſhort review of the poetical deſcription of *St. Thomas's Mount* was given in our 50th vol. Number for April, 1774.

X Not Mr. Penrose.

The ſtory is not well told, and the poetry is but middling. We know not why this piece is called a paſtoral: that ſpecies of poeſy abhors ſuch dreadful buſineſs.

L.

COMMERCIAL.

Art. 28. *A Regiſter of the Trade of the Port of London*; ſpecifying the Articles imported and exported, arranged under the reſpective Countries; with a Liſt of the Ships entered inwards, and cleared outwards. No. I. for January, February, and March, 1776. *To be continued.* By Sir Charles Whitworth, Member of Parliament. 8vo. 2s. Flexney, &c.

Encouraged by the favourable reception given to *The State of the Trade of Great Britain*, lately publiſhed* by Sir Charles Whitworth, he has now formed the deſign of laying before the public 'as accurate accounts as can be procured, of the articles or ſubject matter of the exports and imports of the port of London;' the proportion of which, 'to the whole trade of the kingdom,' has [he thinks] been calculated 'at three-fourths.' Whether, by 'the kingdom,' he means Great Britain, is not clear; but, we imagine, he confines his eſtimate to England.

That a *collective view* of this kind may be uſeful to the public, is admitted; but we agree with a writer in one of the morning prints, that if Sir Charles would add *Tables of each article*, in order to ſhew the total quantity, imported and exported in the whole year, ſuch addition would render his book exceedingly valuable.

SCHOOL BOOK.

Art. 29. *An Introduction to Reading and Spelling.* In four Parts. I. The Principles. II. Leſſons in Proſe and Verſe. III. Select Claſſes of Words. IV. Monoſyllables ranged by their Sounds. To which is prefixed, a Plan of the Work, with ſome Directions to Teachers. By William Scott, Teacher of Engliſh and Writing in Edinburgh. 8vo. 1s. 6d. Edinburgh printed, and ſold in London by Richardſon, &c. 1776.

An uſeful companion to a very important claſs of inſtructors—thoſe who teach children to read and ſpell. If the directions prefixed to this ſmall volume were properly regarded, they would prevent the nurture of bad habits in early life, which maturer age and more elaborate precepts are ſcarce ſufficient to correct. The leſſons are numerous and ſelected with judgment.

R. S.

SERMONS preached December 13, 1776, being the Day appointed for a PUBLIC FAST; *continued:* See our laſt Month's Review, p. 79.

XVII. *The Prevalence of Religion and Virtue in a State, the only Aſſurance of national Proſperity.*—At Beenham, Berks. By the Rev. T. Stevens, D. D. Vicar of Beenham. 4to. 1s. Crowder.

The Author brings a heavy charge of the moſt abandoned and depraved wickedneſs and irreligion againſt our age and nation; in which, we hope, he has done us great injuſtice. He expreſſes his

* See Review for Nov. 1776, p. 334.

fears,

fears, that the horrible ingratitude and rebellion of our American brethren, affords ſome degree of evidence, 'that our ſins *have* ſeparated God from us—that as the ſenſe of religion ſeems to be *almoſt wholly loſt* to us, God is pleaſed to exerciſe the ſevere mercies of a father, that puniſhes* his obſtinate and rebellious children, to recal us to a ſenſe of duty by the rod.'—How different this harſh ſtrain, from the moderate and candid tenour of Dr. Butler's Faſt-ſermon before the Houſe of Commons! See our laſt, p. 78.—Dr. S. appears, nevertheleſs, from this diſcourſe, to be a very ſenſible man, as, we doubt not, he is a truly pious divine.

XVIII. *Government not originally proceeding from Human Agency, but Divine Inſtitution.* Preached at Ottery St. Mary, Devon. By John Colleridge, Vicar of Ottery, &c. 4to. 1s. Rivington, &c.

Strongly tinctured by the ſame accuſing ſpirit which is ſo conſpicuous in the diſcourſe above mentioned; but Mr. Colleridge has added a daſh of the old doctrine of *paſſive obedience*, &c. to render his performance the more ſuitable to the prevailing politics of the times.

XIX. *The proper Mode of obſerving a Public Faſt, conſidered and explained.* By William Carpenter, D. D. Vicar of Treneglos, cum Warbſtow, Cornwall. 4to. 6d. Robinſon, &c.

Although Dr. C. is not leſs ſevere than other preachers, in arraigning the principles and morals of the times, he does not preſume to infer that God has forſaken us. He very properly, however, urges every motive to a laſting repentance of thoſe ſins with which we are juſtly chargeable, and to a ſpeedy reformation of conduct, leſt a worſe thing than a provincial revolt befall us: Divine Providence having in ſtore many other inſtruments of national chaſtiſement, beſides war. This is properly illuſtrated from David! Dreadful alternative, when he found himſelf under the neceſſity of chooſing one of the three terrible calamities denounced againſt him, *Sam.* ii. 24.

XX. Before the Univerſity of Dublin. By Thomas Leland, D. D. Senior Fellow of Trinity College, and Vicar of St. Ann's, Dublin. 4to. 1s. E. Johnſton.

Dr. Leland appears to have formed as bad an opinion of the good people of Great Britain and Ireland as any of the foregoing preachers. He warmly inveighs againſt the vices and follies of all ranks, and gives them no credit for any virtues: which, in truth, does not ſeem to be altogether *fair*, nor wholly conſiſtent with the honeſt maxim which enjoins us to allow the very devil his due. How different, by the way, is the practice of the preacher and the painter: the latter making it a rule to give handſome likeneſſes, while the former ſeems to think it his duty to make *his portraits* as ill-favoured as poſſible! Perhaps both the *flatterer* and the *declaimer* are *culpable*, in proportion as they deviate from the TRUTH OF RESEMBLANCE.

Dr. L.'s ſermon, however, will be diſtinguiſhed from the generality of the printed diſcourſes on the late public faſt, by the ſuperior elegance and liberality of his language, as well as by the amiable candour and benevolence with which he laments the preſent unhappy

* Would not this have ſeemed more peculiarly proper, had the Doctor been preaching to the Americans?

diviſion

diviſion in the Britiſh empire, and its ruinous conſequences, to either party. In this reſpect, the worthy Author manifeſts not only the dutiful and loyal ſubject, but the pious and charitable Chriſtian.

XXI. *A ſincere, general, and conſtant Reformation of Manners recommended*, At Eling, Hants. By the Rev. Philip Le Brocq, M. A. Curate of Eling. 4to. 6d. Beecroft.

The general tenor of Mr. Le Brocq's diſcourſe is ſimilar to what has been remarked of thoſe mentioned in the preceding part of this liſt. The Preacher's loyalty is equally manifeſted in his keen invective againſt the Americans, and in his warm encomiums on 'our gracious ſovereign,' and 'his moſt amiable queen.' This, we believe, is the only printed ſermon, on the late faſt, in which her majeſty has been nominally introduced; and we have no objection to the juſt tribute of *praiſe* which is here offered at the ſacred ſhrine of royalty:—we beg the Author's pardon, however,—for he declares that the queen 'is enthroned ABOVE ALL PRAISE.' Can any court-preacher of them all *go higher?*

XXII. At Hampſtead. By Francis Humphreys, M. A. Lecturer of Hampſtead. 4to. Cadell.

This gentleman is not one of thoſe pious caricaturers who delight in drawing ugly reſemblances. He ſeems (if we miſtake not) to conſider the age as more frivolous than wicked; in which idea, we imagine, he comes nearer the truth of eſtimation, than ſome of his reverend brethren have done, in their violent declamations. But his diſcourſe takes, chiefly, a *political* turn. He exhibits a ſhort 'view of the origin and progreſs of that unhappy diſpute which has cauſed ſo much contention in this kingdom, and ſo much diſtreſs in America.' He throws the whole blame on the coloniſts; but he uſes no aſperity of language; appearing rather in the amiable light of an advocate for moderation, and a preacher of peace and brotherly love:—pioufly and ardently looking forward to that happy time (may it not be far diſtant!) when our *ſwords* ſhall be turned into *plough-ſhares*, and our *ſpears* into *pruning-hooks*.

CORRESPONDENCE.

MR. MAGELLAN preſents his reſpects to the Authors of the *Monthly Review*, and requeſts that they would make public ſome ſmall correction on the two lines page 491 of the late *Appendix* to Vol. LV. wherein they quote his name, as mentioning, to Monſ. de Caſtillon, *the noble teleſcope of four feet diameter, which Mr. de Montigny had conſtructed.*—It is not a *teleſcope*, but a large *burning lens* compoſed of two glaſs-convex ſurfaces, and filled with ſpirits of wine.

Mr. Prudaine de Montigny is not a conſtructor or maker of teleſcopes: he is a perſon of rank; one of the royal counſel to the king of France, general-intendant of the *finances*, and a man of large fortune, a great lover of philoſophical undertakings, &c. He has cauſed that great *burning lens* to be made, at his own expence, (near a thouſand pounds ſterling) by Mr. Bernieres, a very ingenious and able engineer; who has given proofs of his abilities in many other inſtances.

Errata, p. 131. l. 1. after life, a comma.
p. 144. par. 2. penult. for 'recte

THE

MONTHLY REVIEW,

For MARCH, 1777.

ART. I. *A Paraphraſe and Notes on the Epiſtles of St. Paul to the Galatians and Epheſians.* With doctrinal and practical Obſervations. Together with a critical and practical Commentary on the two Epiſtles of St. Paul to the Theſſalonians. By the late learned Samuel Chandler, D. D. Publiſhed from the Author's MS. By Nathaniel White. 4to. 10s. 6d. Boards. Dilly. 1777.

IT will be a ſufficient recommendation of this work, that it is the genuine production of that learned and excellent critic, the late Dr. Chandler, deſigned and tranſcribed for the preſs by himſelf, and now publiſhed from his own manuſcript. The Editor very juſtly obſerves, that 'there ſeems to have been ſomething in Dr. Chandler's genius and ſtrength of mind, as well as in the unremitted courſe of his ſtudies, which eminently fitted him to comment upon the writings of St. Paul, and to follow that deep and accurate Reaſoner, through his continued chain of argument, ſo as to preſerve the whole diſtinct and clear; though from the peculiar vigour of the Apoſtle's imagination, the fervour of his affection, the compaſs of his thought, and the uncommon fulneſs of his matter, his Epiſtles are remarkable for ſudden digreſſions, long parentheſes, remote connections, and unexpected returns to ſubjects already diſcuſſed. Theſe, added to many other circumſtances common to ancient writings, muſt neceſſarily occaſion a conſiderable degree of obſcurity and difficulty, which it is the buſineſs of the Expoſitor as much as poſſible to remove.'

The Paraphraſe clearly and fully expreſſes the meaning of the ſacred Writer; the notes are enriched by original quotations from Greek and Latin Authors, in order to illuſtrate and confirm the learned Commentator's own criticiſms; and many doctrinal and practical obſervations are interſperſed, with a view of farther explaining the tendency of the Apoſtle's reaſoning, and improving the moral temper and conduct of the Reader. The

plan on which the diſcuſſion of the two firſt Epiſtles, viz. thoſe to the Galatians and to the Epheſians, is conducted, ſeems to be very proper for illuſtrating the general ſcope of the Apoſtle's argument, as well as the connection and meaning of its various parts, and for deducing thoſe practical reflections which the ſubjects treated of are calculated to ſuggeſt.

The Commentary on the two Epiſtles to the Theſſalonians, is more diffuſe: the Author has every where introduced references to original Writers, with whom none were more converſant, and omitted no opportunity of ſubjoining practical reflections, adapted to the various paſſages which he had previouſly explained by learned and liberal criticiſm.

After this general account of the plan of the work before us, we ſhall ſelect ſome detached paſſages, as ſpecimens both of the Author's critical ſkill, and of his enlarged and rational ſentiments concerning theological ſubjects.

It is well known that the Epiſtle to the Galatians was deſigned to explain and vindicate the true doctrine of juſtification, and to prove, by a variety of arguments, that 'the principle of faith was of itſelf ſufficient, without any conformity to the moſaic law, to conſtitute believers the people and children of God, and entitle them to the promiſe and hope of eternal life.' Accordingly, in a note on ver. 16. ch. 2. the learned Author obſerves, that the word δικαιωθαι which is rendered *juſtified*, 'hath a threefold acceptation. 1ſt, *To declare a perſon juſt* and righteous, who *really is ſo* in himſelf; in this ſenſe it ſeems to be uſed, Luke vii. 29. where the publicans are ſaid to have *juſtified God*, i. e. to acknowledge and declare him to be righteous and holy. 2dly, Sometimes a perſon is ſaid to be juſtified, who is *condemned to death*, and puniſhed in conſequence of his ſentence; becauſe the law hath no farther demand or claim upon him. Thus δικαιειν τινα θανατω is to puniſh with death, Ælian. v. ii. 5. 18. And a man is ſaid to be δικαιωμενος, or *juſtified*, who is actually puniſhed, as juſtice is done upon him: and to this ſenſe of the word the Apoſtle Paul evidently alludes, Rom. vi. 7. he that is dead is *juſtified from ſin*: ſin ought to have no further intereſt in him, or demand upon him, any more than a law hath upon a perſon puniſhed with death. And 3dly, It ſignifies, *by grace* or favour, to *pronounce a ſinner*, or criminal, *acquitted* from the obligations of his *guilt*, and to reinſtate him in all forfeited privileges, as though he was in reality a juſt and righteous perſon, and had never offended; or in other words, to juſtify a criminal, is to give him, by a free pardon, a new right to forfeited life, and to all the benefits and bleſſings attending it; whereby he becomes juſt in the eye of the law, which hath no farther demand of puniſhment upon him: and it is in this ſenſe that St. Paul uſeth the word *juſtify*, in his letter

to

to the Galatians, and in that to the Romans.'—'The queſtion therefore about juſtification, of which St. Paul treats in this letter to the Galatians, is plainly and preciſely this: how the Gentiles, who were bred up in the moſt wicked and idolatrous practices—might obtain remiſſion of their paſt ſins, become reconciled to God, and reſtored to the hope of eternal life? whether faith in Chriſt were ſufficient for this purpoſe, or whether it was farther neceſſary they ſhould be circumciſed, and ſubmit to the law of Moſes? And keeping this account of juſtification in view, we ſhall find St. Paul to be a very juſt and exact Reaſoner, even though we ſhould leave his character of being an inſpired perſon wholly out of our account. And here give me leave to ſet before you his firſt argument in form, drawn from the conduct of St. Peter and the other Apoſtles themſelves, and which he makes uſe of to convince them of not having behaved well towards the Gentiles, in leading them by their example to obſerve the law of Moſes. The argument is this,—If we who are Jews and born under the law, have nevertheleſs believed in Chriſt for juſtification, then it is evident that we think juſtification is not to be obtained by the law of Moſes, but by believing in Chriſt: but we have believed in Chriſt for juſtification; therefore we think juſtification is not to be obtained by the law of Moſes, but by believing in Chriſt. Again, if we who are Jews, believe that juſtification cannot be had by the law of Moſes, but by faith in Chriſt, then we are to be blamed to compel the Gentiles to conform to the law of Moſes for juſtification; but we believe that juſtification cannot be had, &c. therefore we are to be blamed for compelling, &c. You ſee theſe arguments of St. Paul, are undeniable and concluſive, upon the foot of plain and ſolid reaſoning.'—He adds in another note, that 'to be juſtified by the faith of Chriſt, is to be eſteemed and accepted of God, as perſons free from all paſt obligations of puniſhment, immediately as the conſequence of a ſincere belief of the goſpel, not only without the merit of any paſt works, but contrary to deſerts of paſt ſinfulneſs and guilt; and in this ſenſe faith alone, without any conſideration of works whatſoever, is that by which ſinners are juſtified, ſince it was by this that Jews and Gentiles became members of the Chriſtian church, and entitled to the benefits of redemption by Chriſt Jeſus. I would only further obſerve, that this juſtification or pardon extended only to thoſe ſins, which were committed antecedent to their converſion to Chriſtianity, and not to any of thoſe ſins they ſhould or might commit afterwards. The benefit of this juſtification might be loſt, juſt as a pardoned juſtified criminal may forfeit his life after pardon, by new tranſgreſſions; juſtification, in St. Paul's argument, is the reſtoration only of ſinners to grace and favour, by the free mercy of

God pardoning paſt ſins; their continuance in this grace depended on their continued obedience to the goſpel, and their final juſtification on their being *faithful to the death.* So that in theſe two caſes the ſenſe of the word *juſtification* widely differs. A Jew or Gentile converted to Chriſtianity was juſtified, becauſe conſtituted juſt in the eye of the law by a free pardon, though he had deſerved death; ſo that here he is conſidered as an obnoxious criminal; but at the future tribunal of the great God, men will be juſtified, or pronounced and treated as juſt and righteous, only according as their works ſhall be found good; and in this ſenſe they are conſidered properly as righteous perſons, who have complied with the terms of the goſpel covenant, and have purified themſelves *even as Chriſt is pure.*'

Chap. iii. 2. 'By the *Spirit*, the Apoſtle here means, not what divines call the ordinary aſſiſtances of the Spirit, but thoſe extraordinary gifts of God, which were frequently beſtowed on the firſt converts to aſſure them of their juſtification, and being conſtituted the children of God; which gifts are expreſsly called the Spirit or the Holy Ghoſt.'—'Hence the Spirit in his extraordinary gifts, is called the Spirit of adoption, Rom. viii. 15.'—The argument in this verſe is ſtated in the following ſyllogiſtic form; 'Thoſe who are juſtified by faith in Chriſt need not conform to the law of Moſes for juſtification; but Chriſtians are juſtified by faith, therefore, &c.' That Chriſtians are juſtified by faith is thus proved; 'Thoſe who have received by faith that Spirit from God, which is the great evidence of their juſtification, are juſtified by faith; but Chriſtians have received, therefore, &c.'

Our Author obſerves, in his ſeparate remarks on the doctrine of juſtification, that the expreſſion of *imputing righteouſneſs* is but twice mentioned in ſcripture, viz. Rom. iv. 6, 7, 8—11.—'and in neither place can poſſibly ſignify the imputation of one perſon's righteouſneſs to another, ſo that he who is unrighteous in himſelf, ſhould be eſteemed and accepted as a juſt and righteous man for the ſake of another perſon's righteouſneſs.' And in another place he aſſerts, 'that Chriſt's righteouſneſs is never once in the New Teſtament ſaid to be imputed to any perſon whatſoever for juſtification; and that faith, or the ſincere belief of the goſpel, is again and again ſaid to be imputed for righteouſneſs, i. e. reckoned to believers as that for which they are accepted and bleſſed of God, as juſt and righteous perſons.'—'I ſay not this willingly to offend any man, but to diſcharge a good conſcience, and I truſt in the fear of God; but whether I pleaſe or diſpleaſe men, I hope I ſhall always boldly ſpeak what I apprehend to be the truth of Chriſt; and if it be unſound and erroneous doctrine to ſay, that a ſincere faith producing all the fruits of goodneſs is the true righteouſneſs of a Chriſtian, and accepted

cepted and rewarded of God as ſuch, I have nevertheleſs the pleaſure to know, that I err with the great Apoſtle of the Gentiles, and had rather do ſo, than, in oppoſition to his ſcheme, be applauded for *orthodoxy* and *ſoundneſs*, by any ſet of men in the whole world.'

Dr. Chandler cloſes his Paraphraſe on the Epiſtle to the Galatians with the following general obſervation: 'There is this argument or intrinſic demonſtration of its antiquity and genuineneſs upon the very face of it, which muſt ſilence almoſt any objection that can be raiſed againſt it, viz. the very nature of the queſtion itſelf here debated and ſettled by the Apoſtle, which muſt have been peculiar to the very firſt appearance of Chriſtianity in the world, and could be no other than what this epiſtle repreſents it, as, whether the obſervation of the law of Moſes was neceſſary to men's acceptance and juſtification before God, after they had embraced the Chriſtian religion. It was natural for the Jews to imagine and inculcate ſuch a neceſſity, who had been bred up in a zealous concern for this law; and to preſs it immediately upon the preaching the doctrine of ſalvation by a crucified Saviour. And accordingly this was the firſt conteſt in the Chriſtian church; but as the progreſs of this notion muſt have put a ſtop to the progreſs of Chriſtianity, and was indeed a very abſurd notion in itſelf, it was neceſſary the controverſy ſhould be decided by the authority of an Apoſtle. St. Paul did actually decide it in this and ſeveral other epiſtles, upon which it ſoon died of itſelf, and created no farther diſturbance in the Chriſtian church. And had ſuch an epiſtle as this been written in the ſecond or third century, it would have been a very needleſs and impertinent labour, ſince at this time there was no controverſy of this nature that wanted to be decided.'

Our learned Annotator apprehends that there are frequent references in the Epiſtle to the *Epheſians* to the ſtatue and temple of Diana: thus, on ver. 23. ch. i. 'I doubt not (ſays he) but that in theſe expreſſions of the "body of Chriſt," and "the fulneſs of him who filleth all in all," the Apoſtle had reſpect to the famous ſtatue of Diana, who was the great goddeſs of theſe Epheſians. Her image was that of a woman, and her body filled with the breaſts of a woman; to denote, as St. Jerom, on the place, tells us, 'that ſhe was the nurſe, ſupporter and life of all living creatures,' or as Macrobius informs us, Saturn. l. i. c. 20. 'She repreſented the earth, or nature, by whoſe nouriſhment the whole univerſe is ſupported. Now this gives a beautiful turn to the Apoſtle's expreſſion. The church of Chriſt is that body, that πληρωμα or fulneſs, which he upholds and enriches by his bounty. Diana, amongſt the Epheſians, was eſteemed the nurſe and ſupporter of all things, and her many breaſts denoted her various methods and ſources by which

ſhe conveyed her nouriſhment to the univerſe: ſuch a one, the Apoſtle tells the Epheſians, Chriſt really was: for he filleth all things with all things. He filleth the church and all its members with a bountiful and rich variety of bleſſings; for, as St. John, who alſo lived long at Epheſus, tells us in the very ſame manner of expreſſion, "And from his fulneſs we have all received grace for grace."

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Dr. Chandler is of opinion, though few interpreters or critics have taken notice of it, that the ſame chapter cloſes in the midſt of the Apoſtle's argument; and that the three firſt verſes of the next chapter are in the ſtricteſt connection with the laſt words 'who filleth all in all.' Inſtead of ſupplying the words 'hath he quickened' from the fifth verſe, which would require a parentheſis of immoderate length and a change of perſons, he more naturally derives the ſupplement from the preceding verſe; *who filleth* 'even you Epheſians alſo, who before were dead in treſpaſſes and ſins; ſo habituated and abandoned to vice, as that there was no natural hope, no moral proſpect of your recovery to a better life.' And it appears that this is the ſenſe of the phraſe, *dead in treſpaſſes and ſin*, from the uſe of the ſame metaphorical expreſſion both by Jewiſh and Heathen Writers. "Abandoned ſinners" are denoted by the ſingle word מֵתִים, or "dead men;" Philo, the Jew, ſpeaks of bad men as "dying the life of virtue" and "living the life of wickedneſs." l. i. *de Allegor.* And Sophocles, ſpeaking of thoſe who give themſelves up to pleaſure, ſays, 'I do not think that ſuch a one lives, but I eſteem him to be dead,' in *Antigone.*

Chap. ii. v. 3. *And were by nature children of wrath even as others,* 'To explain this paſſage it muſt be conſidered, that theſe words were added by the Apoſtle, as the laſt and finiſhing article of the miſery of the Epheſians, antecedent to their converſion, and that they are a concluſion drawn from what went before, and ſtand in immediate connection with it, as is plain from the copulative particle that joins them. They were before deſcribed, as perſons under the power and dominion of evil ſpirits, influenced by their counſels, and addicted to their worſhip; as led by their ſenſual appetites and inclinations, and as habitually indulging the moſt corrupt deſires of their bodies, and the vileſt imaginations that could enter into their hearts. And for this reaſon the Apoſtle adds, "they were by nature children of wrath;" they were children of wrath, becauſe of the evil inclinations they indulged, the corrupt reaſoning and principles that influenced them, and the numerous vices they were guilty of in practice. But how did this make them children of wrath by nature? why, becauſe theſe corrupt paſſions and appetites were, probably, in a good meaſure, derived from the criminal indulgences of their immediate parents, fixed in them from their earlieſt

earlieſt infancy, ſettled in them by education, confirmed in them by example, and ſtrengthened in them by the ſuperſtitions and impurities of an idolatrous worſhip; ſo that as they were born and bred in a very corrupted ſtate of the world, and trained up from their very infancy amidſt debauchery and vice, and addicted to it themſelves from their earlieſt days, they are ſaid to be by nature, or naturally, children of wrath; becauſe wickedneſs naturally renders men liable to it, and in reality prepares them for it; and becauſe what men are by inclination, education, or early habit, they are ſo naturally, or by nature.

'It is evident by the very form of expreſſion, that the Apoſtle refers to their condition before their converſion, and not to that which may be at all times affirmed equally of all mankind. For he ſays, and *were* by nature, not *are* by nature; and therefore their being formerly children of wrath could only refer to the vices of their condition before converſion, and means no more, than their being ſubject to God's diſpleaſure, becauſe educated and brought up in, and habituated by inclination and practice to, the worſt of immoralities and vices. This is the meaning of the word in the beſt writers. Ariſtophanes, ſpeaking of the habits of men, ſaith, 'It is difficult for a man to change that nature which he hath always had, though ſometimes upon admonition from others men change their manners; Σφηκ. v. 1448-9. where "nature" can mean only "that courſe of life a man hath been long habituated to;" and ſpeaking of a perſon he introduces, he gives him this character, "that he was wiſe by nature," which he himſelf explains, of "his being ingenious from his childhood." Nab. v. 875. Ælian, deſcribing the natural enmity between the Trojans and Greeks, ſays, "they were enemies by nature;" Var. Hiſt. l. 3. c. 22. i. e. "bred up in a national enmity and inveterate hatred to one another." See alſo 1 Cor. xi. 14. Rom. ii. 14.

'In like manner the beſt Writers of Greece and Rome ſpeak of the characters of nations in general. Joſephus ſaith of the Phariſees, 'they are by nature gentle in their puniſhments;' Iſocrates of the Perſians, 'that they are men exceedingly corrupt by nature:' Herodian, 'that the Barbarians are covetous by nature:' Cicero, of the Lacedemonians, 'that their virtue was ſtrengthened both by nature and diſcipline: and Livy, 'that the nature of ſome nations inclines them to anger, others to boldneſs, others to fear, others to luſt, others to wine.' So that by nature, men are of very different and contrary diſpoſitions; ſome naturally inclined to particular virtues, others to particular vices. A thouſand inſtances more of this kind may be brought to demonſtrate, that by "nature," is meant either the prevailing diſpoſition of nations and particular perſons, which their particular genius leads them to, or which they have been formed into by early education, immemorial cuſtom, and prevailing example.

And thus both Jews and Gentiles were by nature children of wrath, becauſe trained up and educated in, and thereby addicted to, even from their birth, thoſe vices and ſins, which wherever they are indulged, expoſe men to the diſpleaſure and wrath of God. "' Their being children of wrath" was evidently, in the Apoſtle's account, the effect only of their corruptions and idolatries. As theſe corruptions and idolatries were national, fixed by the general education, and propagated age after age, they are ſaid to be natural, or by nature; and for this reaſon, Jews and Gentiles, as far as chargeable with them and brought up in them, were as naturally children of wrath.'

In a note on v. 8. ch. 3. Dr. C—— remarks, that the peculiar beauty and propriety of theſe expreſſions, *I am made a miniſter—leſs than the leaſt of all ſaints—is this grace* or favour *given—the unſearchable riches of Chriſt*—will appear, if we compare them with what profane Writers deliver concerning the prieſts of Diana's temple. Xen. *de Exped. Cyr.*—Plaut. *in Bac.* —Spanh. *de Num.* p. 717, 718. Thus Strabo tells us, l. 14. p. 950. 'that it was an office of very great dignity, and that thoſe who obtained it were held in very high eſteem.' They were called Νεωκοροι, "the keepers of the temple;" a word applied to the whole city of Epheſus, becauſe of their devotion to the goddeſs, Acts xix. 35. In oppoſition to theſe, St. Paul ſtiles himſelf Διακονος, "the miniſter of the goſpel of Chriſt;" and to ſhew the dignity of it, declares it to be "the free gift of the grace of God, given him according to the working of his power;" and to expreſs his own obligations for ſo high an honour conferred on him, he calls himſelf leſs than the leaſt of all ſaints.' Theſe prieſts of Diana had farther the cuſtody of her treaſures; Pauſan. p. 533. in whoſe hands pledges of money were depoſited to be by them reſtored to thoſe who had the proper claim to them. In oppoſition to theſe treaſures, St. Paul ſpeaks of "the unſearchable riches of Chriſt," of which he was to preach "the glad tidings to all nations;" riches of infinitely more worth than all the treaſures of Diana's temple. The myſteries of Diana were alſo very ſacred, and it was accounted the higheſt honour to be initiated into them; to this St. Paul oppoſes the communion of that myſtery which was hid in God, in which he was appointed to enlighten all nations by the goſpel of Chriſt, and the knowledge of which was attended with the moſt valuable privileges and benefits.' Our learned Writer ſuppoſes, that the Apoſtle alludes again in v. 15. of the ſame chapter, to Diana of Epheſus, who was the common goddeſs of the Aſiatic cities; and in oppoſition to her claims, he tells the Epheſians, that they belonged to a nobler family, whoſe common father was God. A ſimilar alluſion to the temple of Diana, he ſuppoſes, is diſcoverable in v. 18, and he applies the terms

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breadth and length, &c. which are the properties of a building, not to the love of Chriſt, as interpreters have commonly done, but to that ſpiritual temple, which was founded and erected by God; the breadth and length of which extended as wide as the univerſe, comprehending believers of all nations; and its depth and height was from earth to heaven, including angels and men. This alluſion is very beautifully traced out and illuſtrated in other paſſages.—But we muſt not enlarge.

We ſee, through this whole work, evident traces of an original interpreter; who is not employed in laboriouſly collecting and comparing the criticiſms of other commentators, but who explores the true ſenſe of the ſacred Writer by native ſtrength of judgment, and by calling in the aſſiſtance of extenſive reading, and intimate acquaintance with the language of the Writer, and of the cuſtoms of the age in which he lived. We ſhall further only expreſs our concern, with the Editor, that any part of St. Paul's Epiſtles has been omitted by this learned Writer, and our wiſh, if any poſthumous works of the ſame kind remain, that thoſe in whoſe hands they are depoſited, may meet with ſufficient encouragement to make them public. R. S.

Art. II. *Reflections on Gaming, Annuities and uſurious Contracts.* 8vo. 1 s. Davies. 1776.

THERE are few Pamphlets more ſeaſonable or better adapted to the purpoſe for which it is deſigned, than that which is the ſubject of the preſent article. The evils the ingenious Writer propoſes to reſtrain, and correct, are very general and prevailing; their dangerous and deſtructive tendency is here exhibited in a maſterly manner; and we heartily wiſh that thoſe who are immediately concerned, would advert to theſe *reflections*, from a preſumption that they could not peruſe them without profit. They will ſerve, however, to guard the yet uncorrupted; and ſhould be put into the hands of ſuch as are likely to be expoſed to thoſe temptations, againſt which they are offered as an antidote.

'Gaming, (ſays our anonymous Author) particularly in high life, has no decent advocate to appear in its cauſe, but is from the very beginning, a ſordid, ungenerous, diſhoneſt paſſion; to appropriate what is neither wanted on one ſide, or can be ſpared on the other; its object is purſued with care and inquietude, poſſeſſed without enjoyment, and loſt with ſullenneſs and chagrin. Its victims appear more like criminals dragged by force before an inquiſition, than friends aſſembled for recreation; every countenance is the caricature of ſome ugly paſſion; for in the alternate whirls of fortune there is no time for any ſenſation but uneaſineſs; the cup of their pains and pleaſures is

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reference to the ſeller himſelf, and to the public at large; and many of the ill conſequences attending them are properly repreſented and expoſed.

'That it is the indiſpenſable duty as well as the indiſputable right of the legiſlature, either to dry up this ſource of deſtruction, or to confine it by proper regulations, cannot, I think, be denied; but here a more important queſtion ariſes—how to reconcile mercy and juſtice together, how to give the ſtatute a retroſpective operation, without deviating from the pureſt ſpirit of equity, and without that blot upon legiſlation, an *ex poſt facto* law.' Our Author ſhews what proviſion ſhould be made in equity for thoſe who have already purchaſed annuities; and he propoſes that the retroſpection of an act ſhould be ſuch as that all annuities ſhould be aboliſhed for the future, and the holders of thoſe already granted reduced as nearly and as favourably as poſſible, to the condition of lenders at *five per cent.*

Objections againſt a retroſpective ſtatute of this kind are canvaſſed and anſwered. 'I am highly ſenſible, ſays the Author, of the great difficulties that muſt attend any attempt to reform miſchiefs ſo various and univerſal. Uſury is a Proteus which puts on more ſhapes than I have either leiſure or knowledge to purſue, and which muſt be all cruſhed together, or the remedy would be inſidious and defective; a thing impoſſible by the moſt judicious ſingle regulation, without a ſeverity inconſiſtent with freedom, and which would defeat its own purpoſe; when either phyſic or laws are too ſevere, they are vomited up again, and never enter the circulation. But there is no miſchief that can ſtand before a purſuing, perſevering legiſlature; even the Popiſh clergy were hunted out of all their ſtrong holds, though earthed in the very center of the human heart. But this was not the purſuit of a ſeſſions, it was a chaſe of three hundred years, from the time that Becket was unkennelled in the reign of Henry the Second, till the modern æra of the reformation.

'It has been ſaid that a great Perſonage, whoſe illuſtrious example in itſelf ſhould have a diffuſive weight, has expreſſed a deſire that ſome immediate ſtep ſhould be taken for the prevention of the growing evils which have been the ſubject of this little eſſay; if this be true, it is to be hoped that either ſome remedy will be attempted, or that a change of manners among the great may render it unneceſſary. Since we hazard ſo much by the influence of the Crown, it is but fair that it ſhould be made up to us by the influence of the Royal character.'

A bill has been brought into the Houſe of Commons, and is now depending for reſtraining and preventing the evil which our Author has expoſed; and we hope that it will provide a radical and effectual remedy.

R. R. ART.

ART. III. *Hiſtorical Memoirs of M. de Voltaire*, concluded. See our laſt, p. 113.

WHile Mr. Voltaire was employed, and amuſed, as already related, in our laſt month's Journal, a worthy old gentleman, M. du Tillet, maſter in ordinary of the Queen's houſehold, recommended to his protection, an almoſt friendleſs young lady, — the grand-daughter of the great CORNEILLE. Our Author readily accepted the charge, obſerving, with his uſual pleaſantry, 'that it was no more than the duty of an old ſoldier to ſerve the grand-daughter of his general.' Miſs Corneille arrived at his country-houſe [*Delices*] near Geneva; where Madame Denis * received her with the greateſt benevolence, and cheerfully undertook to finiſh her education; and at the end of three years, M. Voltaire had the ſatisfaction of ſeeing her married to M. Dupuis, of the *Pays de Gex*, a Captain, and ſince a field officer of dragoons. Mr. and Madame Dupuis continued to live with their generous patron; and beſide the portion which M. Voltaire gave with the lady, he ſet about a Commentary on the works of PIERRE CORNEILLE, which he propoſed to publiſh by ſubſcription; and ſo great was the ſucceſs of his undertaking, that in a little time Madame Dupuis had 50,000 livres for a wedding preſent †.

A variety of inſtances of our Author's philanthropy, and of his munificence on particular occaſions, are recorded in theſe memoirs; but his active benevolence has been moſt illuſtriouſly manifeſted in the memorable and well-known affair of the *Calas* family, and in that of the *Sirvens*. As we need not, now, repeat the particulars, we ſhall only obſerve, that his generous conduct, with regard to theſe tranſactions, will ever remain his nobleſt monument; and may even ſerve, in ſome meaſure, to atone, with pious and orthodox Chriſtians, for whatever may have peculiarly offended them in his writings: where his abhorrence and contempt of the frauds and impoſitions of Popery, may have provoked him, like *Jack* in the Tale of a Tub, to rend the coat, while he was too eagerly employed in tearing away the fringe.

The city of Geneva having been immerſed in inteſtine diviſions and troubles, which had been increaſing ſince the year 1763, M. de Voltaire was induced, by theſe diſturbances, to give up his houſe of *Delices* to Meſſrs. Tronchin, and to reſide altogether in his caſtle of Ferney; which he had entirely re-

* Voltaire'e niece.

† The King of France ſubſcribed 10,000 livres; and ſome other princes followed his Majeſty's example; as did alſo the French nobility, Madame Pompadour, &c. &c.

built,

built, and adorned with gardens ‘ laid out with agreeable ſimplicity.’

‘ The quarrel among the citizens at Geneva, roſe to ſuch a pitch, that on the 15th of February, 1770, the one party fired upon the other; ſome people were killed, and a number of tradeſmen with their families, came and begged an aſylum with M. de Voltaire, which he immediately granted. He received ſome of them into his caſtle, and in a few years had fifty houſes of hewn ſtone built for the reſt: ſo that the village of Ferney, which at the time of his purchaſe, was only a wretched hamlet tenanted by forty-nine miſerable peaſants, devoured by poverty, diſeaſe, and tax-gatherers; very ſoon became a delightful place, inhabited by twelve hundred people, comfortably ſituated, and ſucceſsfully employed for themſelves and the nation. The Duke de Choiſeul protected this infant colony with all his power, ſo that they were ſoon in a ſituation to eſtabliſh a conſiderable trade *.

‘ One thing worthy of attention is, that though this colony was compoſed of Roman Catholics and Proteſtants, it would have been impoſſible to diſcover that there were two different religions in Ferney. We have ſeen the wives of the Swiſs and Genevans, with their own hands, prepare three repoſoirs for the hoſt, againſt the proceſſion at the feſtival of the holy ſacrament. They aſſiſted at the ceremony with the deepeſt reverence; and Mr. Hugonet, the new clergyman of Ferney, a man of a tolerating generous ſpirit, took an opportunity of thanking them in his diſcourſe. When a Catholic was ſick, the Proteſtants went to nurſe him, and they met the like aſſiſtance, when they had occaſion for it.

‘ This was the effect of thoſe principles of humanity, which M. de Voltaire had recommended in all his works; but more particularly in his treatiſe on toleration. He always ſaid that we were all brothers, and it was from facts that he reaſoned. The *Guyones*, the *Nonottes*, the *Patouillets*, the *Paulians*, and other zealots, bitterly reproached him with it; but it was becauſe they were not his brethren.

‘ Behold this inſcription, Deo Erexit, upon the church I have built, ſaid he, to thoſe travellers who came to viſit him. It is to God, the common father of all men. Perhaps it is the only church we have, which is dedicated to God alone.

‘ More than one ſovereign prince may be reckoned among the number of ſtrangers, that came in crowds to viſit Ferney. Several of them, whoſe letters are in our hands, honoured him with a conſtant correſpondence: the moſt uninterrupted, was that of the King of Pruſſia, and his ſiſter Madame Wilhelmina Margravine, of Bareith.

‘ The moſt intereſting period of this correſpondence, was that which paſſed between the battle of Kolin, (on the 18th of June, 1757) when the King of Pruſſia was defeated, and the affair of Roſbach, where he was victorious, on the 5th of the following November:

* In another place we are informed, that the Empreſs of Ruſſia, alone, and in the very heat of the war againſt the Turks, bought watches at Ferney, to the amount of 50,000 livres.

vember: a rare inſtance of a correſpondence being kept up between a ſimple man of letters, and a royal family of heroes; of which the following memorable letter is a very eminent proof:

'Letter from her Royal Highneſs the Princeſs of Bareith, of the 12th of September, 1757.

"I was ſenſibly affected with your letter; and yours to the King, addreſſed to my care, had the ſame effect upon him. I hope you will be pleaſed with that part of his anſwer, which concerns you; but you will be as little ſatisfied with his reſolutions, as I am. I flattered myſelf with the hope that your reflections would have made ſome impreſſion upon his mind, but by the incloſed note, you will ſee the contrary. If his fate proves unfortunate, nothing remains for me, but to follow it. I never prided myſelf on being a philoſopher, but I have done my endeavour to become one. The little progreſs I have made, has taught me to deſpiſe riches and grandeur; but I have found nothing in philoſophy, which can heal the wounds of the heart, except it be the getting rid of all ills, by ceaſing to live. My ſituation is worſe than death. I ſee the greateſt man of the age, my friend and brother, in the moſt dreadful extremity. I ſee my whole family expoſed to perils and dangers; my country torn to pieces by mercileſs enemies: the country where I am at preſent, perhaps threatened with ſimilar misfortunes. I wiſh to heaven that theſe evils which I now mention to you, were to fall upon me alone—I would ſuffer with ſteadineſs.

"Pardon this detail; but the ſhare you take in whatever regards me, engages me to open my heart to you. Alas! even hope is almoſt baniſhed. Fortune when ſhe changes, is as conſtant in her perſecutions, as ſhe was in her favours. Hiſtory is full of theſe examples, but I have never ſeen a ſituation like to ours, nor ſo cruel or inhuman a war, carried on among civilized nations. If you knew the ſituation of Germany and Pruſſia, it would draw tears from your eyes. The cruelties which the Ruſſians commit in Pruſſia, make nature ſhudder. How happy are you in your hermitage, reſting under the ſhade of your laurels, where you may deliberately philoſophiſe upon the miſconduct of men! I wiſh you all poſſible happineſs there.

"If Fortune ſhould ſmile again, you may depend upon my acknowledgments. I ſhall never forget the proofs of attachment which you have given me; my ſenſibility ſhall be my pledge; I am never a friend by halves, and I ſhall always be truly one to brother Voltaire.

"WILHELMINA.

"Preſent my compliments to Madame Denis. I entreat you continue to write to the King."

'We may ſee by this affecting and well-written letter, what an excellent heart the Margravine of Bareith had, and how well ſhe deſerved the encomium beſtowed upon her by M. de Voltaire, in an ode lamenting her death, which was printed with his other works. But what may be chiefly obſerved is, the dreadful misfortunes which wars, undertaken upon ſlight pretences by Kings, bring upon the public; they likewiſe may ſee to what they expoſe themſelves, and how unhappy they are in being the cauſe of miſery to whole nations.

'Then, and during the whole time of that fatal war, the Recluſe of Ferney gave every poſſible proof of his attachment to the Margravine;

vine; of his zeal for the King, her brother, and of his love of peace. He engaged Cardinal Tencin, who had at that time retired to Lyons, to commence a correſpondence with the Margravine, in order to bring about the wiſh'd-for peace. The letters both of the Princeſs and the Cardinal paſſed by way of Geneva, a neutral ſtate, and through the hands of M. de Voltaire.

'After all the misfortunes conſequent of the King of Pruſſia's defeat at Kolin, the reſolution taken by that monarch, to march towards Saxony, near Merſbourg, and confront the combined armies of France and Auſtria, that were greatly ſuperior in numbers, while Marechal de Richelieu was at no great diſtance with a victorious army, will be looked upon as a very ſingular epoch. That monarch, in the midſt of all his misfortunes, had ſo much preſence of mind, and was ſufficiently maſter of his ideas to make his will in verſe. In writing it he did not conceal his misfortunes, but he ſpoke of them like a philoſopher, and looked upon death with a calm and ſteady eye. We have this piece, which is a matchleſs monument, written entirely by his own hand.

'We have a ſtill more heroic monument of this royal philoſopher;—it is a letter to M. de Voltaire ~~of the 9th of Auguſt~~, twenty-five days before his victory at Roſbach.

" *Je ſuis homme, il ſuffit, & né pour la ſouffrance;*
" *Aux rigueurs du deſtin j'oppoſe ma conſtance.*

Enough—I'm man, and therefore born to woes,
To rig'rous fate my firmneſs I oppoſe.

" But though theſe be my ſentiments, I am far from condemning Cato and Otho.—There was not a ſingle glorious moment in the life of the latter, but that which concluded it.

" *Voltaire dans ſon hermitage*
" *Peut s'adonner en paix à la vertu du ſage*
" *Dont Platon nous traça la loi:*
" *Pour moi, menacé du naufrage,*
" *Je dois en affronter l'orage*
" *Penſer, vivre & mourir en Roi.*"

Voltaire in ſweet retirement laid,
Beneath his fav'rite Ferney's ſhade,
May practice Plato's ſacred lore;
For me, embark'd on ſtormy ſeas,
No ſuccour nigh, no fav'rite breeze,
My ſhip far diſtant driven from ſhore.

Though fiercely tumbling wave on wave,
My ſhatter'd ſides the tempeſts lave,
And round my head the wild winds ſing;
Yet muſt I meet their fierceſt hate,
Proſp'rous, or adverſe be my fate,
Think, live, die, as becomes a king."

'Nothing can be finer or more noble than theſe laſt verſes. Corneille, in his beſt days, could not have written any thing better; and when

when a battle is gained after ſuch verſes, the ſublime can reach no higher.'

The following account is given of the ſcheme for making a ſtatue of our Author, by ſubſcription: to be executed at Paris, by the famous Pigal.

'This compliment was firſt propoſed in the year 1770, by a foreign lady, to ſome truly learned men, to make Mr. V. amends for all the inſipid libels and ridiculous calumnies which fanaticiſm and ignorance had heaped upon him. It was Madame Neker, the wife of the reſident from Geneva, who firſt conceived this project. She was a woman of a highly cultivated underſtanding, and if poſſible, her worth was even ſuperior to her genius. Her idea was eagerly catched at by all her viſitants, upon condition that none but men of letters ſhould be ſubſcribers to the undertaking.

'The King of Pruſſia, as a man of letters, to which title and to that of genius ſurely no man has a better claim, wrote to the celebrated M. d'Alembert, and expreſſed his deſire to be among the firſt to ſubſcribe. His letter of the 28th of July, 1770, is lodged in the archives of the academy.

"The handſomeſt monument of Voltaire is that which he hath erected himſelf, in his works. They will laſt longer than the dome of St. Peter's, the Louvre, and all thoſe buildings which vanity has conſecrated to eternity. When the French language ſhall be no more ſpoken, Voltaire will be tranſlated into the language which ſhall next ſucceed. In the mean time, while I am filled with the pleaſure which his productions, ſo various, and each ſo perfect in its kind, have given me, I cannot, without ingratitude, reject the propoſal which you have made to me, of contributing to the monument which is to be erected for him as a proof of public gratitude. You have only to let me know what is expected from me;—I will refuſe nothing for a ſtatue which does more honour to the men of letters who erect it, than it poſſibly can to Voltaire. It will be ſaid, that in the ſeventeenth century, while ſo many men of letters were tearing one another in pieces through envy, there were ſome found ſo truly noble and generous, as to do juſtice to a man whoſe genius and talents were ſuperior to every age;—that we deſerved to poſſeſs Voltaire;—and our lateſt poſterity will envy us that ſingular advantage. The diſtinguiſhing celebrated men, and doing juſtice to their merit, is the way to encourage ſuperior talents. It is the only recompence of worthy minds, and is juſtly due to thoſe who cultivate letters in an eminent degree. They procure the pleaſures of the mind, which are more laſting than thoſe of the body;—they ſoften the moſt ſavage manners;—they ſpread charms over the whole courſe of life;—they render our exiſtence more ſupportable, and death leſs terrible. Continue then, Gentlemen, to protect and celebrate all thoſe in France who apply to, and are ſo happy as to ſucceed in, theſe purſuits. It will be the greateſt honour you can poſſibly do your nation.

FREDERIC."

'The King of Pruſſia did more: he cauſed a ſtatue of his old ſervant to be made in his fine porcelain, and ſent it to him with the word *Immortail*, inſcribed upon the pedeſtal.'

This unexpected honour ſerved, as Voltaire foretold, to give freſh provocation to his enemies. 'All the fanatic writers of the *Pont neuf* *,' ſays our Author, 'were upon him;' and in a letter to M. Tiriot, he pleaſantly made the following acknowledgment:

'All theſe gentlemen deſerve ſtatues much better than I do; and I confeſs that here are ſome of them, whoſe effigies ought to be ſtuck up in the Greve †.'

Our Author adds, that the 'Nonottes, the Frerons, the Sabotiers, and their companions, loudly declaimed: but he who perſecuted him with the greateſt cruelty and abſurdity, was a foreign mountaineer, who was fitter for ſweeping chimnies, than directing conſciences. This very familiar gentleman wrote to the King of France, in the ſtile of one crowned head to another, to beg the favour of him to expel a ſick man, of ſeventy-five years of age, from the houſe which he built, from the lands which he had cleared, and from a hundred families, who derived their ſubſiſtence from him. The King thought the propoſal was diſhoneſt and unchriſtian, and gave orders that the *tatter Crape* might be told ſo.'

The mention of *a ſick man of* 75, ſeems to have brought in a particular account of the well-known affair of M. Voltaire's ſending for a parſon, at this juncture, in order to receive *extreme unction*, &c. The detail is pleaſant enough; and the account of the *forgeries* to which this adventure gave birth, in order to render the *ſick recluſe* completely ridiculous, is curious; and ſerves to confirm the ſuſpicions we entertained, at the time, that the *declaration* and *profeſſion of faith* ſaid to have been made by Voltaire at the performance of the *holy ceremony*, were *mere forgeries*. The following letter was written by our Author, on this occaſion:

"I am not offended with thoſe people, who have made me ſpeak the words of holineſs, in a ſtile both barbarous and impertinent; they could have expreſſed my true ſentiments but badly; they might have repeated in their jargon, what I have ſo frequently publiſhed in French, but they have not even expreſſed the ſubſtance of my opinions. I agree with them; I join in their faith; my enlightened zeal ſeconds their ignorance, and I recommend myſelf to their Savoyard prayers. I only beg the pious forgers, who digeſted the deed of the 15th of April, to conſider that they ought not to counterfeit deeds, even in favour of the truth. The more the Catholic religion is true, (as all the world knows) there is the leſs need of telling lies for it. Theſe little liberties which are but too common, may authoriſe more dangerous impoſitions. People may very ſoon think they may be allowed to fabricate falſe wills, falſe donations, and falſe accuſations, for the glory of God. Moſt horrid forgeries have been committed on former occaſions.

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* The *Grub-ſtreet* of Paris.

† The *Greve* is the place of execution for criminals.

"Some

" Some of the pretended witneſſes confeſs that they were ſuborned; but they were made to believe that they were doing good. They have declared, that they only told lies with a good intention.

" All this was done no doubt with the ſame charitable intentions that the recantations were imputed to Meſſrs. de Monteſquieu, de la Chalotais, de Montclar, and a number of other people. Theſe pious frauds have been in faſhion about ſixteen hundred years: but when theſe good works go the length of falſehood, it is riſking a great deal in this world, in expectation of the kingdom of heaven."

In the remainder of theſe memoirs, which end with the year 1774, we have an account of the horrid proſecution and death of the chevalier de la Barre, at Abbeville, and of the zeal and ſucceſs with which our Author eſpouſed the cauſe of the poor young gentleman, a friend of the Chevalier's, who had been involved in the ſame proſecution. The crime for which they were ſo cruelly condemned, is here ſaid to have been—' not kneeling in time of rain, before a proceſſion of capuchins, who had paſſed about 60 paces from them; they were alſo accuſed of ſinging a rakiſh ſong of 100 years old, and repeating Piron's ode to Priapus.

' This ode of Piron's was a lewd ſlight of a young man, and looked upon as ſuch a venial treſpaſs, that the King of France, Louis XV. hearing that the author was poor, gave him a penſion out of his privy purſe. Thus he who compoſed the piece was rewarded by a good king, while they who repeated it, were condemned to ſuffer the moſt dreadful puniſhment, by ſome inhuman monſters of a village.

' Three judges of Abbeville conducted the proſecution, and the ſentence was as follows: That the Chevalier de la Barre, and his young friend (of whom we have been ſpeaking), ſhould be put to the torture ordinary and extraordinary, their hands be cut off, their tongues torn out with pincers, and their bodies burnt alive.'

We have, likewiſe, toward the concluſion of this work, a recital of the means by which M. Voltaire freed his territory in the *pays de Gex*, of the plague of the *Sbirri*, or officers of the inquiſition; who tormented the poor people, and involved the country in the moſt dreadful miſery.

An account alſo is here given of a Mr. Clement, one of Voltaire's literary perſecutors; and whoſe ſeverity * towards our Author, is pretty handſomely retaliated,—though in a few words.

Speaking of Mr. Voltaire's *later* works, it is obſerved, that ' there are a ſort of tempers, which, having once contracted a habit of writing, cannot relinquiſh it in their moſt advanced age;—ſuch were Huet and Fontenelle. Though our author was weighed down with years and diſorders, he was always chearfully employed. His Epiſtle to Boileau, his Epiſtle to Horace, the Tactics, the Dialogue of Pegaſus and the Old Man, John who Laughs and Cries, and ſeveral

* See an account of his Invectives, Rev. 49, 50, 51.

other pieces of that kind, were written at the age of *eighty-two*. In conjunction with two or three men of learning, he wrote three-fourths of *The Queſtions on the Encyclopedie*. As ſoon as each volume made its appearance, ſeveral editions of it were printed, and the whole are very incorrect.'

The following anecdote is equally notable; and ſhews, as our Author remarks, that 'the eyes of envy are not always clear-ſighted. That article already printed in the great Paris edition, was written by Mr. Polier de Bottens, chief paſtor of the church of Lauſanne; a man truly reſpectable, both for his virtue and learning. The article is ſenſible, inſtructive, and of profound erudition;—we have the original in the author's own hand. While it was believed to be written by M. de Voltaire, there were a hundred faults found; but when it was known to be the work of a clergyman, it became truly chriſtian.'

We have now given ſufficient extracts from theſe very entertaining memoirs; of the authenticity of which, we have already hazarded our opinion, in the beginning of our firſt article. Subjoined to the memoirs, are a conſiderable number of 'Genuine Letters of M. de Voltaire.' That they *are* genuine, we have no doubt: and many paſſages from them might be extracted, for the amuſement and information of our Readers; but we muſt haſten to other ſubjects. G

Art. IV. *An hiſtorical and claſſical Dictionary:* Containing the Lives and Characters of the moſt eminent and learned Perſons, in every Age and Nation, from the earlieſt Period to the preſent Time. By John Noorthouck. 2 Vols. 8vo. 12s. Cadell. 1776.

WE have had many biographical collections, from Moreri, Bayle, the Biographia Britannica, &c. in *folio*, down to a variety, of inferior note, in *octavo* and *duodecimo*. The preſent work is the laſt compendium of the kind, and conſequently the moſt will be expected from it with regard to *new* lives and *additional* anecdotes; and if the Public be not too unreaſonable in its expectations, it will not be wholly diſappointed. Mr. N. appears to be a diligent and judicious compiler;—of which we have had *other proofs*, in his hiſtory of London *. He writes like an honeſt, ſenſible, intelligent man,—enliſted by no party, and enſlaved by no ſyſtem.

The Author's main deſign, as himſelf expreſſes it, in his preface, is 'to convey to his Readers, in a diſtinct and conciſe 'manner, the name, time, country, character, principal ac-'tions, or literary works, of the perſonages moſt diſtinguiſhed 'in hiſtory; ſo as to include the outlines of a general ſyſtem 'of biography.'

Both the utility of ſuch a work, and the difficulty of extracting it from the voluminous materials which were to be collected

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* See Rev. Vol. xlix. p. 36, and 96.

for

for his purpoſe, are ſufficiently obvious; and while the Author aſſigns the former as his reaſon for undertaking the taſk, he offers the latter as an apology for any defects which may appear in the execution of his deſign; pleading, that the attempt to condenſe that abundance of matter which lay before him, within the propoſed limits, might at firſt ſight appear impracticable; and that to ſearch out and abſtract ſuch large memoirs, demands a cloſer attention than thoſe who have never ſubmitted to ſuch labour, will readily conceive.

In a compilement of this kind, the greater part of the articles muſt undoubtedly be copied from preceding publications; and conſequently, it will be no wonder if many of the errors of former compilers ſhould have eſcaped this Author's detection. But, whatever are the unavoidable defects of ſuch a performance, the candid reader will readily allow him the praiſe which is his due; and which is, briefly, that of giving us a better compendium of general biography than we were before poſſeſſed of. Where he has borrowed from his predeceſſors, he has left out much of their ſuperfluous matter; he has made occaſional additions to ſuch articles as appeared to require them; and he has interſperſed many names, worthy of ſuch diſtinction, which had not before found a place in any work of the kind.—The two following lives are ſelected as ſpecimens.

I. The account here given of that celebrated mechanician, Mr. Harriſon, is not the ſame with that inſerted in the Appendix to the Biographia Britannica †; and contains, on good authority, (as we have reaſon to believe) ſeveral particulars not mentioned there.

'Harriſon (John) a moſt accurate mechanic, the celebrated inventor and maker of the famous *Time-keeper* for aſcertaining the longitude at ſea, and alſo of the compound, or as it is commonly called, the gridiron pendulum; was born at Foulby, in the pariſh of Wragby, near Pontefract in Yorkſhire, in 1693. The vigour of his natural abilities, if not even ſtrengthened by the want of education, which confined his attention to few objects, at leaſt amply compenſated the deficiencies of it; as fully appeared from the aſtoniſhing progreſs he made in that branch of mechanics to which he devoted himſelf. His father was a carpenter, in which profeſſion the ſon aſſiſted; occaſionally alſo, according to the miſcellaneous practice of country artiſts, ſurveying lands, and repairing clocks and watches. He was, from his early childhood attached by any machinery moving by wheels, as appeared while he lay ſick of the ſmall-pox, about the 6th year of his age; when he had a watch placed open upon his pillow to amuſe himſelf by contemplating on the movement. In 1700. he removed with his father to Barrow in Lincoſhire, where, though his opportunities of acquiring knowledge were very few, he eagerly improved every incident from which he might collect information: frequently employing all, or great part of his nights, in writing, or drawing: and he always acknowledged his obligations to a clergyman who

† That account is ſaid to be groſsly erroneous.

came every Sunday to officiate in the neighbourhood, who lent him a MS. copy of profeſſor Saunderſon's Lectures; which he carefully and neatly tranſcribed, with all the diagrams. His native genius exerted itſelf ſuperior to theſe ſolitary diſadvantages; for in the year 1726, he had conſtructed two clocks, moſtly of wood, in which he applied the eſcapement and compound pendulum of his own invention: theſe ſurpaſſed every thing then made, ſcarcely erring a ſecond in a month. In 1728, he came up to London with the drawings of a machine for determining the longitude at ſea; in expectation of being enabled to execute one by the board of longitude. Upon application to Dr. Halley, he referred him to Mr. George Graham; who diſcovering he had uncommon merit, adviſed him to make his machine before he applied to the board of longitude. He returned home to perform this taſk, and in 1735, came to London again with his *firſt machine*; with which he was ſent to Liſbon next year for a trial of its properties. In this ſhort voyage he corrected the dead reckoning about a degree and a half, a ſucceſs that proved the means of his receiving both public and private encouragement. About the year 1739, he completed his *ſecond machine*, of a conſtruction much more ſimple than the former, and which anſwered much better: this, though not ſent to ſea, recommended Mr. Harriſon yet ſtronger to the patronage of his private friends and of the public. His *third machine*, which he produced in 1749, was ſtill leſs complicated than the ſecond, and ſuperior in accuracy, as erring only three or four ſeconds in a week. This he conceived to be the *ne plus ultra* of his attempts; but in an endeavour to improve pocket watches, he found the principles he applied, to ſurpaſs his expectations ſo much, as to encourage him to make his *fourth Time-keeper*, which is in the form of a pocket watch, about ſix inches in diameter. With this Time-keeper his ſon made two voyages, the one to Jamaica, and the other to Barbadoes; in both which experiments it corrected the longitude within the neareſt limits required by the act of the 12th of queen Anne; and the inventor therefore, at different times, though not without infinite trouble, received the propoſed reward of 20,000 l. Theſe four machines were given up to the board of longitude. The three former were not of any uſe, as all the advantages gained by making them, were comprehended in the laſt: they were worthy however of being carefully preſerved as mechanical curioſities, in which might be traced the gradations of ingenuity, executed with the moſt delicate workmanſhip! whereas, they now lie totally neglected, in the royal obſervatory at Greenwich. The fourth machine, emphatically diſtinguiſhed by the name of the *Time-keeper*, has been copied by the ingenious Mr. Kendal; and that duplicate, during a three years circumnavigation of the globe, in the ſouthern hemiſphere with captain Cook, anſwered as well as the original. The latter part of Mr. Harriſon's life, was employed in making a *fifth improved Time-keeper*, on the ſame principles with the preceding one; which at the end of a ten weeks trial, in 1772, at the king's private obſervatory at Richmond, erred only $4\frac{1}{2}$ ſeconds. Within a few years of his death, his conſtitution viſibly declined, and he had frequent fits of the gout, a diſorder that never attacked him before his 77th year: he died at his houſe in Red-Lion ſquare, London, on the 24th of March, 1776,

aged

aged 83. The recluſe manner of his life in the unremitted purſuit of his favourite object, was by no means calculated to qualify him as a man of the world; and the many diſcouragements he encountered in ſoliciting the legal reward of his labours, ſtill leſs diſpoſed him to accommodate himſelf to the humours of mankind. In converſing on his profeſſion, he was clear, diſtinct, and modeſt, yet like many other meer mechanics, found a difficulty in delivering his meaning by writing; in which he adhered to a peculiar and uncouth phraſeology. This was but too evident in his *Deſcription concerning ſuch Mechaniſm as will afford a nice or true Menſuration of Time*, &c. 8vo, 1775; which his well known mechanical talents will induce the Public to account for from his unacquaintance with letters, from his advanced age, and attendant mental infirmities; among which may be ranked his obſtinate refuſal to accept of any aſſiſtance whatever in this publication. This ſmall work includes alſo an account of his new muſical ſcale; or mechanical diviſion of the octave, according to the proportion which the radius and diameter of a circle, have reſpectively to the circumference. He had, in his youth, been the leader of a diſtinguiſhed band of church-ſingers; had a very delicate ear for muſic; and his experiments on ſound, with a moſt curious monochord of his own improvement, are reported to have been not leſs accurate than thoſe he was engaged in for the menſuration of time.'

With reſpect to the opinion of the Monthly Reviewers, in relation to Mr. Harriſon's inventions, and improvements in clock work, his treatiſe, juſt mentioned, entitled, *Deſcription*, &c. and his conduct with regard to the Public, and the rewards which he received, the curious reader is referred to our Number for October 1775.

II. The life of Luther appears to be judiciouſly compiled from Dr. Robertſon's Hiſtory of Charles V. viz.

'Luther (Martin) the great reformer, was the ſon of a miner, and born at Iſleben in Saxony in 1483. He went through the uſual courſes at the univerſity of Erfurt, and entering into the Auguſtin order in 1507, became a profeſſor in the new univerſity founded at Wirtemburg by Frederick elector of Saxony. Leo X. having exhauſted his treaſury by his generous and enterprizing temper, and being obliged to exert all his invention to raiſe money, publiſhed a general ſale of indulgences; and farmed out the produce of Saxony and the countries round the Baltic, to Albert, abp. of Mentz and and Magdeburg. The Auguſtin friars had uſually been employed in Saxony to preach up the indulgences, and had derived both profit and conſideration from the truſt; but Albert now employed the Dominicans, who over-acted their parts, and by their licentious practices and lives, expoſed the indulgences to contempt: they even boaſted "of having ſo large a commiſſion from the pope, that though a man ſhould have deflowered the virgin Mary, yet for money he might be pardoned." Luther, as an Auguſtin friar, reſenting the affront put upon his order, began to preach againſt theſe abuſes in the ſale of indulgences; and being naturally of a ſanguine temper, and provoked by oppoſition, he proceeded even to decry indulgences themſelves; and was thence carried by the heat of diſpute, to queſtion the authority of the pope, from which his adverſaries de-

rived their ſtrongeſt arguments againſt him. As he enlarged his reading to ſupport this conteſt, he ſtill diſcovered ſome new abuſe or error in the church of Rome; and finding his ſentiments eagerly adopted, he was encouraged to proceed to more dangerous lengths, than he originally meditated; ſo that by ſermons, writings, and conferences, he daily augmented the number of his diſciples. All Saxony, all Germany, all Europe, were ſoon filled with the voice of this daring innovator; and men, as if rouſed from a long lethargy, began to queſtion the moſt ancient and moſt received doctrines. The elector of Saxony favouring Luther's deſigns, protected him from the violence of the papal reſentment; the republic of Zurich even reformed their church according to his new model; many ſovereigns of the empire ſhewed a favourable diſpoſition to it; and Luther, naturally inflexible, could never be prevailed on, either by promiſes or threats, to relinquiſh the glory of heading ſo formidable an oppoſition to papal tyranny, and of dictating religious faith and principles to multitudes. Henry VIII. of England, who had not then quarrelled with the pope, wrote a Latin treatiſe againſt the principles of Luther; for which Leo conferred on him the title of Defender of the Faith: Luther, without regard to the dignity of his antagoniſt, retorted ſharply; and this treatment, added to the circumſtance of his having publicly entered the liſts againſt him, were ſufficient to withhold Henry from receiving his doctrines, when other motives might have ſo diſpoſed him. Nevertheleſs Henry's book, which for a king was not contemptible, and Luther's advantage over him in argument, gave the reformer freſh luſtre, ſo that the attention of mankind was ſtill more turned to him; and the Lutheran doctrine gained new converts in every part of Europe. In 1524, Luther flung off the monaſtic habit, and the year after married Catharine de Bore, a nun, who ſometime before had eſcaped from her convent with eight more ſiſter proſelytes to a tract he had wrote againſt vows of virginity: he confeſſed, among other reaſons, that this choice of a wife was partly made as concurring with his grand ſcheme of oppoſing the catholics; and this ſpiteful union was probably in her favour, by endearing her to him, for he found himſelf extremely happy in his conjugal ſtate; eſpecially when his wife brought him a ſon, and he had three in all. Important as the events of Luther's life were in their conſequences, our limits will not allow deſcending to particulars. Keeping therefore to generals, it need only be added, that at the latter part of his life he had little to do but ſit down and contemplate the mighty work he had effected! for ſuch it might be deemed, that a ſingle monk ſhould give the haughty church of Rome ſo rude a ſhock, that there needed but ſuch another to overſet it totally. The remainder of his life was ſpent in exhorting princes and ſtates, and univerſities, to confirm the reformation; and in publiſhing from time to time ſuch writings as might aid and encourage them ſo to do. He died in 1546, and was buried at Wirtemburg with the greateſt pomp that perhaps was ever beſtowed on a private man: Melancthon pronounced his funeral oration. There is nothing extraordinary in Luther's character being repreſented in two very oppoſite lights: one party foaming with rage, imputed to him all the vices of an infernal being; while the other, warmed with admiration and gratitude, aſcribed to him perfections beyond human attainment. From his

conduct we may however credit him with a zeal for truth, intrepidity in aſſerting it, abilities to ſupport it, and induſtry in propagating it: his manners were pure even to auſterity; and his diſintereſtedneſs may be pleaded in favour of his ſincerity: he left honours and emoluments to his diſciples, remaining ſatisfied with his original appointments of profeſſor in the univerſity, and paſtor of the town of Wirtemburg. It would have been ſtrange if he had been exempt from the paſſions of human nature, and his adverſaries put them to a ſufficient trial; but he manifeſted no corruption or malevolence of heart; and we muſt always be juſt enough to eſtimate men by the maxims and manners of their own times. In conſequence of Luther's ſtrenuous endeavours to expoſe the crafty uſurpation of the church of Rome, the kingdoms of Denmark, Sweden, England, Scotland, and nearly one half of Germany, renounced the juriſdiction of the pope; and in thoſe countries which did not openly revolt, the diſaffection broke out with different degrees of violence, or rankled ſecretly. Laſtly, beſide diſmembering the dominion of the Roman pontiff, he even effected a reformation in their ſyſtem of politics, and taught them to govern the nations that ſtill adhered to them upon milder maxims, and with a more lenient hand.'

Although we acknowledge the utility of this work, we cannot ſo far accede to the opinion which the Author has laboured to ſupport, in his preface, as to think the *alphabetical* form the moſt eligible for collections of this kind. After all that has hitherto been done, in this walk of literature, a *Chronological* Biography, extracted from original authors, in which the lives of men of real eminence ſhould be given in their proper claſſes, and in the order of time, appears to us, to be ſtill an important *deſideratum*. — See more on this head in Rev. vol. xxviii. p. 33—34. E. & G.

ART. V. *The Matter of Agiſtment Tythe of unprofitable Stock, in the Caſe of the Vicar of Holbeach, as decreed by Lord Chief Baron Parker, Baron Smythe, &c. in the Court of Exchequer in Michaelmas Term*, 1768. By Cecil Willis, D. D. Vicar of Holbeach, and Prebendary of Lincoln. 4to. 1 s. Newbery. 1776.

AGiſtment tythes are ſuch as are due upon the paſturage of unprofitable cattle; and unprofitable cattle are ſuch as, having neither been brought to the plough nor to the pail, yield no tytheable produce.—To theſe may be added ſheep, from the time they are ſhorn, to the time they are ſold to the butcher, or otherwiſe diſpoſed of. What is moſt material to the clergy in the preſent caſe, is the mode of paying theſe tythes. Dean Watſon, and, if we miſtake not, Gibſon and Burn, and other writers of eccleſiaſtical law, have propounded that the tenth of the total, or of the improved value, ſhould be paid to the parſon, that is, if an ox bred by the farmer, and never uſed in the plough is brought to market, the tythe of what he is ſold for ſhall be paid; but if he has been bought at

at a certain age and afterwards ſold, the tenth of the improved value ſhall then be paid. This was a vague and uncertain method; and, in fact, not founded on any legal principle. For it is not the tythe of the value of the cattle, (which might be more or leſs according to the ſkill or ignorance, the good or ill fortune of the farmer) which is due *de jure* to the parſon: it is the tythe of the produce of the earth conſumed during the time ſuch cattle are kept in an unprofitable ſtate, that is primarily and *ab origine* due. This then muſt be the mode of payment. A farmer breeds an ox, and at three years old ſells him to a grazier for ſeven pounds.—According to the above-mentioned authorities, the parſon would be entitled to fourteen ſhillings, but it ſhall appear that he is not; for, upon the ſame principle, he would have been entitled to the tenth part of the carcaſe, had the farmer killed him,—whereas he could have no ſuch right, his claim being founded excluſively on the tenth of the produce conſumed by the animal. He muſt therefore be paid thus,

	£.	s.	d.
What is the price of keeping 1ſt year?	1	0	0
What the ſecond?	1	15	0
What the third?	2	5	0
	5	0	0
Tenth	0	10	0

When the ox is in the hands of the grazier, a ſecond tythe ariſes, probably to another parſon in another pariſh. He keeps him twenty weeks and ſells him to the butcher for ten guineas. The improved value is 3*l.* 10*s.* but the parſon ſhall not be intitled to ſeven ſhillings for agiſtment tythe; for then he would avail himſelf of the ſkill, addreſs and judgment of the grazier, who, for ought he knows, may have over-reached the butcher, and ſold the animal for more than he will yield. It is the tenth of the price of keeping him twenty weeks that he may claim, which amounting to forty ſhillings, leaves him four. And ſo it is with reſpect to colts and other animals coming under this denomination; and this is the legal and equitable mode of payment. The matter, however, is not ſo clearly ſet forth in this pamphlet. L.

Gaëlic?

ART. VI. *The Fingal of Offian*, an ancient Epic Poem, in Six Books. Tranſlated from the original Gallic Language by Mr. James Macpherſon, and now rendered into Heroic Verſe. By Ewen Cameron. 4to. 15 s. Boards. Robſon. 1777.

OSSIAN is fallen with the mighty. His beard is like the thiſtle of the paſtures, when the northwind whiſtleth on the hills. Ewen hath mowed it with his cutlaſs, as the wild-

goat

goat croppeth the flower. The beard of Offian was as the foam of waters, white with the multitude of moons. The thin down ſtreameth through the air;—it falleth on the hunter in the morning, when the red dog howleth on the heath. He moveth it not from his cloak. The beard of Offian was ſacred!

Dire was thy cutlaſs, Ewen, Ewen of recent times:
Dire was thy cutlaſs, Ewen, Ewen that coupleſt rhymes.

So much by way of dirge on this melancholy occaſion! We ſhall now attend to the ancient bard's misfortunes in humble proſe. An attempt to reduce the deſultory manner and wild meaſures of Offian's poetry to the tame and regular march of the couplet, ſhewed ſuch an entire want of taſte and judgment, that we could not poſſibly hope any thing from this performance, and, of courſe, we were not diſappointed.

On peruſing the firſt couplet,

By Tura's lofty wall Cuthullin lay,
Beneath the ſhadow of a ruſtling tree [tray].

We concluded that the tranſpoſer had written in blank verſe, but we ſoon found that this was nothing but *the Brogue* [for the *Brogue* is not peculiar to Ireland] of which here are many curious inſtances:

Innumerable foes the land invade,
And Swaran ſeems determin'd to ſucceed [ſuccade].

* * *

Bright from their ſides of ſteel a thouſand beams [bames]
Inceſſant flaſhing—ſet the heath on flames.

We have proceeded no farther than the fifteenth page, yet might we, ſurely, without impeachment of our candour or mercy, paſs ſentence on the book without opening another ſheet—But in publications of conſiderable ſize and expence, we generally ſuffer an arreſt of judgment, and in compaſſion to a poet's pocket, at leaſt, try all we can to ſave him. To proceed, then;—

Mean time aſcends the craſhing din of arms,
The gray dogs howl amidſt the loud alarms.

This is a happy mixture of the ſublime and the familiar, and conveys a perfect idea of a battle between two butchers' dogs and their maſters (which is not rarely the caſe) at the ſame time.

Roar through the pride of Lochlin's thick array,
And routed drive them headlong to the ſea [ſay].

This is addreſſed to a chief, previous to his attacking the enemy; and neither is the language nor the idea common; for he is taught to attack them with *roaring*. Now this implies a ſimilitude, which, being barely underſtood, heightens the ſurprize. The latitude of the idea too is extenſive; the chief may attack them either as an hyæna, a bull, a lion, or an aſs:

For

For novelty's ſake, which is the ſoul of the ſurpriſing, we will ſuppoſe the laſt.

Fatigu'd, reply'd the chief, I ſtepp'd in here.

An inſtance of the eaſy and familiar—I ſtepp'd in, Miſtreſs, to warm my fingers and my toes.

Concerning a diſpute between two heroes for a pied bull, the Author ſays,

About this beaſt aroſe ſuch fierce debate,
That often ſword in hand the heroes met.

This, too, is eaſy and familiar, but ſeems to be exceeded in that way by the following,

For I a valiant chief nam'd Comal knew,
Who inadvertently his miſtreſs ſlew.

As the poetical gardener ſaid of the ſtatues of Cephalus and Procris,

He bent his bow and ſhot at random,
And kill'd his wife for a memorandum.

Mr. Macpherſon endeavoured to make Homer ſpeak like the Engliſh Oſſian; this Writer has attempted to make Oſſian ſpeak like the Engliſh Homer: both have failed: but ſome reſpect was due to the former, as to a man of genius, whoſe labour was miſemployed; the latter, equally void of talents and taſte, has no claim to our attention.

*** A former tranſlation of Fingal was publiſhed in 1772; ſee Review, vol. xlvii. p. 71. Of this, a new edition has juſt made its appearance. It is by no means ſo defective a performance as the work which is the ſubject of the preſent Article; but we cannot give it our approbation. L.

ART. VII. *The Goat's Beard:* A Fable. 4to. 1 s. 6 d. Dodſley. 1777.

FABULISTS, in verſe or proſe, are moral preachers. The text of the ſermon before us lies in the 4th book and 14th chapter of Phædrus, where it is thus written:

Barbam Capellæ quum impetrâſſent ab Jove,
Hirci mœrentes indignari cœperant,
Quod dignitatem fœminæ æquâſſent ſuam;
" Sinite, inquit, illis gloriâ vanâ frui,
" Et uſurpare veſtri ornatum muneris:
" Pares dum non ſint veſtræ fortitudini."
Hoc argumentum monet ut ſuſtineas tibi
Habitu eſſe ſimiles, qui ſint virtute impares.

'The purport of the above Fable is this. When the She-goats had, by their intreaties, obtained of Jupiter the privilege of having Beards as well as the Males, the He-goats grew angry; and complained, that he had degraded their dignity by admitting the females to equal honours with themſelves.

To

'To which the God replied, That if they would take care to preſerve the real and eſſential advantages which their ſex gave them over the other, they would have no reaſon to be diſſatisfied with letting them participate in what was merely ornamental.'

From theſe words the preſent Lecturer (who has the honour of being Poetical Chaplain to his Majeſty) has given the ſexes many ingenious documents. After an oblique reflection on the Bucolics of Virgil, intimating that the poet has aſſigned to Mantua the ſcenery of Naples, our Engliſh Phædrus (or rather Fontaine, for the fable is more in his manner) repreſents a *coterie* of the goats addreſſing Jupiter to render them equal to the males, by honouring their chins with a beard. Jupiter, in a frolic mood, grants their petition, which occaſions a remonſtrance from the *Goaterie* of males, and obliges the God to *convene the ſtates*, in order to determine the claims of both ſexes:

The God appear'd, in proper ſtate,
Not as the arbiter of fate,
With all thoſe enſigns of command
Which ſway the air, the ſea, the land,
But yet with dignity, to draw
Attention, and becoming awe.
" Approach:" he cry'd, " your idle ſtrife
" Has rais'd a thought: I'll give it life.
" For know, ye Goats, my high beheſts
" Shall not be thrown away on Beaſts.
" When *Sexes* plead, the cauſe is common;
" Be *Goats* no more, but *Man and Woman.*"

Having wrought this transformation, Jove proceeds to deſcant on the original deſtination of the ſeveral ſexes:

" When firſt I different ſexes form'd,
" Happy myſelf, with goodneſs warm'd,
" I meant you help-mates for each other;
" The ties of father, ſon, and brother,
" And all the charities below
" I kindly meant ſhould ſpring from you.
" Were more exalted ſcenes your lot,
" I kindly meant, as who would not,
" The Fair ſhould ſooth the Hero's care,
" The Hero ſhould protect the Fair;
" The Stateſman's toils a reſpite find
" In pleaſures of domeſtic kind;
" And Kings themſelves in ſocial down
" Forget the thorns which line a crown.
" In humbler life, that Man ſhould roam
" Buſy abroad, whilſt ſhe at home
" Impatient for his dear return
" Should bid the crackling incenſe burn,
" And ſpread, as fortune might afford,
" The genial feaſt, or frugal board.
" The joys of honeſt Competence,
" The ſolace even of Indigence."

After

After having laid down theſe general principles, he particularly addreſſes the ladies; and in his diſcourſe to them, as well as in his more ſolemn harangue to the gentlemen, we think the Heathen Godhead rather inclined to be pedantic, and that he diſcovers too great an inclination to ſhew his reading, which ſeems to lie rather out of his way, as he deals chiefly in modern hiſtory. Much of what he ſays, however, is not unworthy the attention of his fair auditors. We are particularly pleaſed with the following paſſages:

† Some dames of leſs athletic mold,
By mere misfortune render'd bold,
Have drawn the dagger in defence
Of their own ſpotleſs innocence,
O'er theſe the penſive Muſe ſhall mourn,
And Pity's tear ſhall grace their urn.
† Others, a more heroic part,
By juſt revenge to fury led,
Have plung'd it in a huſband's heart,
And triumph'd o'er the mighty dead.
Though laurels are *their* meed, 'tis true,
Let milder females have their due,
And be with humbler myrtles crown'd,
Who ‡ ſuck'd the poiſon from the wound.

* * *

Glorious, no doubt, it is, to dare
The dangers of the Sylvan War,
When foremoſt in the chace you ride
Some headlong ſteed, you cannot guide,
And owe, by providence, or chance,
Your ſafety to your ignorance.
But ah! the conſequential ill
Might *there* reſtrain ev'n woman's will.
The furrough plough'd by Tyburn ‖ hat
On the fair forehead's Parian flat;
The freckles, blotches, and parch'd ſkins,
The worms, which like black-headed pins
Peep through the damaſk cheek, or riſe
On noſes bloated out of ſize,
Are things which females ought to dread.—
But you know beſt, and I proceed.

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† '*Some* } Of theſe two aſſertions the Author does not chuſe to
† '*Others* } give examples, as *Some* might be thought fabulous, and *Others* invidious.

‡ '*Suck'd the poiſon*] Whether the ſtory of Eleanor of Caſtile, wife to Edward the Firſt of England, is fictitious or not, the Eleanor Croſſes exiſting at preſent, are a ſufficient teſtimony of her huſband's affections, and his gratitude to her memory.'

‖ '*Tyburn hat*] The ſmall round hat; which acquired its name from its being the diſtinguiſhing mark of a pick-pocket: it is now adopted by gentlemen and ladies.'

In

* * *

In modern days, the female pen
Is paramount, and copes with men.
Ladies have led th' inſtructive crew,
And kindly told us all they knew.
In France, in Britain, many a ſcore.—
I mention none—to praiſe the more.
And yet in that ſame little iſle
I view, with a peculiar ſmile,
And wiſh to name a choſen few;
A — —, or a ——— — —,
Or—But I won't. It envy raiſes.
Few men can bear each other's praiſes,
And in the Fair one would not ſee
A *Genus irritabile.*

* * *

Be wiſe, be learn'd, be brave, nay fear'd—
But *keep your ſex*, and † HIDE THE BEARD.

Having thus cloſed his moſt gracious ſpeech to the ladies, he turns, or rather *affects* to turn, to the gentlemen, for the majority of his precepts ſtill continue leſs applicable to the males than to the females. From that ſource indeed he draws the moſt ſtriking, the moſt edifying, and moſt entertaining parts of his diſcourſe. The following ſtrictures on the modiſh deportment of the ſexes are a juſt, though ſevere, comment on real life:

——— the preſent page,
The refuſe of an iron age.

Speaking to the men of quality on their ſtile of behaviour to the women of rank, and its conſequent effect, Jove delivers himſelf thus:

But now, when *you* appear before 'em,
You want all deference, and decorum;
And, conſcious of good Heav'n knows what,
Noddle your heads, and ſlouch your hat;
Or, careleſs of the circling throng,
Through full aſſemblies lounge along,
And on a couch politely throw
Your liſtleſs limbs without a bow,
While all the Fair, like Sheba's Queen,
Croud eager to th' inviting ſcene,

† '*Hide the Beard.*] A certain Grecian painter, who had uſually exerted his talents on laſcivious ſubjects, was commanded by the State under which he lived, to atone for his errors by forming a piece which ſhould damp the moſt licentious appetite. He accordingly drew a naked Venus with all the charms his imagination could ſuggeſt, and then, to make her totally diſguſting, clapped her on a beard.'

And

And o'er that couch in raptures hang
To hear their Solomon's harangue.
No doubt 'tis edifying ſtuff,
(For gentle ears are cannon-proof)
And wiſe the doctrines which you teach.
But your Examples more than preach.
For 'tis from hence your high-bred laſſes
Loſe, or deſpiſe, their native graces.
Hence comes it that at every rout
They hoyden in, and hoyden out.
The modeſt dignity of yore,
The ſtep chaſtis'd, is ſeen no more.
They hop, they gallop, and they trot,
A curteſy is a thing forgot.
Th' affected ſtare, the thruſt-out chin,
The leer, the titter, and the grin,
Supply what "hung on Hebe's cheek,
"And lov'd to live in dimple ſleek."
Nay, ſome who boaſt their ſixteen quarters
One might miſtake for chandlers daughters.
Ah, could theſe triflers of a day
Know what their maſters think and ſay,
When o'er their claret they debate
Each pretty victim's future fate;
With what contempt and malice fraught
They ſneer the follies they have taught;
How deep a bluſh their cheek would fire!
Their little breaſts would burſt with ire;
And the moſt heedleſs mawkin there,
The loveliеſt ideot, drop a tear.
Virtues have ſexes, paſt a doubt,
Mythologiſts have mark'd them out;
Nor yet in excellence alone
Have this peculiar difference ſhown:
Your Vices—that's too hard a name—
Your Follies—ſhould not be the ſame.

He winds up his doctrine of *propria quæ maribus* in theſe words:

Whether you fix your fancied reign
In brothels, or in drawing-rooms,
The little *Something* ſtill retain.
Be Gameſters, Gluttons, Jockies, Grooms,
Be all which Nature never meant,
Free-thinkers in the full extent,
But ah, for *Something* be rever'd,
And *keep your Sex*, and SHOW THE BEARD.

This little piece has, we think, a conſiderable degree of merit. It is eaſy and ſpirited. It might perhaps have been rather more compreſt; and more attention ſhould have been paid to the rhymes, the inaccuracies of which, in ſuch ſhort poems, are ſcarcely excuſable.

C. ART.

ART. VIII. *Aſſes Ears:* A Fable. Addreſſed to the Author of *The Goat's Beard.* 4to. 6d. Riley. 1777.

AN ill-natured and ſatirical attack on the Laureat, for his lively fable, which is the ſubject of the preceding Article. It is not, however, void of pleaſantry. In the following characters of the candidates for the laurel, or rather *Aſſes Ears*, our Readers will readily recogniſe a *rough draught* of two of their old acquaintance; the firſt of whom his friends have dignified with the title of *the Engliſh Ariſtophanes*, and the laſt of whom has been branded by his enemies with the name of *Lexiphanes:*

Firſt ſtarts the ſprightly *Monkey* forth,
Depending on his comic worth;
But hiſſes ſent from every ſide,
Confound at once his ſilly pride,
This active mimic might beguile
Their features from the placid ſmile,
And by his oft repeated joke,
Convulſive laughter might provoke,
Laughter, proſcrib'd by *Stanhope*'s pen
Amongſt the better ſort of men,
Fit only *Momus* to ſurprize,
And ſhake the galleries of the ſkies.
* * * *
Next ſhaggy *Bruin* to be heard,
With leer uncouth, his ſuit prefer'd:
What though his form could boaſt no grace,
No gentle ſmiles adorn'd his face,
His mental graces all muſt own,
To all his poliſh'd ſenſe was known;
Gay had in verſe proclaim'd of yore,
How well his hands could graſp the oar,
Contract with cautious care his ſail,
Or ſpread his canvaſs to the gale,
Since which with venturous bark he had try'd,
New ſhores, and climates far and wide;
Had dar'd the rage of winds and ſeas,
Eager to view the *Hebrides*,
From whence he knew full well to write,
Of *Oſſian* and the *ſecond ſight*.
The crowd at firſt with clamorous breath,
Cried *Bruin* well deſerv'd the wreath,
When *Envy* with malignant tongue,
Of other writings inſtant ſung,
Where ſenſe and genius had been found;
Soon went this ſentence harſh around:
'Though for your voyage the envied meed,
'Might to your brows have been decreed,
'And well your tracts of politics,
'Might on your head the trophy fix,

'Yet as ſome things which once you writ,
'Are ſtigmatiz'd with ſenſe and wit,
'We deem you for the place unfit.'

The portrait of *the Aſs* is particularly invidious, and in our opinion uncandid and unjuſt. Of the amplification of Phædrus by the modern fabuliſt, the Laureat has himſelf ſpoken much more pleaſantly than his adverſary:

And now from eight old Latin lines,
Where ſome ſmall ſpark of genius ſhines,
To wire-draw many ſheets are able,
Men call the monſtrous work a fable. *Aſſes Ears.*

Eight terſe lines has Phædrus told
(So frugal were the Bards of old)
A Tale of Goats; and clos'd with grace
Plan, Moral, all, in that ſhort ſpace.
Alas, that ancient Moraliſt
Knew nothing of the ſlender twiſt
Which Italy, and France, have taught
To later times to ſpin the thought,
They are our maſters now, and We
Obſequious to their high decree,
Whate'er the Claſſic Critics ſay
Will tell it in a modern way. *Goat's Beard.*

The laurel was ſaid by the ancients to have the power of ſcreening thoſe under its ſhade from thunder; yet it cannot defend modern laureats from the artillery of their cotemporaries.

If our preſent

—— New year's ſongs and birth-day odes

are not equal to Pindar or Homer, they are not ridiculous, like thoſe of Shadwell and Cibber. Their annual productions rendered the laurel contemptible; but the preſent Laureat, as Ophelia ſays, "wears his rue with a difference, and you may call it *Herb o' Grace* on *Sundays*."

C.

ART. IX. *A Commentary on the Four Evangeliſts and the Acts of the Apoſtles; together with a new Tranſlation of St. Paul's firſt Epiſtle to the Corinthians, with a Paraphraſe and Notes.* By Zachary Pearce, D. D. late Lord Biſhop of Rocheſter. [*Article concluded.*]

FROM the account given of Dr. Pearce in our laſt Review, it appears that he was greatly celebrated for philological learning. Thoſe who are acquainted with his edition of *Longinus*, and his *Cicero de Oratore*, and *de Officiis*, need no other proofs of his ſkill in the learned languages. His two *Latin Epiſtles*, firſt publiſhed in the year 1721, ſhew how early his attention was turned to the ſtudy of the New Teſtament. Theſe circumſtances naturally raiſe our expectations concerning the work before us, which we now proceed to examine. We ſhall endeavour to do juſtice both to the Author and the Public, by laying

laying before our Readers ſuch extracts from the Commentary as ſhall beſt enable them to form a true judgment concerning it.

On Matthew i. 1. he obſerves, that inſtead of *Jeſus Chriſt*, we ſhould every where read, *Jeſus the Chriſt*.

Ver. 21. *He ſhall ſave his people from their ſins*, that is, *from the puniſhment due to their ſins*, *ſcelus* being put for *pœna ſceleris*, in Latin authors. We ſee no reaſon however to reject the common interpretation, which ſuppoſes that one part of Chriſt's deſign was *to turn us away from our iniquities*, Acts iii. 26. Tit. ii. 14.

On Matthew ii. 1, he has the following ingenious conjecture: 'from the firſt Herod, Herod the Great, being ſpoken of here, and Luke i. 5, as *King of Judea*, without any mark to diſtinguiſh him from *Herod Agrippa* the elder, who was King of Judea, as well as his grandfather, and was the firſt *King* after him *of Judea*, it may ſeem probable that both Matthew and Luke wrote their goſpels before Herod Agrippa began to reign in Judea, i. e. within ten years after the crucifixion of Jeſus: for the Emperor Claudius, at the beginning of his reign, gave that kingdom to him, which none of the firſt Herod's family enjoyed, as King, but he; Archelaus having been an ethnarch only, and Herod Antipas a tetrarch only, and of Galilee only.' On the mention of which laſt, he adds, it may be proper to lay before the Reader an ancient inſcription, which Spon has publiſhed, and which favours the above-mentioned conjecture on the addition of the word *King* in this place: "*Herod the Tetrarch, ſon of Herod the King.*"

The following conjecture does not ſeem to carry any great probability with it, viz. that the *Magi*, mentioned Matth. ii. 1. were *Jews living in the colleges of the Magi*. The general opinion is in favour of their being Heathens. Nor is it a ſufficient reaſon for rejecting this opinion, that Chriſt's perſonal miniſtry was, for wiſe reaſons, confined to the Jews; for the ſame reaſons did not hold againſt an early revelation of his birth being made to the Gentiles, to whom he had been promiſed long before, and who had an equal intereſt in him with the Jews. He has produced ſeveral inſtances from Heathen writers to ſhew that they called a meteor, or any kind of ſhort and tranſient light in the atmoſphere, by the name of ἀστὴρ and *ſtella*. But why he ſhould ſuppoſe the ſtar, or light, which the wiſe men ſaw, to be of the nature of what the Jews called the *ſhechinah* or divine glory, we are at a loſs to determine.

We read in Matthew ii. 6, *Thou Bethlehem in the land of Judah, art not the leaſt amongſt the princes of Judah:* which is directly contrary to Micah v. 2, both in the Hebrew text and the Greek Seventy verſion. To remove this difficulty, Gro-

tius and others propoſe reading and tranſlating both by way of interrogation, *Art thou Bethlehem the leaſt amongſt the thouſands of Judah?* No. In confirmation of this ſenſe, Dr. Pearce offers the three following very juſt obſervations: 1ſt, 'The Hebrew word in Micah rendered *little* in the Engliſh tranſlation, may be rendered *the leaſt*, as it actually is there frequently, particularly in Judg. vi. 15, 1 Sam. ix. 21, Jerem. xlix. 20, and chap. l. 45. 2dly, Both in the Hebrew and in the Greek of the Old and New Teſtament, it is not unuſual for a ſentence to be underſtood by way of interrogation, though there is no mark placed at the beginning of the ſentence, uſed in either of the languages for a mark of interrogation. Inſtances of this in the Hebrew are found in 2 Sam. xviii. 29, 1 Kings xxi. 7, Job ii. 10, chap. xli. 1, Zech. viii. 6; and in the Greek, the ſame is found frequently in paſſages of the Old and New Teſtament, as in 2 Sam. xviii. 29, Matth. xi. 3, Mark xiv. 61. 3dly, When words are uſed thus interrogatively, there is often at the end of them an anſwer of *Yes* or *No* to be ſupplied in the ſenſe, though it is not expreſſed in the words. This is very common with thoſe who write in the Hebrew language, and with thoſe, who, being Hebrews, write in the Greek. In the New Teſtament the word *No* is to be ſupplied in 1 Cor. x. 19, 20, τί ἂν φημι; ὅτι εἰδωλον, τί ἐστιν; ἢ ὅτι εἰδωλόθυτον, τί ἐστιν; *What ſay I then? that the idol is any thing? or that which is offered to idols is any thing?* No. See alſo 1 Cor. xii. 31, Acts viii. 31. An inſtance where *Yes* is to be ſupplied, is to be found in 1 Cor. ix. 10. Hence it follows that to aſk, whether any thing is *the leaſt*, and to anſwer *No* (as the Hebrew text and Seventy verſion do) is the ſame as to affirm, that it is not the leaſt, as Matthew here does.'

In Matthew iii. 7, we are told, *that many of the Phariſees and Sadducees came to his* (John's) *baptiſm*. On this paſſage our Author has the following note: 'It is obſervable, that Matthew does not ſay here, *to be baptized by him*, which are Luke's words concerning the multitude, chap. iii. 7. And that this was not the intention of the Phariſees and Sadducees in general (if it was of many of them) appears probable from Matth. xxi. 32, where it is ſaid, that they (the chief prieſts and elders of the people) *did not believe in John*; the conſequence of which was, that they did not receive his *baptiſm as from heaven*, (*Ib.* ver. 25.) Beſides, it is ſaid by Luke, (chap. vii. 30.) that the Phariſees had *not been baptized of John*; and it is leſs likely that the Sadducees had been. It ſeems, he adds, moſt probable, that this coming of the Phariſees and Sadducees to John's baptiſm, is the ſame with the coming of the prieſts and Levites (John i. 19) to aſk John, *Who art thou?* For thoſe prieſts and Levites might be ſome of the one ſect, and ſome of the

the other.'—This is a very ingenious, and, withal, a very probable conjecture. Nevertheleſs, it is poſſible that many, both of the Phariſees and Sadducees, might come with the intention of receiving John's baptiſm, and yet afterwards refuſe it when they became acquainted with the ſeverity of his doctrine, and were at the ſame time exaſperated with the ſharpneſs of his reproofs. See Matthew iii. 7.

In order to ſhew that oaths impoſed by authority are not included in that prohibition, *Swear not at all*, Matth. v. 34, he obſerves, that Joſephus (Bell. Jud. ii. 8, vi. 7) ſays concerning the Eſſenes, that *they never ſwear, their word being ſtronger than an oath*; τὸ δὲ ὀμνύειν αὐτοῖς περιῄρηται, χεῖρόν τι τῆς ἐπιορκίας ὑπολαμβάνουσι, *ſwearing was ſuperfluous in them who thought it ſomething worſe than perjury.* And yet the ſame writer, who has expreſſed their not ſwearing at all in ſuch very ſtrong terms, has aſſured us that, when they firſt entered into the ſociety of the Eſſenes, *they took horrible oaths* (ὅρκους φρικώδεις) to obſerve ſeveral parts of religion, which that hiſtorian mentions.—We do not remember to have ſeen this paſſage cited on this occaſion by any other writer; and nothing could be more to our Author's purpoſe.

The following criticiſm is peculiar to our Author; and we ſubmit it entirely to the judgment of the Reader: *Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour, and hate thine enemy*, Matth. v. 43. 'I find God, in Levit. xix. 17, 18, commanding in this manner, *Thou ſhalt not hate* (οὐ μισήσεις) *thy brother in thy heart—thou ſhalt love thy neighbour as thyſelf.* And this paſſage perhaps Jeſus had in view: if ſo, then in Matthew's account of his words, the word οὐ muſt, by miſtake, have been early left out in the Greek copies. Inſert the word *not*, and then you have (as it ſeems to me) the ſenſe of what the law ſays about *loving neighbours*, and *not hating enemies*, in the above cited paſſage. The addition, which Jeſus makes to this command in the next verſe is obvious, with this alteration: *but I ſay*, that ye ſhall not only *not hate*, but ye ſhall *love your enemies* ſo far, as by praying for them, bleſſing them, and doing good to them. To all this let me add, that Joſephus (in Vit. c. 26) ſays, ἀπηγόρευται ἡμῖν ὑπὸ τῶν νόμων μηδὲ τοὺς ἐχθροὺς ἀποστερεῖν, that *it was not allowed by the Jewiſh laws to defraud even their enemies.*'

See Grotius at v. 43.

The words which we render, *Pray to thy Father which is in ſecret*, are by our Author more truly rendered, *Pray in ſecret to thy Father.* Our Engliſh tranſlation, he obſerves, repreſents the Father as being *in ſecret*; whereas it is moſt natural to ſuppoſe that the perſon here ſaid to be *in ſecret*, is the perſon who, *when he had entered into his cloſet*, had *ſhut the door.* And the words of Matthew will carry this ſenſe with them, if inſtead of

πρὸς τῷ ἐν τῷ κρυπτῷ, we ſuppoſe him to have written πρὸς ἐν τῷ κρυπτῷ, agreeably to what is found in the MSS. Cant. & Reuchl. and alſo in the Vulg. and Arab. verſions. Mangey, τῷ ἐν τῷ κρυπτῷ, ſays, 'prius τῷ poteſt abeſſe.'

The following words in Matthew x. 23, *Ye ſhall not have gone over the cities of Iſrael, till the Son of Man be come*, are generally underſtood to mean, that the diſciples would not have time to finiſh their progreſs through the cities of Iſrael, until Chriſt came to take vengeance on their perſecutors. But Dr. Pearce explains it of the diſciples not *finiſhing* or converting the inhabitants of theſe cities before the deſtruction of the Jewiſh ſtate. In ſupport of this interprétation he argues in the following manner: 'The words τελεῖν ὁδὸν, or τελεῖν with ὁδον to be ſupplied in the ſentence, ſignify to *go* or *finiſh a journey*: but I have not yet ſeen any ſufficient authority for rendering τελεῖν πόλεις by *going over cities*. It is well known, that τελεῖν is ſometimes uſed for what is done with regard to myſteries, ſuch as thoſe of Ceres, &c. amongſt the Heathens: from hence comes τελεῖν μυστήρια, *peragere myſteria*, and τελεῖν τινὶ ἀπόῤῥητα, *aliquem myſteriis initiare*, mentioned by the Greek lexicographers. Greg. Nazianz. applies this phraſe to a perſon who is made a Chriſtian, and calls him τελεσθεὶς τῷ βαπτίσματι, *one perfected or initiated* by baptiſm. In a ſenſe not much different from this, Ovid has uſed the word *perfecit*, as in his Art. Amat. l. i. 11. Phillyrides puerum citharâ perfecit Achillem, i. e. perfecit eum in doctrinâ citharæ, perfected him, and made him an adept in that ſcience. For the reaſons above-mentioned, I am inclined to think, that Matthew here meant to make Jeſus ſay, that the *cities* (or rather the inhabitants of the cities, as in ver. 15, and in chap. iii. 5) *of Iſrael*, would not be perfected or initiated into Chriſtianity, and become members of the kingdom of the goſpel of Jeſus, before the ruin of the Jewiſh ſtate, and his coming to take vengeance upon it. See Leigh's *Critica Sacra*, p. 328. Heinſius, *Doctrinâ Perfectitis*; and ſo Auctor Parergῶν. Virg. Æn. iv. Hæ Gætulæ urbes, genus inſuperabile bello.'

The Reader, we believe, will be particularly pleaſed with the explication which our Author has given of the following paſſage, which has perplexed moſt interpreters: *Ye ſhall not ſee me henceforth, till ye ſhall ſay* (i. e. till I come to deſtroy your city, and then you will ſay) *Bleſſed is he that cometh* (or rather, *that came*) *in the name of the Lord*, Matth. xxiii. 39. 'The words ὁ ἐρχόμενος are a title, by which the Chriſt or Meſſiah was ſpoken of; they meant in thoſe prophecies him who was to come. See chap. xi. 3, and xxi. 9, and note on this laſt. But here ὁ ἐρχόμενος ſignifies (I think) *he who came*; for theſe words are ſuppoſed to be what would be uſed by ſuch Jews as,

as, after Jeſus's death, lived long enough to ſee the ruin of their church and ſtate. As if Jeſus had ſaid, then they will remember what they did to me, when I was amongſt them; then they will acknowledge that I was *the Chriſt*, the perſon *who came in the name of the Lord*. Accordingly, Euſebius in Hiſt. Eccleſ. iii. 35, tells us, that upon having ſeen that deſtruction, μύριοι ὅσοι *vaſt multitudes came over from the circumciſion to the faith of Chriſt*. That ὁ ἐρχόμενος may be rendered *he who came*, appears from John ix. 25, where the blind man ſays, *one thing I know, that* (τυφλὸς ὢν) *whereas I was blind, I now ſee*. So in 1 Theſſ. i. 10. ὁ ῥυόμενος is, *who delivered*: and ſo probably ὁ ὢν ſignifies in the following places, John i. 18. (ſee note there.) John iii. 13, and chap. vi. 46. See alſo Acts. x. 7. Agreeable to this uſe of the participle, we read in Xenophon's Cyrop. p. 168 (ed. Hutch.) ἀρχόμενος, *who had begun*, and in p. 174, ὡς οἰχομένου τοῦ πατρὸς, καὶ ἀπωλότων πάντων σφῶν, *as if his father was dead, and all his affairs were ruined*.

We cannot forbear tranſcribing the note on Matth. xxvi. 25, not merely for its own ſake (though that would be a ſufficient reaſon) but alſo on account of a farther uſe that may be made of it. When Judas aſked his maſter, *Is it I?* Jeſus replied, *Thou haſt ſaid*, i. e. it is thou. 'That this expreſſion, *thou haſt ſaid*, ſignifies, *it is thou*, ſeems to depend upon the idiom of the Hebrew language; in which there is no preſent tenſe, and therefore in ſhort ſentences the verb is left out, when ſomething preſent is ſpoken of. So here when Judas ſpake in the Hebrew (or rather in that mixed language, called the Syriac in Jeſus's days) he ſaid אֲנִי *I?* i. e. Is it *I?* But in this expreſſion the verb ſubſtantive being left out, ſomething which anſwers to, *it is*, might be as well ſupplied to make out the ſentence; and therefore taking it for granted, that, *it is*, might be ſupplied for that purpoſe, the replier often ſays, *thou haſt ſaid*, when he means, thy words, ſupplied as I ſupply them, do acknowledge this to be true. See an inſtance of this in ver. 63, 64, compared with Mark xiv. 61, 62. See Luke xxii. 70, compared with ver. 71; and ſee John xviii. 37. If this be a true account of the phraſe, it will follow, that, when the Greeks or Latins make uſe of the like way of ſpeaking, they borrowed it from the Eaſtern languages. I find that where Plautus in Merc. i. ii. 52, makes one man ſay, *Scio, jam miſerum dices*, he makes the other ſay, *Tu dixti, ego taceo*. Terent. Phormio, Act. i. Sc. 4. Ge. *Modò apud portum* (ſc. vidi patrem.) An. *Meumne?* Ge. *Intellexti*, for *Yes*. So in Xenophon, Cyr. Exp. when he ſays ἐφη ὁ Ορόντης, his meaning is, *Orontes confeſſed it to be ſo*, p. 62. Ed. Hutch.'

Our principal deſign in tranſcribing this excellent note is for the ſake of obſerving, that when Chriſt was aſked by the Roman governor, *Art thou the King of the Jews?* There was no ambiguity in his reply, *Thou ſayeſt*; for he would be underſtood to mean, *I am.*

We do not know any writer who has given ſo full and clear an account of the different language in which the day of Chriſt's reſurrection is deſcribed. Moſt commonly it is ſaid, that he was to riſe on the third day: but in Matthew, xii. 40. we read as follows: *As Jonas was three days and three nights in the whale's belly: ſo ſhall the Son of man be three days and three nights in the heart of the earth.* The Jews, like us, had no one word by which to expreſs a day of twenty-four hours, or a νυχθήμερον, as the Greeks called it, i. e. a *night-day*, as we might call it. They ſometimes ſtyled it a day, as we do; but at other times, *a day and a night*, or *a night and a day*: ſo that we are to underſtand by the expreſſion, *three days and three nights*; *three days* (as we ſhould expreſs it), reckoning incluſively the firſt and the laſt for two days, though only parts of days, and counting thoſe parts of days for whole days. Aben-Ezra, on Lev. xii. 3. ſpeaking of the law for circumciſing an infant on the eighth day, ſays, that, 'if the infant was born but one hour before the firſt day was ended, it was counted for one whole day; and ſo, for the ſame reaſon, the part of the day that was paſt when the infant was circumciſed, was reckoned a whole day, if it was only one hour that was paſſed, of the evening with which that eighth day began.' And to the ſame purpoſe, Porphyry, in his Treatiſe de Homer. Quæſt. 14. ſpeaks thus: '*he, that is at home in the evening, and goes abroad on the morning of the third day, is ſaid to be from home on the third day, though there is only one day complete, which is the middle one.* Matth. xxvii. 63. is thus explained by our Author: *We remember that this deceiver ſaid, while he was yet alive, After three days I will riſe again*; that is, in three days, or on the third day. So in 2 Chron. x. 5. where Rehoboam ſaid to the people, *Come again unto me after three days*, it is added in ver. 12. *that they came unto him on the third day, as the king had commanded, ſaying, Come again to me on the third day.* The ſame thing may be concluded from what we read in 1 Sam. xx. 12. compared with ver. 19. For in ver. 12. Jonathan ſaid to David, *When I have ſounded my father, about to morrow any time, or the third day*; and in ver. 19. he ſaid, *And when thou haſt ſtayed three days, then thou ſhalt go down quickly*, &c. Thus alſo, whereas we are told in Gen. vii. 24. that *the waters prevailed upon the earth an hundred and fifty days*; it is ſaid in chap. viii. 3. that *after the end of the hundred and fifty days the waters were abated.* In the ſame manner of ſpeaking, Joſephus (Antiq. i. 12. 2.) ſays of Iſaac, that he was circumciſed

ciſed (μετὰ ὀγδοὴν ἡμέραν) *after the eighth day*, meaning thereby on the eighth day: and ſo what in Bell. Jud. i. 13. 1. he expreſſed by μετὰ ἔτη δύο, he expreſſed by δευτέρῳ ἔτει in his Antiq. xiv. 13. 3. To this may be added, that Cicero uſes the expreſſion *poſt* in the ſame way as μετὰ is uſed here; for in Tuſc. Diſp. i. 47. he ſays *Apollo ſe id daturum oſtendit poſt ejus diei diem tertium, qui ut illuxit, mortui ſunt reperti.* And (to cite no more) Ovid in Faſt. vi. 774. ſays,

Poſt ſeptem luces Junius actus erit.

Meaning, that on the ſeventh day, the month of June will be at an end.' We will only add, that the chief prieſts and Phariſees underſtood our Saviour in the ſenſe explained above; for they add, *Command that the ſepulchre be made ſure until the third day*, Matth. xxvii. 64.

The extracts already made from our Author, are ſufficient to ſhew how good a uſe he has made of his philological learning, and what ſort of entertainment may be expected from the peruſal of his commentary. We cannot however forbear laying before the Reader ſome farther extracts. The following criticiſm deſerves examination. In Luke ix. 51. we read, *When the time was come that he ſhould be received up*; which our Author renders, *When the days of his retiring were compleated.* 'I think,' ſays he, 'that the word ἀναλήψεως, muſt ſignify Jeſus's *retiring* or *withdrawing himſelf*, and not of his *being received up*; becauſe the word συμπληροῦσθαι, as here uſed before it, denotes a time *compleated*, which that of his aſcenſion was not then. The ſenſe is, that the time was come, when Jeſus was no longer to retire from Judea and the parts about Jeruſalem (where he was born) as he had hitherto done; for he had lived altogether in Galilee, leſt the Jews ſhould have laid hold on him, before the work of his miniſtry was ended, and full proofs of his divine miſſion given, and ſome of the prophecies concerning him accompliſhed. The phraſe ἡμέραι τῆς ἀναλήψεως αὐτοῦ is the ſame with ἡμέραι τῦ ἀναλαμβάνειν ἑαυτὸν, or *ſui recipiendi:* which expreſſions the Greeks and Latins uſe, when they would ſignify, that a man withdrew himſelf from ſome danger to which he was near, or from ſomething with which he was tired. The former was the caſe of Jeſus, who (as John ſays in chap. vii. 1.) *walked in Galilee; for he would not walk in Jewry, becauſe the Jews ſought to kill him:* the latter was the caſe of Proteus, (in Virg. Georg. iv. 403. where it is ſaid)

In ſecreta ſenis ducam, quo feſſus ab undis
Se recipit.'

It muſt be acknowledged, that this interpretation ſuits better with what follows, than any other we have ſeen. For after ſaying, that *when the days of his retiring were compleated*, Luke adds,

adds, *he ſtedfaſtly ſet his face to go to Jeruſalem*; he now firmly reſolved to go to that ſeat of his enemies, notwithſtanding his knowledge of their intention to deſtroy him. And our Author obſerves, 'that all which follows here in Luke, to ch. xix. 45. is repreſented by him as ſaid and done by Jeſus, in his laſt journey from Gallilee to Jeruſalem.' Certain it is, that till this time, Chriſt had frequently withdrawn himſelf from his enemies; and that he had been blamed for not ſhewing himſelf more openly to the world. We could wiſh, however, that our Author had produced the authority of ſome Greek writer to juſtify his explication of the word ἀναλήψεως. Scapula ſays, 'metaphorice quoque dicitur, ἀναλαμβάνειν ἑαυτὸν, ut Latinis, *colligere ſe*, apud Iſocr. in Archidamo.' And Conſtantine ſays, that ἀναλαμβάνω, denotes ſometimes retraho, detineo, ut ἀναλαμβάνειν τὸν ἵππον, equum fræno ſiſtere & coercere. So that the expreſſion of the evangeliſt may import, that hitherto Chriſt had reſtrained himſelf, both with reſpect to his doctrine and conduct, (not truſting himſelf to any, John ii. 24. nor openly divulging his ſufferings and death,) as well as withdrawn himſelf from danger.

Our Author frequently undertakes to correct the text, and expunges words and whole verſes that he ſuppoſes to be interpolations, without the authority of a ſingle manuſcript. 'To me,' ſays he, 'the whole 17th verſe of the 1ſt chapter of Matthew is an interpolation.' In his note on Matth. xxvii. 16. he ſays, 'I am inclined to think, that the words, *for many be called, but few are choſen*, are in the Greek an interpolation.' And it muſt be confeſſed that they have no near relation to the parable of the labourers hired at different hours of the day, as he has explained it, but are very pertinent upon the common interpretation. See his notes on Matth. vii. 19. chap. ix. 10. chap. xxvii. 8. Luke ii. 2. chap. xii. 1. chap. xxii. 36. John vi. 4. 44. Acts xviii. 17. chap. xxiii. 8. We are far from taking upon us to ſay, that there are no interpolations in the ſacred text; but our Author ſometimes at leaſt has recourſe to them without reaſon, at leaſt without neceſſity. He rejects Matth. viii. 17. *Himſelf took our infirmities, and bare our ſickneſſes*; becauſe 'it is not obvious' (as he ſays) 'how this prophecy has any relation to Jeſus's healing diſeaſes.' Never was any prophecy more pertinently applied. Chriſt *took upon himſelf* our infirmities and ſickneſſes by his tender *ſympathy*, and by the *labour* and *fatigue* he underwent rather than loſe an opportunity of healing them, whereby they became a heavy load to him: he likewiſe *bore them away*, or removed them by his miraculous power. Compare Gal. vi. 2. Rom. xv. 1. The words of the evangeliſt are a literal tranſlation of the original, Iſ. liii. 4.

And

And had they been uſed only by way of accommodation, our Author, on his own principles, (ſee his note on Matth. ii. 17.) could not have condemned the evangeliſt.

It muſt be matter of ſurprize to moſt readers, to find the Biſhop taking much pains to diſcredit, though he does not profeſſedly reject, the miracle, which, according to Luke, (chap. xxii. 51.) Jeſus performed upon the ear of Malchus. Three objections he has urged againſt it. 1ſt, 'It is obſervable, that the three other evangeliſts ſay nothing about Jeſus's touching the ear of Malchus and healing it.' Strike out of the evangeliſts the ſeveral facts peculiar to each, and how great a blank will be made in the Goſpel-hiſtory? The goſpel of John in particular muſt be almoſt totally expunged. 2d, 'It ſeems not probable, that Jeſus ſhould work a miracle then, when (as he ſaid to Judas and the reſt) it was their *hour and the power of darkneſs*.' This argument, did it deſerve the name, would prove that Chriſt's power was not exerted in ſtriking to the ground thoſe who came to apprehend him, John xviii. 6. 3d, 'Still leſs it is probable, that ſuch a miracle ſhould not have had ſo much weight with the multitude, as to aſtoniſh them, and incline them to let Jeſus depart quietly out of their hands.' This objection likewiſe, did it conclude at all, would conclude more ſtrongly againſt the credibility of the miracle performed upon the perſons ſent to ſeize him. The fact is, that Jeſus, after giving ſufficient proof of his power to eſcape from his enemies, voluntarily ſurrendered himſelf into their hands.

Whatever praiſe may be due to Dr. Pearce as a grammarian, we cannot always commend him as a critic of taſte and of judgment. His interpretation of many paſſages is liable to juſt objections. It was uſual with our Saviour to take occaſion, from particular incidents, or occurrences, to deliver ſome general inſtruction. On Martha's wanting to call away Mary from her attendance on Chriſt's diſcourſe, to aſſiſt her in preparing an entertainment for him and his apoſtles, Chriſt reproves her too great ſolicitude on this occaſion, and then adds that moſt important apophthegm, *One thing is needful*; which he farther explains by adding, *Mary has choſen the good part* (viz. that of receiving his doctrine) *which ſhall not be taken away from her*. Nevertheleſs our Author, after Theophylact, Baſil, and others, (whom he does not cite) explains *the one thing needful, of one diſh of meat*; though it is evident that one diſh could not ſuffice for ſo large a company, who lay on different couches.

In his account of the inſtitution of the Lord's ſupper, he ſuppoſes that thoſe words, *which is ſhed for you*, refer, not to *the blood of Chriſt*, but to the cup, or wine in it, juſt poured out of a larger veſſel for them to drink, (Luke xxii. 20.). Can any interpretation be more frigid and trifling? The language

of Matthew is expreſsly againſt it, and refers the words in queſtion to the blood of Chriſt, *which is ſhed for many for the remiſſion of ſins*, chap. xxvi. 28. Can this be true of the cup or of the wine poured out of a large veſſel for all the company?

We were particularly diſpleaſed with his note on Acts ii. 2. where the hiſtorian tells us, that before the deſcent of the Holy Ghoſt on the apoſtles, *ſuddenly there came a ſound from heaven, as of* (that is, ſomewhat reſembling) *a ruſhing mighty wind*; a circumſtance that ſeems to have been intended to impreſs an awe upon their minds, and to repreſent the ſtrength and power of thoſe gifts which they were going to receive. Our Author illuſtrates this by a paſſage from Juſtin, (l. 24. c. 6.) which aſcribes the oracle at Delphi to *a cold vapour, ariſing from a deep hole in the earth, and driven upwards by a certain force, as it were a wind, which puſhed on the minds of the prophets to madneſs.* 'Luke,' ſays our Author, 'repreſents the wind as coming from above, and Juſtin as from beneath; but this latter ſufficiently ſhews, that this circumſtance in inſpiration was agreeable to the notions of the heathens.' But Juſtin only ſays, the vapour was driven up, 'vi quadam, velut vento,' and our Author knew that the prophetic vapour entered the belly of the Pythia. But what affinity is there between this *vapour, forced into the virgin's body*, and that *ſound* from heaven which filled the houſe where the apoſtles were aſſembled? In neither caſe was there any thing more than ſome reſemblance to a wind.

In Acts xxiv. 25. we are told, that as Paul *reaſoned of righteouſneſs, temperance, and judgment to come, Felix trembled.* Here Dr. Pearce ſays, 'The reaſon of Felix's fear ſeems to have been, leſt Druſilla, who was a Jeweſs, and knew, that what ſhe had done, was againſt the law of Moſes, might be influenced by Paul's diſcourſe, and Felix's happineſs with her be diſturbed.' Did Druſilla ſhew any ſigns of uneaſineſs? Had Paul appealed to the law of Moſes? Is it certain that Felix felt no remorſe of conſcience on this moving occaſion, merely becauſe he did not afterwards act up to his preſent conviction?

Some may be deſirous of knowing what ſentiments were entertained by our learned prelate on ſubjects of controverſial divinity. We ſhall gratify their curioſity by laying before them his comment on two paſſages which have been the ſubject of angry debate, without interpoſing our own judgment. On the firſt verſe of the firſt chapter of John, he expreſſes himſelf in the following manner: 'In the *beginning*, i. e. of time, or (what is equivalent) from all eternity, *was the word*, i. e. Jeſus the Chriſt, *and the word was with God, or* rather *with the God*, i. e. with God the Father, *and the word was God.*' On theſe laſt

laſt words he obſerves, 'that in many places of this goſpel, particularly in ver. 12, 13. 18. of this chapter, the article ὁ is not found before θεὸς, though it is plain, that the true and proper God is meant by it.' The other paſſage is Acts xiii. 48. *As many as were ordained to eternal life, believed*; that is, as many as were *prepared* (or *diſpoſed*) for eternal life, having no vices or prejudices to hinder them from embracing Chriſtianity. Compare 1 Cor. xvi. 15. It reflects great honour upon this learned Writer, that he diſcovers no bigotry, nor undue attachment to any party of Chriſtians. He propoſes his own ſentiments with calmneſs, and never inveighs with bitterneſs againſt thoſe who differ from him in opinion. In this reſpect he is worthy the imitation of all the various denominations of Chriſtians.

On the whole, we apprehend Dr. Pearce deſerves to be ranked with other writers of eminence, who have employed their philological learning in illuſtrating the ſacred writings. We may however be allowed to add, that the uſeful obſervations peculiar to our Author, might have been reduced within a much narrower compaſs than two large quartos. This obſervation will apply to more modern commentators than Dr. Pearce. They would be more uſeful, becauſe more read, in ſome abbreviated form.

Beſide his Commentary on the firſt epiſtle to the Corinthians, he has given us a new tranſlation of it, more critical and exact in ſome inſtances, than the preſent; but like all other modern tranſlations of the New Teſtament that we have ſeen, liable in many caſes, to great objection. We can ſee no neceſſity for ſacrificing delicacy to grammatical nicety, in explaining the following paſſage, 1 Cor. vii. 18. *Is any man called being circumciſed? let him not become uncircumciſed*; '*let him not by* arts of ſurgery endeavour to pull down the foreſkin again.' Nor can we approve of his rendering κλητὸς ἀπόστολος, chap. i. 1. *the called, the apoſtle*, and referring the former to his being called to the faith of Chriſt; for it was St. Paul's intention to affirm, that he was *a called apoſtle*; that is, called by God to this high office, not appointed to it by men.

His tranſlation of 1 Cor. ix. 5. is greatly preferable to that now in uſe, 'Have we not a right (ἐξουσίαν) to lead about (ἀδελφὴν γυναῖκα) a Chriſtian wife, as the other apoſtles, and the brethren of the Lord, and Cephas *do?*' 'St. Paul always means, by ἀδελφὸς or ἀδελφὴ, a brother or ſiſter in the chriſtian religion; that is, a Chriſtian.——And he inſiſts upon his having a right to marry, and have his wife maintained at the expence of his converts, provided ſhe was a Chriſtian wife; which limitation he lays down in chap. vii. 39. as a rule to all believers.'

We could with pleaſure produce other inſtances in which his tranſlation deſerves to be commended. But we muſt refer the reader to the work itſelf; which, though it may not gratify his high-raiſed expectation, will repay his labour in peruſing it.

At the end of the ſecond volume of the Biſhop's Commentary, are reprinted, his *Miracles of Jeſus vindicated*, which is the beſt anſwer to Woolſton; — *Two Letters to Dr. Waterland on the Euchariſt*, in which he differs widely from his learned friend concerning the nature of that ordinance;—and his well known, and very curious *Epiſtolæ Duæ*, which were occaſioned by Dr. Bentley's propoſals for printing an edition of the New Teſtament. As the Public has long been in poſſeſſion of theſe pieces, they do not now come under examination. There is a new diſſertation of Dr. Pearce's prefixed to his Commentary; the ſubject of which is, *The Year of the Birth of Chriſt, with a Chronological table*. Of this tract, which is but ſhort, the Reader will not expect any abridgment. He will eaſily imagine, that a work of this kind is at beſt unentertaining, and often proceeds upon principles that are very doubtful, or difficult to be aſcertained. The inference the Biſhop draws from the whole is, that we may reckon Jeſus to have been born on December 25th, in Herod's thirty-third year; and this will bring us, he thinks, to the truth at laſt; 'and Chriſt will, when his birth is reckoned from that period, have been, in the firſt or ſecond month of Tiberius's ſixteenth year, beginning to be about thirty years old complete.'

T.

ART. X. *The Life of David Hume, Eſq*; Written by himſelf. 8vo. 1s. 6d. Cadell. 1777.

WHen men of ſuch PARTS, and ſuch PRINCIPLES, as thoſe which diſtinguiſhed the character and writings of Mr. Hume, come to face the immediate terrors of death, the world is always curious to learn in what manner they ſupport the trying conflict: whether the near approach of that awful change of ſituation which they are about to experience, (in an hour wherein one would think, the boldeſt mortal would not dare either to DISSEMBLE or to TRIFLE) has produced any change in their *minds*; whether they continue fixed, and ſteady to their paſt profeſſions; or, whether '*new light*' is let into 'the ſoul's dark cottage,' as the poet expreſſes it, 'through the chinks' of its ruins,—opening wider, at the moment when the batter'd fabric is tottering to its diſſolution.

The late *departure* of the celebrated philoſopher juſt mentioned, is an event of this kind; and the public will, no doubt, be highly gratified by this UNQUESTIONABLE account of his LIFE, and of his DEATH.

The

The following advertiſement is prefixed to the account of Mr. Hume's Life:

'Mr. Hume, a few months before his death, wrote the following ſhort account of his own Life; and, in a codicil to his will, deſired that it might be prefixed to the next edition of his works. That edition cannot be publiſhed for a conſiderable time. The Editor, in the mean while, in order to ſerve the purchaſers of the former editions; and, at the ſame time, to gratify the impatience of the public curioſity; has thought proper to publiſh it ſeparately.'

The narrative is entitled '*my own Life*;' and begins, after a modeſt apology, with a brief account of the Author's family-connections. He then proceeds to mention his education, his ſtudious, induſtrious, and ſober diſpoſition, his unſurmountable paſſion for literature and philoſophy, and the publication of his firſt work, *the Treatiſe on Human Nature*; which made its appearance at London in 1738. This work was totally diſregarded by the Public; or, to uſe the Author's own words, it fell *dead-born from the preſs*, without reaching ſuch diſtinction *, as even to excite a murmur among the zealots.

In 1742, he publiſhed the 1ſt part of his *Eſſays*, which being favourably received, made him ſoon forget his late diſappointment.

In 1747, he was invited by General St. Clair to attend him as ſecretary, in his military embaſſy to the courts of Vienna and Turin. He then wore the uniform of an officer, and was introduced at thoſe courts, as aid-de-camp to the General.

On his return from Italy, he ſpent ſome time with his friends in Scotland, and there compoſed the ſecond part of his *Eſſays*, which he called *Political Diſcourſes*, and alſo his *Enquiry concerning the Principles of Morals*. In theſe works, together with his *Enquiry concerning Human Underſtanding*, which was publiſhed while he was at Turin, he 'caſt a-new,' and interwove his firſt unfortunate work; conceiving that the ill ſucceſs of the Treatiſe on Human Nature ſprung rather from the inattention that he had paid to the *manner* in which it was written, than to any other defects of that performance.

His works now began to ſell briſkly; new editions were demanded; *Anſwers*, by reverends and right reverends, came out, two or three in a year;——

* We remember however, that it was *diſtinguiſhed* by the *Reviewers* of that time, though not in a manner ſuitable to the expectations or wiſhes of the Author. It was treated with ſome degree of contempt by the Writer of *the Hiſtory of the Works of the Learned*, vol. ii. for the year 1739; who, nevertheleſs, prognoſticated *better things*, from the maturer age of the [then young] author. There is a pleaſant ſtory of David's paying a viſit to the Critic, and threatening to put him to the ſword; but as we cannot duly authenticate the particulars, we do not chuſe to repeat them.

'And I found,' ſays he, 'by Dr. Warburton's railing, that the books were beginning to be eſteemed in good company. However, I had fixed a reſolution, which I inflexibly maintained, never to reply to any body; and not being very iraſcible in my temper, I have eaſily kept myſelf clear of all literary ſquabbles. Theſe ſymptoms of a riſing reputation gave me encouragement, as I was ever more diſpoſed to ſee the favourable than unfavourable ſide of things; a turn of mind which is more happy to poſſeſs, than to be born to an eſtate often thouſand a year.'

We ſhall now proceed a little farther, in the Author's own words:

'In 1751, I removed from the country to the town, the true ſcene for a man of letters. In 1752, were publiſhed at Edinburgh, where I then lived, my Political Diſcourſes, the only work of mine that was ſucceſsful on the firſt publication. It was well received abroad and at home. In the ſame year was publiſhed at London, my Enquiry concerning the Principles of Morals; which, in my own opinion (who ought not to judge on that ſubject), is of all my writings, hiſtorical, philoſophical, or literary, incomparably the beſt. It came unnoticed and unobſerved into the world.

'In 1752, the Faculty of Advocates choſe me their Librarian, an office from which I received little or no emolument, but which gave me the command of a large library. I then formed the plan of writing the Hiſtory of England; but being frightened with the notion of continuing a narrative through a period of 1700 years, I commenced with the acceſſion of the Houſe of Stuart, an epoch when, I thought, the miſrepreſentations of faction began chiefly to take place. I was, I own, ſanguine in my expectations of the ſucceſs of this work. I thought that I was the only hiſtorian, that had at once neglected preſent power, intereſt, and authority, and the cry of popular prejudices; and as the ſubject was ſuited to every capacity, I expected proportional applauſe. But miſerable was my diſappointment: I was aſſailed by one cry of reproach, diſapprobation, and even deteſtation; Engliſh, Scotch, and Iriſh, Whig and Tory, churchman and ſectary, freethinker and religioniſt, patriot and courtier, united in their rage againſt the man, who had preſumed to ſhed a generous tear for the fate of Charles I. and the Earl of Strafford; and after the firſt embullitions of their fury were over, what was ſtill more mortifying, the book ſeemed to ſink into oblivion. Mr. Millar told me, that in a twelvemonth he ſold only forty-five copies of it. I ſcarcely, indeed, heard of one man in the three kingdoms, conſiderable for rank or letters, that could endure the book. I muſt only except the primate of England, Dr. Herring, and the primate of Ireland, Dr. Stone, which ſeem two odd exceptions. Theſe dignified prelates ſeparately ſent me meſſages not to be diſcouraged.

'I was, however, I confeſs, diſcouraged; and had not the war been at that time breaking out between France and England, I had certainly retired to ſome provincial town of the former kingdom, have changed my name, and never more have returned to my native country. But as this ſcheme was not now practicable, and the ſubſequent volume was conſiderably advanced, I reſolved to pick up courage and to perſevere.

'In

'In this interval, I publiſhed at London my Natural Hiſtory of Religion, along with ſome other ſmall pieces: its public entry was rather obſcure, except only that Dr. Hurd wrote a pamphlet againſt it, with all the illiberal petulance, arrogance, and ſcurrility, which diſtinguiſh the Warburtonian ſchool. This pamphlet gave me ſome conſolation for the otherwiſe indifferent reception of my performance.'

Mr. Hume goes on to relate the various ſucceſs which attended the publication of the ſubſequent volumes of his hiſtory. On the whole, we find that his writings, at length, grew into ſuch vogue, that the copy-money given him by the bookſellers 'much exceeded any thing formerly known in England.' The prices of literature have, however, greatly riſen ſince the time in which our Author thus, with grateful exultation, acknowledges how amply and nobly he thought himſelf rewarded for his learned labours.

Being arrived at the age of *fifty*, our Author (having happily attained not only what he deemed an *independency*, but even *opulence*) propoſed to paſs the remainder of his life in philoſophic retirement, in his native country of Scotland;—when in 1763, 'I received,' ſays he, 'an invitation from the Earl of Hertford, with whom I was not in the leaſt acquainted, to attend him on his embaſſy to Paris, with a near proſpect of being appointed ſecretary to the embaſſy; and, in the meanwhile, of performing the functions of that office. This offer, however inviting, I at firſt declined, both becauſe I was reluctant to begin connexions with the great, and becauſe I was afraid that the civilities and gay company of Paris, would prove diſagreeable to a perſon of my age and humour: but on his Lordſhip's repeating the invitation, I accepted of it. I have every reaſon, both of pleaſure and intereſt, to think myſelf happy in my connexions with that nobleman, as well as afterwards with his brother, General Conway.'

He proceeds,—'I was appointed ſecretary to the embaſſy; and, in ſummer 1765, Lord Hertford left me, being appointed Lord Lieutenant of Ireland. I was *chargé d'affaires* till the arrival of the Duke of Richmond, towards the end of the year. In the beginning of 1766, I left Paris, and next ſummer went to Edinburgh, with the ſame view as formerly, of burying myſelf in a philoſophical retreat. I returned to that place, not richer, but with much more money, and a much larger income, by means of Lord Hertford's friendſhip, than I left it; and I was deſirous of trying what ſuperfluity could produce, as I had formerly made an experiment of a competency. But, in 1767, I received from Mr. Conway † an invitation to be Under-ſecretary; and this invitation, both the character of the perſon, and my connexions with Lord Hertford, prevented me from declining. I returned to Edinburgh in 1769, very opulent (for I poſſeſſed a revenue of 1000 l. a year), healthy, and though ſomewhat ſtricken in years, with the proſpect of enjoying long my eaſe, and of ſeeing the increaſe of my reputation.

† Secretary of State for the northern department.

'In ſpring 1775, I was ſtruck with a diſorder in my bowels, which at firſt gave me no alarm, but has ſince, as I apprehend it, become *mortal* and *incurable*. I now reckon upon a ſpeedy diſſolution. I have ſuffered very little pain from my diſorder; and what is more ſtrange, have, notwithſtanding the great decline of my perſon, never ſuffered a moment's abatement of my ſpirits; inſomuch, that were I to name the period of my life, which I ſhould moſt chooſe to paſs over again, I might be tempted to point to this later period. I poſſeſs the ſame ardour as ever in ſtudy, and the ſame gaiety in company. I conſider, beſides, that a man of ſixty five, by dying, cuts off only a few years of infirmities; and though I ſee many ſymptoms of my literary reputation's breaking out at laſt with additional luſtre, I knew that I could have but few years to enjoy it. It is difficult to be more detached from life than I am at preſent.

'To conclude hiſtorically with my own character. I am, or rather was (for that is the ſtyle I muſt now uſe in ſpeaking of myſelf, which emboldens me the more to ſpeak my ſentiments); I was, I ſay, a man of mild diſpoſitions, of command of temper, of an open, ſocial, and cheerful humour, capable of attachment, but little ſuſceptible of enmity, and of great moderation in all my paſſions. Even my love of literary fame, my ruling paſſion, never ſoured my temper, notwithſtanding my frequent diſappointments. My company was not unacceptable to the young and careleſs, as well as to the ſtudious and literary; and as I took a particular pleaſure in the company of modeſt women, I had no reaſon to be diſpleaſed with the reception I met with from them. In a word, though moſt men any wiſe eminent, have found reaſon to complain of calumny, I never was touched, or even attacked by her baneful tooth: and though I wantonly expoſed myſelf to the rage of both civil and religious factions, they ſeemed to be diſarmed in my behalf of their wonted fury. My friends never had occaſion to vindicate any one circumſtance of my character and conduct: not but that the zealots, we may well ſuppoſe, would have been glad to invent and propagate any ſtory to my diſadvantage, but they could never find any which they thought would wear the face of probability. I cannot ſay there is no vanity in making this funeral oration of myſelf, but I hope it is not a miſplaced one; and this is a matter of fact which is eaſily cleared and aſcertained.'

By way of *continuation* of Mr. Hume's account (which carries his LIFE down to a period * within about four months of its final cloſe) we have, in a letter from the celebrated Dr. Adam Smith to William Strahan, Eſq; a circumſtantial detail of the manner in which he ſupported his laſt illneſs: the Doctor's account begins, where Mr. Hume's ends.

Though, in his own judgment, his diſeaſe was mortal, yet he allowed himſelf to be prevailed on to try the effects of a long journey. He repaired to London, and his diſorder ſeemed to yield to exerciſe and a change of air. He was, next, ad-

* Mr. Hume's paper is dated April 18, 1776.

viſed

viſed to go to Bath, to drink the waters; which appeared, for ſome time, to have ſo good an effect upon him, that even himſelf began to entertain a better opinion of his own health. But, the Doctor adds, 'his ſymptoms ſoon returned with their uſual violence, and from that moment he gave up all thoughts of recovery, but ſubmitted with the utmoſt cheerfulneſs, and the moſt perfect complacency and reſignation. Upon his return to Edinburgh, though he found himſelf much weaker, yet his cheerfulneſs never abated, and he continued to divert himſelf, as uſual, with correcting his own works for a new edition, with reading books of amuſement, with the converſation of his friends; and, ſometimes in the evening, with a party at his favourite game of whiſt. His cheerfulneſs was ſo great, and his converſation and amuſements ran ſo much in their uſual ſtrain, that, notwithſtanding all bad ſymptoms, many people could not believe he was dying.'

The following remarkable inſtance of Mr. Hume's happy ſerenity of mind, and even *pleaſantry*, in what may, almoſt, be ſtyled his dying moments, is thus related; but, firſt, we muſt attend to the particular circumſtance which led to it:

In a converſation, one day, with the Author of this *Letter*, when Dr. Smith was expreſſing ſome 'faint hopes,' from his friend's cheerfulneſs, he anſwered, "Your hopes are groundleſs. An habitual diarrhœa of more than a year's ſtanding, would be a very bad diſeaſe at any age: at my age it is a mortal one. When I lie down in the evening, I feel myſelf weaker than when I roſe in the morning; and when I riſe in the morning, weaker than when I lay down in the evening. I am ſenſible, beſides, that ſome of my vital parts are affected, ſo that I muſt ſoon die." "Well," ſaid I, "if it muſt be ſo, you have at leaſt the ſatisfaction of leaving all your friends, your brother's family in particular, in great proſperity." He ſaid that he felt that ſatisfaction ſo ſenſibly, that when he was reading a few days before, Lucian's Dialogues of the Dead, among all the excuſes which are alleged to Charon for not entering readily into his boat, he could not find one that fitted him; he had no houſe to finiſh, he had no daughter to provide for, he had no enemies upon whom he wiſhed to revenge himſelf. "I could not well imagine," ſaid he, "what excuſe I could make to Charon in order to obtain a little delay. I have done every thing of conſequence which I ever meant to do, and I could at no time expect to leave my relations and friends in a better ſituation than that in which I am now likely to leave them; I, therefore, have all reaſon to die contented." He then diverted himſelf with inventing ſeveral jocular excuſes, which he ſuppoſed he might make to Charon, and with imagining the very ſurly anſwers which it might ſuit the character of Charon to return to them. "Upon further conſideration," ſaid he, "I thought I might ſay to him, Good Charon, I have been correcting my works for a new edition. Allow me a little time, that I may ſee how the Public receives the alterations." But Charon would anſwer, "When you have ſeen the effect of theſe you will be for making other alterations. There will be no end of ſuch excuſes; ſo, honeſt friend, *pleaſe ſtep* into the boat." But I might

ſtill urge, " Have a little patience, good Charon, I have been e deavouring to open the eyes of the Public. If I live a few ye longer, I may have the ſatisfaction of ſeeing the downfal of ſom the prevailing ſyſtems of ſuperſtition." But Charon would th loſe all temper and decency. " You loitering rogue, that will happen theſe many hundred years. Do you fancy I will grant yo leaſe for ſo long a term? Get into the boat this inſtant, you l loitering rogue."

The foregoing converſation happened on the 8th of Augu He was now become ſo weak, that the company of his m intimate friends fatigued him; for his ſpirits continued in ſu a flow, and his ſocial diſpoſition remained ſtill ſo unbroke that when any friend was with him, he could not help talkin with greater exertion, than ſuited the weakneſs of his bo At his own deſire, therefore, Dr. Smith agreed to leave Edi burgh—on condition that Mr. Hume ſhould ſend for him, whe ever he wiſhed to ſee him: Dr. Black, the phyſician who tended him, promiſing in the mean time to ſend Dr. S. oc ſionally, an account of the ſtate of Mr. Hume's health.

On the 22d of Auguſt Dr. Black informed Dr. S. by lett that although Mr. Hume grew ſtill weaker, he continued qu free from anxiety, impatience, or low ſpirits; and that he paſ his time very well, as uſual, with the aſſiſtance of amuſi books.

The next day Dr. Smith received a letter from Mr. Hu himſelf; of which an extract is given in this pamphlet. made uſe of his nephew's hand, in writing it, as he " did riſe that day." He ſays, " I go very faſt to decline, and l night had a ſmall fever, which I hoped might put a quicker riod to this tedious illneſs, but unluckily it has, in a great m ſure gone off. I cannot ſubmit to your coming over here my account, as it is poſſible for me to ſee you ſo ſmall a p of the day, but Dr. Black can better inform you concerni the degree of ſtrength which may from time to time rem with me. Adieu, &c."

On the 25th, two days after writing the above letter, M Hume expired,—' in ſuch an happy compoſure of mind, t nothing could exceed it *:' ſo Dr. Smith expreſſes it; and which we may add the genuine and pious exclamation of a verend and truly orthodox divine, on reading the account, length, from which we have extracted the foregoing partic lars,—" OH! WHAT GOOD CHRISTIAN WOULD NOT WI TO DIE SUCH A DEATH!"

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* ' He never,' ſays the Doctor, ' dropped the ſmalleſt expreſ of impatience; but when he had occaſion to ſpeak to the peo about him, always did it with affection and tenderneſs.'

1

Dr. Smith's letter concludes with the following ſummary of Mr. Hume's character:

'Thus died our moſt excellent, and never to be forgotten friend; concerning whoſe philoſophical opinions men will, no doubt, judge variouſly, every one approving, or condemning them, according as they happen to coincide or diſagree with his own; but concerning whoſe character and conduct there can ſcarce be a difference of opinion. His temper, indeed, ſeemed to be more happily balanced, if I may be allowed ſuch an expreſſion, than that perhaps of any other man I have ever known. Even in the loweſt ſtate of his fortune, his great and neceſſary frugality never hindered him from exerciſing, upon proper occaſions, acts both of charity and generoſity. It was a frugality founded, not upon avarice, but upon the love of independency. The extreme gentleneſs of his nature never weakened either the firmneſs of his mind, or the ſteadineſs of his reſolutions. His conſtant pleaſantry was the genuine effuſion of good-nature and good-humour, tempered with delicacy and modeſty, and without even the ſlighteſt tincture of malignity, ſo frequently the diſagreeable ſource of what is called wit in other men. It never was the meaning of his raillery to mortify; and therefore, far from offending, it ſeldom failed to pleaſe and delight, even thoſe who were the objects of it. To his friends, who were frequently the objects of it, there was not perhaps any one of all his great and amiable qualities, which contributed more to endear his converſation. And that gaiety of temper, ſo agreeable in ſociety, but which is ſo often accompanied with frivolous and ſuperficial qualities, was in him certainly attended with the moſt ſevere application, the moſt extenſive learning, the greateſt depth of thought, and a capacity in every reſpect the moſt comprehenſive. Upon the whole, I have always conſidered him, both in his lifetime and ſince his death, as approaching as nearly to the idea of a perfectly wiſe and virtuous man, as perhaps the nature of human frailty will permit.'

*** There is a good engraving of Mr. Hume, prefixed to the Life, by way of frontiſpiece. G.

ART. XI. *Additional Obſervations on the Nature and Value of Civil Liberty, and the War with America,* &c. By Richard Price, D.D. F.R.S. 8vo. 2 s. 6 d. Cadell, 1777.

DR. Price has prefixed to this new publication, an introductory view of its contents, from whence we ſhall abſtract, in our own way, a few particulars.

He firſt remarks, that in his former pamphlet he had given a brief account of the nature of LIBERTY in general, and of *civil liberty* in particular. That account, he ſays, appears to him, after carefully reconſidering it, to be juſt; and he acknowledges that he does not think it in his power to improve it: to this his anſwerers, perhaps, will reply, that *they* have done it for him.

In order, however, to be as explicit as poſſible on this ſubject, and to remove thoſe miſapprehenſions of his ſentiments, into

which ſome have fallen, he has thought it proper to add the ſupplemental and explanatory obſervations which will be found in the firſt part of this pamphlet. In this reconſideration of the ſubject, the Doctor has eſtabliſhed ſome very important diſtinctions; and has, at leaſt, given us a clear view of what civil government *ought* to be.

Part the ſecond opens with remarks on ſome particulars in Lord North's ſpeech, at opening the *budget** in April laſt; and here we have the Author's farther obſervations on the ſurplus of the revenue, on the quantity of coin in the kingdom, and on paper credit. He then proceeds to take into farther conſideration the ſtate of the nation, the war with America, and the ſchemes for raiſing money by public loans: with reſpect to the American war, the Dr. continues to affirm that he cannot expect any other than a tragical and deplorable iſſue from it: whether, in this place he means *tragical* with reſpect to Britain, or to America, or both, is not clear. But, he adds, 'let events turn out as they will, I ſhall always reflect with ſatisfaction, that I have, tho' a private perſon, of little conſequence, born my teſtimony from deep-felt conviction, againſt a war which muſt ſhock the feelings and the reaſon of every conſiderate perſon.'——

As his proſpect of the ſtate of the kingdom is, without doubt, a melancholy one, he premiſes that this is not the effect, as ſome have intimated, of either a natural diſpoſition, in the writer, to gloomineſs, or of ſiniſter views. Few, ſays the worthy Doctor, 'who know me, will entertain ſuch a ſuſpicion. Valuing *moſt* what politicians and ſtateſmen value *leaſt*. I feel myſelf perfectly eaſy with reſpect to my intereſt as a citizen of this world; nor is there a change of ſituation that can make me happier, except a return to privacy and obſcurity. The opinion I have entertained of the preſent danger of the kingdom is, therefore, the effect of evidence, which appears to me irreſiſtible. This evidence I have ſtated to the public; and every one may judge of it as he pleaſes.'——

In the third part we have, 1. an abſtract of our exports and imports, from 1697, to 1773, with remarks, in order to ſhew 'the progreſs of our foreign trade, and its effect on the nation from the beginning of this century; and particularly, to point out an unfavorable change which ſeems to have taken place ſince 1764:—*viz.* that the balance has been *againſt* us.

In the ſecond Section of the laſt part, the Author has given an analyſis 'of all the different articles of the national debt,

* The Doctor has not ſcrupled to repeat this *Tinker*'s term; he, perhaps, thought himſelf countenanced by thoſe who introduced it in the Houſe of Commons.

which

which will probably inform every perſon of *moſt* that he can wiſh to know concerning them.'

Section 3. treats of the debts and reſources of France; a ſubject, at all times, but at preſent particularly intereſting to this nation: the Doctor tells us that 'having been informed of ſome important facts relating to it, he has thought it proper to lay them before the public, with ſuch reflections as have offered in mentioning them.' From the facts which he has ſtated, and from the Author's reflections upon them, it is evident,—to uſe his own words, that 'we ought not to be drawn into ſecurity, by any aſſurances of the weakneſs of France.'—'If we do, we may find ourſelves fatally deceived.'

In Section 4. we have remarks on the earl of Stair's account of the public income and expenditure *. The whole concludes with an account of 'a reſolution drawn up in a committee of the American congreſs in 1775, *diſclaiming independence*, and offering an annual contribution to Britain for diſcharging its debts.'—This is a fact of much importance †; but it appears that this reſolution was not entered in the minutes of the congreſs: 'a ſevere act of parliament happening to arrive at that time, which determined them not to give the ſum propoſed.'

Throughout the whole of this work, the Doctor has avoided 'entering into any controverſy with the crowd of writers who have publiſhed remarks on his former pamphlet.' Unwilling, however, to overlook them entirely, he once for all, proceeds to ſettle accounts with them, in about four pages of his *introduction*. In this general anſwer, Mr. L——d, Author of three letters to Dr. Price, [See Rev. for Aug. laſt, page 152] is the only writer who is particularly noticed: he is mentioned as a man of diſtinguiſhed ability; but his ideas of civil liberty are treated, here, with as little reſpect as thoſe of Dr. P. have been by Mr. L. himſelf.

Our Author concludes with the following declaration: 'I now leave an open field to all who ſhall pleaſe to take any farther notice of me, wiſhing them the ſame ſatisfaction that I have felt in *meaning* to promote peace and juſtice; and looking higher than this world of ſtrife and tumult,—I withdraw from politics.'

We cannot take leave of this reſpectable writer, without expreſſing our concern to ſee a perſon of his amiable character ſo reviled and unworthily treated, as he has been, by ſome of his numerous opponents.—At a very important criſis, he has

* See Review Vol. liv. page 326.

† The declaration of the committee is printed at length in Dr. P——'s pamphlet.

acted the part of a good citizen, by calling the attention of the public to objects and enquiries, which appeared to him to be highly intereſting to his country. He has done this without abuſing any one, and (as he profeſſes—and none who know him will doubt his ſincerity) without the moſt diſtant expectation of ſerving any kind of intereſt. Thoſe, therefore, who may pity him as a miſtaken man, have no reaſon to be angry with him for the honeſt avowal of thoſe principles and ſentiments which he apprehends to have received the ſacred ſanction of truth. G.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

FRANCE.

THE following work which has been long expected with impatience, by the *Epicures* in Belles Lettres, and Poetical Productions, and which the name of its Author will ſtrongly recommend to the curioſity of the public, is juſt fallen into our hands: *Les Incas*, &c. i. e. *The* INCAS; *or the Deſtruction of the Empire of Peru.* By M. MARMONTEL, Hiſtoriographer of France, and Member of the French Academy, Paris. 2 Vols. large 8vo. with elegant plates, 1777.

The conqueſts of the Spaniards in South America (which are conſigned to the execration of all ages by every mark of atrocity and profligate fanaticiſm that can degrade humanity and inſpire horror) form the ground-work of this animated and noble production; and its deſign is, if we may give *unbounded* credit to the Author, to render *fanaticiſm* more and more deteſted, to prevent its being confounded with a *religion*, whoſe eſſence is charity and mercy, and to excite in the mind of the Reader, the higheſt love and veneration for the one, and the keeneſt averſion to, and hatred of, the other. The work is properly a poem in proſe, tho' the Author renounces all claim to poetical merit: it contains too much matter of fact to paſs for a romance, and not enough to admit of its being conſidered as an hiſtory. "It is rather (ſays Mr. MARMONTEL) a plain recital, founded on real facts, than a fable artfully compoſed; and the fictions which I have interwoven in the thread of the narration, are ſuch only as are compatible with hiſtorical truth."—Be that as it may, the moſt ſtriking characters are brought upon the ſcene in this intereſting piece, and they exhibit the ſtrongeſt contraſts that can be imagined. Faith, piety, a pure and tender zeal, candid virtue, in a word, the ſpirit of chriſtianity in all its amiable ſimplicity, are preſented to our view in the character and conduct of Bartholomew de Las-Caſas; while Fernandes of Lucca, Davila, Vincent de Valverda,

Valverda, Requelm, and others of that odious claſs, are held forth as examples of that fanaticiſm, which degrades the man and perverts the chriſtian.—The typographical merit of this book is uncommon, and the plates are beautifully deſigned and engraved.

II. *Eſſai Geometrique & Pratique ſur l'Architecture Navale*, &c. i. e. *A Geometrical and Practical Eſſay concerning Naval Architecture for the Uſe of Seamen.* By M. VIAL DE CLAIRBOIS: 8vo. 2 Vols. with cuts. This is a uſeful book well executed, and more accomodated to the inſtruction of the generality of navigators, than the ample and voluminous productions, on the ſame ſubject, of Meſſrs. Du Hamel and Bouguer.

III. *Anecdotes des Beaux Arts*, &c. i. e. *Anecdotes relative to the Fine Arts, in which is contained whatever is Curious and Intereſting in Painting, Sculpture, Engraving, Architecture, Muſic, &c. and in the Lives of Artiſts of all Nations, from the Origin of the Arts to the preſent time: accompanied with Hiſtorical and Critical Notes.* By M. M***, 8vo. 2 Vols. Paris. 1776. This work, notwithſtanding ſome defects with which it may be chargeable, is full of inſtruction and amuſement. The firſt volume relates to the origin of painting, its different kinds, its ſingular effects, its ſtate in Greece, in ancient Rome, and in modern times, in Italy, Flanders, France, Spain and Germany, together with a multitude of entertaining anecdotes and ſtories of Grecian, Roman, Flemiſh and other painters. The ſecond volume, (after an account of the Dutch, German, Swediſh, French, Spaniſh, Portugueſe and Engliſh painters, together with thoſe of Switzerland and Geneva, who are very few in number, and puny in merit) treats of ſculpture; points out the origin and progreſs of that fine art, and deſcribes the principal pieces it has produced in different nations.

IV. *Trigonometrie Rectiligne & ſes Uſages:* i. e. *Rectilineal Trigonometry and its Uſes.* By the Abbé ROSSIGNOL, ancient Profeſſor of Mathematics and Natural Philoſophy in the Univerſity of Milan, 8vo. Paris. 1776. A judicious collection of the moſt uſeful and important parts of the ſcience in queſtion; and happily ſuited by its ſimplicity and perſpicuity, to even ordinary capacities. The ſix ſections into which it is divided, treat principally of the conſtruction of tables of ſines, the reſolution of triangles, the meaſure of diſtances by land, at ſea, and in the heavens; in all which we find intereſting problems of different forms.

V. *Les Caractéres du Meſſie verifiés, &c.* i. e. *The Characters of the Meſſiah verified in Jeſus of Nazareth.* By Mr. CLEMENCE, Canon of the Church of Rouen, 8vo. 2 Vols. 1776. The Author determines the characteriſtical marks of the Meſſiah with preciſion and accuracy; points out in conſequence of theſe characters

characters (which are drawn from the cleareſt predictions) the prophecies that, taken in a literal ſenſe, regard the Meſſiah; and by a compariſon of theſe prophecies with the events, ſets the divine miſſion of Chriſt in the moſt ſtriking light. There is a great deal of good erudition and ſound critical judgment in this work.

VI. The Abbé AUGER, Profeſſor of *Belles Lettres* at Rouen and Member of the Academy of Sciences in that city, has publiſhed in five Volumes 8vo. a French Tranſlation of the whole Works of Demoſthenes and Æſchines. We ſhould not have mentioned this tranſlation, were it not accompanied with *remarks* upon the genius and productions of theſe two great orators, with *critical notes* on the Greek text, a *preliminary diſcourſe* concerning Eloquence, a *Treatiſe* on the Juriſdiction and Laws of Athens, and other pieces, relative to Grecian Laws and Literature, which have real merit.

VII. The following work is too intimately connected with the improvement of the cotton manufactories, not to deſerve a particular attention: Its title is: *L'Art de la Teinture des fils & etoffes de Coton*, &c. i. e. *The Art of dying Cotton, both in the Thread and in the Piece*; to which is prefixed, *a new Theory of the true Cauſes of the Fixation or Permanence of Colours,—together with Directions relative to the Cultivation of Paſtel, Woad and Madder.* By M. LE PILEUR D'APLIGNY. 12mo. Paris. 1776. This work has met with the higheſt approbation, as containing reſearches of the utmoſt importance to the improvement of the uſeful art of dying.

VIII. *Expoſé des Moyens Curatifs & Preſervatifs*, &c. i. e. *The Preſervatives and Methods of Cure that may be employed in the contagious Diſorders among the horned Cattle.* By M. VICQ D'AZYR, Doctor Regent of the Medical Faculty at Paris, Commiſſary General of Epidemical Diſeaſes, &c. Paris. 8vo, 1776. The journal of obſervations and experiments of this eminent phyſician, that was publiſhed at Auch in 1775, and other pieces of his, relating to the contagious diſorders among cattle that have appeared ſince, ſhew the ſagacity, care and aſſiduity with which he had ſtudied the important ſubject ſ that is treated in the publication now before us. Tho' the modeſt and truly learned Author does not pretend to have found out a certain remedy for this deſtructive contagion, yet his book opens very important views of the ſubject, and is full of uſeful information and excellent directions, that may be reduced to practice with the greateſt facility.

IX. A book relative to the foregoing ſubject has juſt fallen accidentally into our hands, which was publiſhed at *Vienna* in the year 1775, by Mr. J. S. MICHAEL SEGER, under the following title: *Abhandlung von dem Mehltau*, &c. i. e. *A Treatiſe concerning*

ing the Mildew, conſidered as the principal Cauſe of Epidemic Diſeaſes among the Cattle, with Directions concerning the Manner of treating theſe Diſeaſes. This Author obſerves, that mildew, which he conſiders as a kind of ruſt, is of ſuch a ſharp and corroſive nature that it raiſes bliſters on the feet of the ſhepherds, who go bare-footed, and even conſumes the hoofs of the cattle. He ſuſpects that it has more or leſs the quality of arſenic, tho' he does not pretend to affirm this poſitively. Its pernicious influence, according to him, is rendered ſtill more powerful by a variety of circumſtances, ſuch as ſending the cattle into the fields too early in the ſpring, their drinking water mixed with ice or but lately thawed, their being kept in ſtables that are too cloſe and filthy, and are not ſufficiently aired; the mildew, producing the diſeaſe, is that which dries and burns the graſs and leaves. It falls uſually in the morning, particularly after a thunder-ſtorm. Its poiſonous quality, (which does not continue above twenty-four hours) never operates, but when it has been ſwallowed immediately after its falling. The diſorder, it occaſions, attacks the ſtomach, is accompanied with pimples on the tongue, with loſs of appetite, with the deſiccation of the aliments in the ſtomach, with a cough and a difficulty of reſpiration. As a preſervative the Author preſcribes purging in ſpring and in winter. The medicine he adviſes is compoſed of thirty grains of ſulphur of antimony and ſixty grains of reſin of jalap. He is againſt vomiting, and every thing that is of a heating nature.

X. The Abbé SAURI, whoſe *courſe* of philoſophy, for the uſe of the French univerſities, has gone thro' ſeveral editions, has now compleated that courſe, by two publications, meriting particular notice. The *firſt* is, *La Morale du Citoyen du Monde, ou la Morale de la Raiſon:* i. e. *The Moral Syſtem of a Citizen of the World, or the Morality of Reaſon.*—The *ſecond* is, *A Courſe of Natural Philoſophy, Theoretical and Experimental.* 8vo. Paris. 1776. The moral ſyſtem is divided into two ſections; of which one relates to the *internal* ſtate of ſociety, and treats, among other objects, of religion, ſuicide, duelling; of the opinions of philoſophers concerning the nature of virtue and the principle of approbation; of the conduct and manners of man in ſociety; of the origin of moral ſentiments, and the practical rules of moral conduct. The other ſection, more ample and extenſive, preſents a tablature of the *external* ſtate of civil ſociety, which comprehends agriculture, population, manufactures, commerce, navigation, war, poſitive laws, legiſlative power, political intereſts, connections, and rights, internal policy, &c. All theſe ſubjects are treated with judgment, preciſion and perſpicuity.

XI. The

XI. The ſame judicious and learned writer has publiſhed, in 4 Vols. 12mo. Paris. *A Courſe of Natural Philoſophy, (Cours de Phyſique Experimental & Theorique)* divided into eleven ſections; in which the various branches of that important ſcience are treated under the following heads,—the mechaniſm of bodies, hydrodynamics*, the theory of phyſical powers, taſtes, odours, ſound, optics, phyſical aſtronomy, tides, electricity, magnetiſm, water, fire, air, all kinds of meteors and their influence on vegetation. The memoirs of all the learned academies of Europe, and the moſt celebrated works in the claſs of aſtronomy and natural philoſophy, that have appeared in modern times, have furniſhed to the induſtry and judicious choice of the Abbé SAURI, the materials for this excellent *courſe*.

XII. *Recherches Philoſophiques ſur la Nature de l'Air Nitreux & de l'Air déphlogiſtiqué:* i. e. *Philoſophical Reſearches concerning the Nature of Nitrous Air and Air deprived of its Phlogiſton.* By the Abbé FELIX FONTANA, Director of the Royal Cabinet of Natural Hiſtory at Florence. 8vo. Paris. 1777. This little work, which is not beyond the ſize of a pamphlet, is intereſting in its contents, and may be conſidered as an improvement upon the juſtly celebrated diſcoveries of Dr. Prieſtley, relative to the element we breathe, and its modifications and properties. The Abbé divides his work into two parts; in the firſt, he inquires into the nature of nitrous air, and finds it compoſed of a nitrous acid ſaturated with phlogiſton. Hence he proceeds to ſeveral curious reſearches concerning the nature and properties of other kinds of air, and he determines the principles and degrees of the ſalubrity of the different kinds of air we breathe, by the diminution they ſuffer in their union with nitrous air. In the ſecond part the Abbé FONTANA treats of dephlogiſticated air, of the origin of common air, and of the *revivification* of metals without the addition of the phlogiſton. He has been convinced by a ſeries of experiments made with the utmoſt care, that *dephlogiſticated* air and even the atmoſpherical air are nothing more than the nitrous acid decompoſed and deprived of its natural phlogiſton. Theſe experiments ſeem to prove that mercurial calx or powder, ſuch as *red precipitate*, is reduced to metal, by the intervention or influence of the phlogiſton, which the nitrous acid leaves in theſe calcinations, when it becomes *dephlogiſticated air*, or, in other words, is deprived of its phlogiſton.—The ſubject thus treated, by the ingenious Abbé, merits the attention of natural philoſophers and chemiſts.

* A term which ſignifies the powers of fluids, particularly water.

ITALY.

ITALY.

XIII. The congregation of the *Propagandæ* at Rome, have publiſhed under the inſpection of the Abbé Amaduzzi the Director of their Printing-houſe and the R. F. Carpani, formerly a Miſſionary in Pegu, in an *Octavo* Volume, *The Barman or Boman Alphabet of the Kingdom of Ava and the adjacent Countries.*—The Latin title is, *Alphabeticum Barmanum ſeu Bomanum regni* Avæ, *finitimarumque Regionum.* The kingdom of Ava ſituated in the 21ſt degree of longitude, lies contiguous to Tibet, and Chineſe Tartary, and is ſurrounded by the kingdoms of Pegu, Tangut, Laos, Caſſi or Aſſem and Arrakan. The dominion of the Monarch of Ava is extenſive, comprehending Tangut, Pegu, Aſſem, Prum, Pagan, Martaban, the provinces Talvai and Tenaſſerim and the Iſle of Nigralia. The *Barman* or *Boman* language derives its name from the term Boman, which ſignifies a ſtrong man or a great nation, and it is ſpoken in all the teritories of the King of Ava; its alphabet conſiſts of thirty-three radical letters, and ſeveral compounded ones: it begins with K and ends with A. It has not the Q nor the F; but it has three kinds of the I and two of the V and the O. Beſides their vulgar language the inhabitants of Ava have another of great antiquity, which is conſecrated to the expreſſion of their religious doctrines and ceremonies, and is called *Bali* or *Balia.* This language is only known by an order of prieſts, called *Talapoins*, who live much in the ſame manner as the monaſtic orders of the church of Rome. The ſavages of theſe countries have alſo a peculiar language, which they call Carian and which is palpably diſtinct from the two others.

Although the inhabitants of theſe countries are idolaters, who worſhip under the denomination of *Godoma* the famous *Buffa*, or Deity of the Tibetans, the Barnabite Miſſionaries have found means of erecting among them thirteen churches.

XIV. The lovers of ancient Italian literature will not be diſpleaſed to find the *Orfeo*, or Orpheus, a tragedy of Angelo Politian, publiſhed for the firſt time entire from two old manuſcripts, and illuſtrated by the notes of an obſervantine monk, Father Affo de Buffeto, Profeſſor of Philoſophy in the Royal Schools of Guaſtalla. This work has been lately publiſhed at Venice, in 4to. under the inſpection of Father Lewis Anthony of Ravenna. 1776. Politian is well known, as bearing an eminent rank among the wits and *literati* of the fifteenth century; but it is not ſo well known, that, at the age of eighteen he compoſed this tragedy, which he began and finiſhed in the ſpace of two days. It is a noble compoſition, and notwithſtanding its defects, which are thoſe of its age, it is written

written with that beautiful ſimplicity, which characterizes the ancient dramas.

XV. *Le antiche Camere delle Terme di Tito*, &c. i. e. *A Deſcription of the ancient Chambers, which contained the* Thermæ *or Baths of Titus*, illuſtrated by *Plans, Views*, &c. delineated, engraven and illuminated by L. Mirri, by the abbot JOSEPH CARLETTI, Folio. Rome. 1776. This elegant publication, which exhibits a deſcription of theſe famous baths, and of the paintings that adorned them, accompanied with learned and ingenious notes, will undoubtedly meet with the favourable reception they deſerve, from all the lovers of architecture, and of the fine arts. A beautiful picture of Venus and Adonis, and another repreſenting the Centaur Eurytus embracing Hippodamia, whom Theſeus delivers from the Monſter, are among the principal pieces in this curious work.

XVI. *Opuſculi di Fiſica Animale*, &c. i. e. *Philoſophical Treatiſes relative to the Animal and Vegetable Worlds, by the Abbot* SPALANZANI, Profeſſor of Natural Hiſtory in the Univerſity of Pavia, Member of the Royal Society of London, *together with Letters, addreſſed, on Occaſion of theſe Treatiſes to Mr. Bonnet of Geneva, and other learned Men.* Vol. I. 8vo. Printed by the Typographical Society at *Modena*, 1776.

This firſt volume (of what M. Spalanzani call *opuſculi* or little works) contains but one treatiſe, the ſubject of which is thoſe minute animals that are rendered viſible only by the microſcope, which ariſe, in multitudes from vegetable or animal ſeed infuſed, and which are called on that account, *Animalcules of Infuſion*. This ſubject has an intimate connection with the generation of organized bodies, concerning which profound ſecret of nature the hypotheſes of learned and fanciful obſervers have been ſo various and unſatisfactory. The hypotheſis of Mr. Needham is combated with great ſtrength of reaſoning, ſeconded by experiments, in the volume before us. Mr. Needham ſuppoſes matter endowed with (what he calls) a *vegetative* force, which ſets it in motion, electrifies it, and communicates to it a kind of *vitality*, diſtinct from ſenſibility. To this force he attributes the productions of animalcules of infuſions, and to prove that theſe minute beings do not proceed from ſpecific germs, he alledged his having obſerved that they exiſted in veſſels placed upon fire, which muſt of neceſſity have deſtroyed ſuch germs. Our abbot, to invalidate this obſervation, placed veſſels hermetically cloſed in boiling water, and declared, that in this experiment no animacules were produced from the infuſed ſubſtances. He related this experiment in his *Eſſay containing Microſcopical Obſervations on the Syſtem of Meſſrs. Needham and Buffon, relative to Generation*, publiſhed in 1765. Mr. Needham tranſlated this eſſay into French, and in his notes gave

gave the following anſwer to M. Spalanzani's obſervation, firſt, that the ebullition (which according to the abbot's account had continued for an hour) might have diminiſhed greatly, or perhaps deſtroyed entirely the *vegetative* force of the infuſed ſubſtances, and ſecondly, that it might have alſo diminiſhed the elaſticity of the air contained in the veſſels. In the volume now before us Mr. Spalanzani ſhews, and in our opinion with conſiderable ſtrength of evidence, that neither of theſe caſes exiſt;—he proves, in anſwer to the firſt, by concluſions deduced from a variety of experiments, that the length of the ebullition inſtead of being prejudicial to the production of animalcules, encreaſes the number in all the different ſeeds he employed, except in the corn of Turkey,—that ſeeds roaſted in the fire, like coffee, reduced to powder and then infuſed, had more animalcules than thoſe which had experienced ſmaller degrees of heat, and that the moſt intenſe degrees of heat did not at all diminiſh the fecundity in queſtion. In anſwer to Mr. Needham's ſecond obſervation, the abbot ſhews by different experiments, that, by the act of cloſing hermetically earthern veſſels, the internal air is not rarified, and of conſequence loſes nothing of its elaſticity, nay, that on opening veſſels thus cloſed, a ſort of flame is obſerved to ſhoot forth, which is a clear indication that the elaſticity of the internal air has increaſed, inſtead of diminiſhing.

After having conſidered the microſcopical animals, as they are affected by heat, and compared them, in this reſpect, with thoſe that are viſible to the naked eye, our Author conſiders each of theſe claſſes as they are affected by cold. From this inquiry (which has ſuggeſted to the induſtrious abbot many curious obſervations and experiments, related in an intereſting manner) he proceeds to general conſiderations on the action of heat and cold on all living creatures, beginning with man. And here he refutes M. de Buffon, who attributes the torpid ſtate of ſeveral animals during the winter, to the natural coldneſs of their blood, which the warmth alone of the atmoſphere can maintain in a ſtate of fluidity: our Author obſerves, on the contrary, that of the animals, which are in this ſituation, ſeveral have the blood extremely warm, ſuch as hedge-hogs, marmots, and bats; and tho' it be true, that during the ſtate of torpor the blood is chilled or ſtagnant in theſe animals, yet he is perſuaded that the torpor of the animal does not ſo much proceed from this chillneſs of the blood as from the numbedneſs of the ſolids: various experiments on frogs, which have been recalled to life, after having loſt all their blood, confirmed the abbot in this hypotheſis.

In the ſecond part of the volume, M. Spalanzani attacks the conſequence which Mr. Needham deduced from his hypotheſis,

theſis, even that the animalcules of infuſions were ſo many plants, transformed into real animals. Mr. Needham pretended to demonſtrate this conſequence by experiments. His antagoniſt repeated theſe experiments; but tho' they gave him occaſion to obſerve the production of the microſcopic plants, deſcribed by Needham, yet he could not diſcern in theſe plants any real marks of ſpontaneous motion or transformation, and he even perceived that the motion which deceived Mr. Needham was produced by circumſtances totally different from vitality. From hence our Author proceeds to a very curious inquiry concerning the generation of theſe animalcules, and after repeating in various ways and with all poſſible precautions againſt illuſion and error, the experiments of M. *de Sauſſure* of Geneva, on that ſubject, he concludes that theſe animals are re-produced like the freſh-water polypus, by diviſion and, as it were by ſhoots; we muſt refer the reader to the work itſelf, for an account of the different ways in which this diviſion is effectuated according to the different ſorts of the little beings in queſtion. In his way, M. Spalanzani refutes the hypotheſis of Mr. Ellis, with reſpect to the generation of the animalcules of infuſions, and afterwards proves, by a detail of nice and deciſive experiments, that ſome of them are viviparous, others oviparous, and all of them hermaphrodites in the moſt rigorous ſenſe of that term. He then returns, again, to Mr. Needham (*Ecce iterum Criſpinus!*) who maintained that theſe animalcules are only indued with vitality,—and proves, againſt him, that they bear all the true characters and diſtinctive marks of animality, which are defined in an accurate and philoſophical manner in the concluſion of this volume.—The ſecond volume of this *Opuſculi*, which muſt be intereſting to the lovers of Natural Hiſtory, ſhall be the ſubject of a future article, as ſoon as it comes to hand.

XVII. *Compendio della Storia Geografica*, &c. i. e. *An Abridgment of the Geographical, Natural, and Civil Hiſtory of Chili.* 8vo. Bologna. 1776. Chili, ~~tho' placed in the torrid zone~~, is remarkable for the mildneſs of its climate and the fruitfulneſs of its ſoil. It abounds with uſeful and agreeable plants, produces almoſt all the wild vegetables known in Europe; and many plants, which require among us the moſt careful and diligent cultivation, grow naturally in that kingdom. The deſcription, however, of theſe productions of nature, is not the part of this publication which is the moſt recommendable. In general, the branch of Natural Hiſtory is here treated in a manner leſs entertaining and methodical than the others. The Civil Hiſtory of Chili is well compoſed, inſtructive and entertaining: the Author makes us acquainted with the different provinces of that kingdom, the language of its inhabitants, their religion, (which reſembles much that of the other Indians) the civil and military

government of the Araucanians, their manner of living, their dreſs, amuſements, exerciſes, and every thing relating to that warlike people, who pride themſelves in that liberty and independence, which they have always maintained againſt the Spaniards. The Hiſtory of the Spaniſh Conqueſts and Settlements concludes the work.

XVIII. *Saggio d' Intruzione*, &c. i. e. *An Eſſay concerning Theological Inſtruction*; dedicated to his Holineſs Pius V. 4to. Rome. 1776. Father *Gerdil*, a Barnabite, one of the moſt acute and moſt philoſophical geniuſes in Italy, who has acquired an illuſtrious rank among the metaphyſicians, by his remarks on *Locke's Eſſay on the Human Underſtanding*, is the Author of this work. And, indeed, there is in it a ſtrange mixture of the Philoſopher and the Barnabite. It is a pity to ſee this celebrated pen diſplaying alternately, throughout this volume, its uncommon powers in defence of the beſt and the worſt cauſe. His defence of revelation is excellent; his attacks upon deiſm and materialiſm are victorious; but when he puts on his conjuring cap to maintain the *unity* of the church and the *indefectibility* of St. Peter's chair, we are tempted to ſay of him, as *Swift* ſaid of himſelf, before his looking-glaſs, when he began to doat, *poor man!*

XIX. *Muſæi Capitolini antiquæ Inſcriptiones à Franciſco Eugenio Guaſco; Alexandrino, ejuſdem Muſæi Curatore P. nunc primum Editiæ, Notiſque illuſtratæ:* i. e. *The ancient Inſcriptions of the Collection kept in the Capitol, now firſt publiſhed together and illuſtrated with Notes*, by the Marquis GUASCO, &c. Vol. I. 4to. Printed at Rome by Salomoni. Theſe inſcriptions, which are divided into claſſes by the noble and learned Editor, muſt be ſingularly intereſting to the lovers of antiquity and philology, as there is not, perhaps, one of them that does not throw light upon ſome point of erudition. The inſcriptions, contained in this firſt volume, relate to the names and attributes of gods and goddeſſes, their temples, altars, ſtatues, prieſts; as alſo to the Roman Emperors, Conſuls and Prefects of the city. Some of theſe inſcriptions have already been publiſhed, in a ſcattered manner, without any explication, and ill-copied; but no ſuch defects will be found in the preſent publication. A ſecond and third volume will ſoon be publiſhed, and will complete this valuable collection.

GERMANY.

XX. *Erzoelhungen Merkwurdiger Kranken Geſchichte*, &c. i. e. *An Account of ſeveral remarkable Caſes in the Practice of Phyſic.* By Mr. *Holdefreund.* Brunſwick. 1776. The twelve caſes contained in this curious collection, and on which the Author has communicated his obſervations to the public, are, firſt, a madneſs, cured by a ſternutative, compoſed of powder of hellebore

and oil of marjoram, which made the patient evacuate a large quantity of fetid water, and of worms, ſimilar to thoſe which are found in cheeſe—The perforation of the inteſtines by a worm of the round kind, half an ell long, which was diſcovered by an ulcer, which made way for it, and was drawn out of the wound without any bad conſequences—The bite of a mad dog, which was cured by mercurial frictions, producing a ſalivation—The return of the *menſes* in a woman at the age of ſeventy—An itch which ſucceeded a ſuppreſſion of the *menſes*—A cholic in the ſtomach, which returned weekly, and was accompanied, at each fit, with a kind of jaundice, and evacuations of yellow urine—A woman, who brought forth ſeven ſtrong and healthy children, before her *monthly courſes* began—A head ach accompanied with convulſions, and ſuch thickneſs of humours, that the bliſter, raiſed by the bliſtering-plaiſter contained a real jelly; this diſorder was not cured—A Placenta, compoſed of bladders—A conſtipation of thirteen days, which the ſtrongeſt clyſters were unable to remove, and which was cured by a fright; ſomething like this has often happened.—An ulcer, which contained a ſtone—A hemorrhage in the noſe, which ſupplied the want of the *menſes*.

XXI. There are alſo ſeveral caſes and obſervations worthy of the attention of the learned in the following collection, *Abhandlungen und Beobachtungen*, &c. i. e. *Medical Diſſertations and Obſervations*, by a Society of Phyſicians at Hamburg, *publiſhed by* Mr. P. D. Giſeke, Doctor of Phyſic, and Profeſſor of Natural Philoſophy. Hamburg. 1776. Vol. I. in 8vo.

XXII. *Enleitung zur Allegemeinen*, &c. i. e. *An Introduction to the general Harmony that reigns in the Doctrine of all Nations and all Ages, relative to the Gods.* 8vo. Leipſic. 1776. The order in which the anonymous Author of this work relates the origin and progreſs of the ancient mythology, in a *preliminary* diſcourſe, appears to us natural and plauſible, and it is illuſtrated and ſupported by an extenſive knowledge of antiquity. Agriculture, aſtronomy, the obſervation of inanimate nature in its different aſpects of benignity and ſeverity, in its connection with our wants and enjoyments, engendered the firſt forms of mythology in Egypt;—the gratitude and terror excited by public benefactors and oppreſſors enlarged the ſphere of polytheiſm,—and the intercourſe opened between nations by navigation, commerce and emigrations, multiplied and propagated, throughout the world, the forms of religious error and idolatry. The work itſelf is divided into three books. In the firſt, our Author treats ſucceſſively in five chapters, of the origin of good and evil, of meteors, of the perfections of the deity, of theſe attributes *perſonified*, (whence polytheiſm) of the virtues and vices of the deities that were

perſonified under terreſtrial and natural images. The ſecond exhibits a view of *deified heroes*. Here the Author ſhews the harmony of ſacred and profane authors until the deluge, and gives us the hiſtory of Noah, of Moſes, and the heroes, with a theogonical or genealogical table of each, in the following order: Titans, Giants, Argonauts, Thebans, Trojans, Athenians, Grecians, Sylphs, Gorgons, Syrens, Chimæra.—The Reader, who has walked or wandered through all theſe labyrinths of erudition, is refreſhed, at the end of this ſecond book, by a *treatiſe* concerning Nectar and Ambroſia, which makes the whole go off *con la bocca dolce*. The third book treats of Horus, Mithrah, Phoebus, Crodo, Schwandowith, Apollo, Luna, Iſis, Diana, Hecate, Holla, Oſtera, Atze, Dione, Night, Latona, Niobe, Aurora, and others.—When we conſider the ſources of mythological knowledge, in their darkneſs and ambiguity, and the large, but obſcure field they open for imagination and conjecture, we think the ſubject inexhauſtible, and we venture to promiſe to the remoteſt periods of *this* globe, new elucidations, ſyſtems and opinions with reſpect to this ſcience, to perpetuate their entertainment and keep their curioſity alive.

XXIII. *Abhandlungen uber verſcheidene gegenſtaende der Naturgeſchichte*, &c. i. e. *A Treatiſe concerning various Objects, relative* to Natural Hiſtory. By Mr. J. S. SCHROETER. Part I. 8vo. with cuts illuminated. Printed at Halle. 1776. Of ſeventeen articles treated in this volume, the three firſt relate to the influence of *Natural Hiſtory* upon the duties of religion and humanity, and the expediency and means of reducing that ſcience to a complete ſyſtem; the others regard inſects of various kinds, and indicate the methods of collecting, preſerving and deſtroying them.

M.

MONTHLY CATALOGUE,
For MARCH, 1777.

MEDICAL.

Art. 13. *Practical Obſervations on the Cure of Hectic and Slow Fevers, and the Pulmonary Conſumption*; to which is added, A Method of treating ſeveral Kinds of Internal Hæmorrhages. By Moſes Griffith, M. D. of the Royal College of Phyſicians, London. 8vo. 2 s. White. 1776.

WE have no reaſon to queſtion either the benevolent motives which induced the Author of this little piece to addreſs the Public, or the truth of the facts related in it. The ſimple unaffected ſtyle in which it is written, beſpeaks the man who, being convinced himſelf, is therefore deſirous to convince others. At the ſame time we muſt regret, that ſo little pains have been taken to put the practice recommended in it upon that rational footing, which diſtinguiſhes medicine as a ſcience from mere empiriciſm. Without attempting

to lay down any preciſe ideas of the very different diſeaſes which rank under the appellations of héctic and ſlow fevers, and conſumptions; without endeavouring to aſcertain to which ingredients of the compound medicine propoſed, the ſalutary effects are chiefly owing; the Author troubles himſelf no further than to give a very ſummary detail of caſes (apparently from memory) with copies of preſcriptions from the apothecary's file. The remedy is a ſolution of myrrh in water, with ſalt of ſteel and ſalt of wormwood. Dr. Griffith anticipates a chemical objection which immediately occurs to it, on account of the decompoſition which muſt take place on mixing the ingredients; and rightly obſerves, that the ochre precipitated from the ſalt of ſteel by the alkali cannot abſolutely be regarded as an inactive ſubſtance, ſince it may be acted upon in various ways we are unacquainted with, by the juices of the ſtomach and bowels. But ſurely this is a very random way of exhibiting a medicine! In ſome caſes we are informed, that nitre was ſubſtituted to ſalt of wormwood: but although this muſt produce a material alteration in the medicine, no atttempt is made to explain the nature or effects of this alteration. With reſpect to any prejudices which the ſuppoſed qualities of myrrh and ſteel might occaſion againſt their exhibition in febrile diſorders, we are ready to acknowledge, that they ought at once to give way to well authenticated proofs of their innocence and efficacy;—and we think thoſe adduced in the preſent publication well deſerve the attention of the faculty.

We cannot ſay ſo much in favour of the method of curing internal hæmorrhages by a mixture of cool-drawn linſeed oil and tincture of rhubarb; ſince it does not appear, even by the caſes related, to be at all ſuperior, or equal, in efficacy, to well-known and leſs empirical methods.

Art. 14. *A particular Account of the Rickets in Children*; and Remarks on its Analogy to the *King's Evil*. With general Directions how to cure ſuch diſeaſed Infants in an eaſy and efficacious manner. Alſo, Receipts for the Prevention of moſt Diſeaſes of Children; and a remedy for *Convulſions* and the *Hooping-Cough*. By W. Farrer, M. D. 12mo. 1s. Johnſon. 1773 *.

We do not like to ſee a man aſhamed of his vocation. Here does this good Doctor give himſelf and his readers much needleſs trouble, in attempting to ward off the charge of quackery, which he juſtly apprehends he is liable to incur, from this advertiſement of his *Alterative Tincture* and *Antimonial Powder*. Our late acquaintance, honeſt Mr. Spilſbury, acted with much more candour. He boldly aſſumed the appellation and colours of his party, and made a furious incurſion into the quarters of his antagoniſts, the *Regulars*.

If Dr Farrer, with his 'due Deference to the Gentlemen Reviewers,' really wiſhes to be informed why they cannot conſider the vender of a *noſtrum* in the reſpectable light of a promoter of uſeful knowledge, we can readily anſwer, that it is becauſe he refuſes to contribute any thing to the common ſtock of ſcience; confines within a narrow circle the beneficial effects of a remedy which, if honeſt, he muſt think of importance to mankind; and is almoſt neceſſarily led

* This article has been for a long time miſlaid, with a few others of the ſame claſs.

to

to practiſe unworthy arts, and make extravagant pretenſions, in ſupport of the credit of his medicine.

With regard to the introductory matter (as we may call it) of this little piece, though decently written, it contains no new information concerning the diſeaſes mentioned in it. One ſentence would lead us to ſuſpect, that the Author was a native of a ſiſter-kingdom. He ſays, 'when the child is able to walk before he can make uſe of his legs, he is generally ſuppoſed to have the *Rickets*.' We confeſs we have no very clear comprehenſion of the nature of this ſymptom. A.

Art. 15. *A Treatiſe upon the Extraction of the Chryſtalline Lens.* By George Borthwick, Surgeon of the Fourteenth Regiment of Dragoons. 8vo. 1 s. Edinburgh. 1775. Sold by Murray in London.

Few points in the practice of ſurgery have been controverted with more warmth than the comparative merit of the two operations of *extracting* and *depreſſing* the cryſtalline lens in a cataract. We hoped, from the title of this little piece, to have met with ſome further evidence which might aſſiſt the practitioner to ſettle his judgment on this ſubject; but were ſomewhat diſappointed in finding it to contain nothing, a few anatomical remarks excepted, but a deſcription of the manner of performing the operation of Extraction. This appears ſufficiently judicious, but has little claim to originality or improvement. Nothing is pronounced directly concerning the ſucceſs of the operation in the Author's practice; but the following caſual remark would lead us to form an unfavourable idea of it. 'In about the ſpace of ten days, the wound of the cornea is almoſt united; but a *conſiderable opacity*, which ſometimes extends a conſiderable way, often *remains for many weeks*.' This, we ſhould fear, (and we are not told to the contrary) would ſometimes *remain for life*. A.

Art. 16. *An Eſſay on the Theory and Cure of the* Venereal Gonorrhœa, *and the Diſeaſes which happen in conſequence of that Diſorder.* By John Andree, Surgeon to the Magdalen Hoſpital, and Teacher of Anatomy. 8vo. 1 s. Blyth, &c. 1776.

After the almoſt infinite number of publications on the Venereal Diſeaſe in all its forms, it cannot be expected that any thing very original will be contained in a ſhilling pamphlet, the ſubject of which is ſo extenſive as that of Mr. Andree's. This, in fact, is a judicious abſtract of the moſt rational opinions in theory and practice now entertained with regard to the diſorder on which it treats; and may prove more inſtructive to the young practitioner than many works of larger bulk. A.

POLITICAL.

Art. 17. *A Political Paradox.* 8vo. 6d. Almon.

A *ſling* at the miniſtry;—who have declared, on a ſolemn occaſion, *their deſire of reſtoring to America the bleſſings of law and liberty*. To prove their ſincerity, theſe bleſſings, it is remarked, are tendered to the Americans, by the hands of 40,000 *lawgivers* from Britain and Germany. The ingenious Pamphleteer makes the moſt of this *paradoxical* appearance in the conduct of Government; but he has ſome other thoughts, relative to the ſtate of liberty *at home*; for which the patriots will applaud him, while the advocates for adminiſtration will ſet him down—*factious and diſaffected*.

Art. 18. *Characters.* Containing an Impartial Review of the public Conduct and Abilities of the moſt eminent Perſonages in the Parliament of Great Britain; conſidered as Stateſmen, Senators, and Public Speakers. Reviſed and corrected by the *Author*, ſince their original Publication in the *Gazetteer*. 8vo. 2 s. 6 d. Bew, &c. 1777.

Theſe characteriſtic delineations have obtained, from the public, a very conſiderable ſhare of approbation. They appear to have been drawn with tolerable impartiality, although the ingenious Author ſeems to lean, in ſome degree, toward the party in oppoſition. His profeſſed principal object, is to enable the Reader to form a juſt eſtimate of the abilities, and political *value* of our leading men in both houſes of Parliament. The perſonages who figure in this collection, are the Dukes of Grafton and Richmond, the Lords Manſfield, Camden, Lyttelton, Chatham, Hillſborough, Suffolk, Shelburne, Sandwich, North, and Lord George Germaine; with Meſſrs. Burke, Thurloe, Barre, Wedderburne, Fox, Welbore Ellis, and Dunning.—The portraits of theſe public characters, though perhaps not correctly finiſhed, may at leaſt be ſaid to have been ſketched by a maſterly hand.—The Author, we obſerve, continues to augment his liſt, through his original channel of conveyance, *the Gazetteer*; ſo that we may, in due time, expect a ſequel to the preſent collection.

LAW.

Art. 19. *The Penal Statutes abridged, and alphabetically arranged.* Calculated to ſerve the deſirable End of an alphabetical Common-place Book of the penal Laws. Exhibiting, at one View, the Nature of the Offence; the Penalty annexed to it, for the firſt, ſecond, and third Offence; the Number of Witneſſes and Magiſtrates neceſſary to Conviction; the Application of the Penalty; the Manner of proſecuting and recovering the Penalty. By George Clark, Eſq. 8vo. 3 s. ſewed. Fielding and Walker. 1777.

In our Review for February 1776, p. 162. we gave a brief account of Mr. Addington's abridgment of the penal ſtatutes. *That* work was given in a tabular form; *this* is arranged in the dictionary-method: to which we have, in ſome meaſure, given the preference *. A compilement of this kind may be conſidered as an appendix to *Burn's Juſtice*; for we find, particularly in this book of Mr. Clark's, (we have not Mr. Addington's at hand) a number of titles which are not comprehended in Mr. Burn's very valuable performance. We ſpeak from a compariſon of the eleventh † edition of this laſt mentioned work, with the preſent *abridgement*; which may be regarded as a kind of *Index* to the penal ſtatutes; and in that view it may be of uſe.

Art. 20. *Conſiderations on the Laws relating to the Office of a Coroner*, and on the Practice of Coroners, in taking Inquiſitions *ſuper viſum corporis*, &c. 8vo. 2 s. 6 d. Newcaſtle printed, Sold by Baldwin in London.

The Author of this pamphlet offers many ſenſible remarks on the defective ſtate of our laws reſpecting the inquiſitions taken by coro-

* In the account of Mr. Addington's book.

† We believe there is now a 13th edition of Burn's Juſtice.

ners

ners on dead bodies, and their improper execution; and modeſtly propoſes amendments, in our apprehenſion, not unworthy the attention of the Legiſlature. The particulars on which he chiefly inſiſts are theſe; that the law being entirely ſilent concerning the qualifications of a juror on a coroner's inqueſt, the juries, on theſe occaſions, are generally ſummoned in a haſty and careleſs manner; that the jury on a coroner's inqueſt is not challengable, nor capable of being amerced by the coroner; that the coroner's power to apprehend and commit, is at preſent liable to diſpute; that coroners, contrary to the main deſign of their inqueſts, which is to aſcertain the means by which the deceaſed came to his death, refuſe to hear any evidence but the evidence for the King; that, in caſes of ſuicide, the inqueſt often makes a return of *Felo de ſe*, without any juſtifiable ground or evidence; but more frequently return a verdict of *Lunacy*, without having either a ſhadow or preſumption to ſupport them in ſuch judgment, other than what they infer from their own partial and capricious reaſonings; that the law of Deodands is unreaſonable and oppreſſive; that ſufficient attention is not paid to the qualifications of coroners, who ought not only to be men of ſtrict integrity, but poſſeſſed of a conſiderable ſhare of juridical learning; and laſtly, that there is not ſufficient proviſion made for the puniſhment of miſbehaviour in coroners, or for the protection of the ſubject from the wilful and oppreſſive abuſe of the laws committed to their execution.

On theſe ſeveral topics, the Writer expreſſes himſelf in a manner which ſhows him to be well acquainted with his ſubject; and he declares it to be his intention, not to weaken or depreciate political regulations and legal authority, but to contribute in ſome degree toward the improvement and perfection of our excellent ſyſtem of juriſprudence. E.

NOVELS and MEMOIRS.

Art. 21. *Liberal Opinions*, in which is continued the Hiſtory of Benignus: written by himſelf, and publiſhed by Courtney Melmoth. Vol. V. and VI. 12mo. 6s. Robinſon, &c. 1776.

Having fully expreſſed our ſentiments concerning the literary and moral merit of the former parts of this work*, we find theſe concluding volumes ſo ſimilar to the preceding, that we think it unneceſſary to dwell upon them, farther than to remark, that they abound with delineations of character, and deſcriptions of ſcenes in low-life, which ſhow that the Author poſſeſſes a tolerable vein of pleaſantry, and is no ſtranger to the world. E.

Art. 22. *The Pupil of Pleaſure: or, the New Syſtem illuſtrated.* Inſcribed to Mr. Eugenia Stanhope, Editor of Lord Cheſterfield's Letters. By Courtney Melmoth. 2 Vols. 12mo. 6s. Robinſon, &c. 1777.

Though we are, perhaps, as much convinced of the dangerous tendency of ſome of the principles inculcated in lord Cheſterfield's letters as the Author of this work, and would by no means be underſtood as inſinuating an apology for duplicity or licentiouſneſs; we cannot but think, that in the ardor of his zeal for morality, he has

* See Rev. Vol. LII. page 468, and Vol. LV. page 319.

done ſome injuſtice to the noble Author whom he cenſures, by diveſting the hero of his piece of every ſentiment of honour, delicacy and humanity. Whatever latitude his lordſhip's ſyſtem may allow, in the purſuit of pleaſure or the practice of diſſimulation, there ſeems to be no foundation for loading it with the infamy of producing characters capable of every ſpecies of villany. And in this light we muſt conſider Mr. Melmoth's Pupil of Pleaſure; whom he has deſcribed as forming a plan of ſeduction againſt a married woman who was in the laſt ſtage of a conſumption, and at length, ſeizing the moment of a fainting fit into which his preſence had thrown her, for accompliſhing his purpoſe by force. This part of the ſtory is related with ſo many heightening circumſtances, that it is impoſſible to read it without feeling diſguſt, and pronouncing the whole unnatural and ſhocking. In the other parts of the work, the ſcenes of ſeduction are painted in ſuch glowing colours, that ſome readers may be apt to queſtion whether Mr. Melmoth's preparation will operate as an antidote againſt the poiſon of lord Cheſterfield's writings. E.

BOTANY.

Art. 23. *The Elements of Botany*; containing the Hiſtory of the Science: with accurate Definitions of all the Terms of Art, exemplified in eleven Copper plates; the Theory of Vegetables; the ſcientific Arrangement of Plants, and names uſed in Botany; Rules concerning the general Hiſtory, Virtues, and Uſes of Plants. Being a Tranſlation of the *Philoſophia Botanica*, and other Treatiſes of the celebrated LINNÆUS. By Hugh Roſe, Apothecary. 8vo. 6 s. Boards. Cadell, &c. 1775.

Mr. Roſe appears to have executed this uſeful work with judgment and accuracy; and as the *whole* of this treatiſe had not before appeared in our language, this publication will, doubtleſs, prove highly acceptable to thoſe Engliſh readers who are attached to the ſubject.—The Tranſlator has added, by way of appendix, a deſcription of ſome plants lately found in Norfolk and Suffolk, never before diſcovered in England, or not deſcribed as Engliſh plants; and illuſtrated with three additional copper-plates.

MISCELLANEOUS.

Art. 24. *Minutes of the Trial and Examination of certain Perſons in the Province of New York*, charged with having been engaged in a Conſpiracy againſt the Authority of the Congreſs, and the Liberties of America. 8vo. 1 s. Bew. 1776.

If this account be authentic *, it is worthy of notice. It relates the particulars which came out on the examination of Mr. Matthews late mayor of New York, and other perſons, accuſed of a conſpiracy againſt the Congreſs, and eſpecially againſt Waſhington. They propoſed, it ſeems, to ſeize and carry off this American Samſon, the help of his Delilah, a Mrs. Gibbons, who had promiſed them her aſſiſtance. Matthews was condemned to ſuffer death; but, i

* The anonymous Editor ſays, the minutes were found at York by the Britiſh troops, among the papers of a perſon appears to have been ſecretary to the committee of enquiry.

full meeting, Aug. 1. the Congreſs reſolved to poſtpone the execution of the ſentence, *ſine die*, and ordered him to be carried into Connecticut, there to be kept impriſoned till further orders.

Art. 25. *A true Account of the Trial of Mr. Samuel Bruckſhaw's Action for falſe Impriſonment*, in Guildhall, London, June 13, 1776: and alſo of all the former Peoceedings in the Courts of Law. Folio. 6 d. Kearſly.

This remarkable cauſe has been, for theſe ſix years paſt, agitated in the courts of Law; and has, at length, been determined in favour of Mr. Bruckſhaw the unfortunate plaintiff; with a verdict of only *five pounds* damages: a miſerable *reparation*, as he expreſſes it, *for his almoſt unparalleled wrongs and ſufferings.*—In our Rev. Vol. L. page 412, we briefly mentioned a former publication of Mr. B.'s *On the Abuſe of private Mad houſes*, and on his own particular treatment, under an ill-ſupported charge of lunacy. He had recourſe to the law for redreſs, and we here find an account of 1027 *l.* 9 *s.* 6 *d.* actual expence in the litigation: to the diſcharge of which the benevolent ſubſcriptions † raiſed for him have proved very unequal.

Art. 26. *A Diſſertation upon the Epiſtles of Phalaris*, with an Anſwer to the Objections of the Hon. Charles Boyle. By Richard Bentley, D.D. Chaplain in Ordinary, and Library-keeper to his Majeſty. To which are added, Dr. Bentley's Diſſertation on the Epiſtles of Themiſtocles, Socrates, Euripides and others, and the Fables of Æſop; as originally printed, with occaſional Remarks on the whole. 8vo. 6 s. Bowyer and Nicholls. 1777.

There is a reſpect due to thoſe learned men, who were engaged in the Bentleian controverſy, though, in fact, they knew no more of Phalaris than they did of the colour of Myron's cow. Our Readers, therefore, will not expect that we ſhould attempt to renew the idea of that controverſy, by ſtating the circumſtances of it, at a time when the chief point in diſpute is ſo little intereſting. We ſhall only obſerve, that the *occaſional remarks* of the Editor are judicious and pertinent; and that the book was well worth reprinting, as it contains a very large fund of ancient learning. L.

Art. 27. *Inſurance in Lotteries conſidered*, with a Table, ſhewing the Utility of the following Calculations in any Lottery that is drawn in any Number of Days, from thirty-ſix to forty-five, both incluſive. By a Calculator. 8vo. Leacroft. 1775.

Deſigned to guard againſt the pernicious practice of inſuring lottery tickets; and exhibiting in a ſeries of tables the *real* value of an inſurance againſt a blank or a prize for every day: whereby the diſadvantage of inſuring in the common mode and the immenſe profit of office-keepers, are diſplayed, as cautions to the unwary. R.. *s.*

† Of the amount of the ſums ſubſcribed, the names of the ſubſcribers, and the manner in which the money was expended, an account is given in this narrative.

Art.

Art. 28. *State of the Gaols in* London, Weſtminſter, *and Borough of* Southwark. To which is added, an Account of the preſent State of the Convicts ſentenced to hard Labour on board the *Juſtitia* upon the River Thames. By William Smith, M. D. 8vo. 1 s. 6 d. 1776.

We have hitherto found ourſelves under the diſagreeable neceſſity of animadverting on many of this Author's former publications; and therefore feel a ſincere pleaſure in being now able to ſpeak in terms of approbation of the preſent performance, both with reſpect to intention and execution. The diſtreſſes and abuſes which it preſents to the view of the Public are of a nature which muſt intereſt every feeling mind, and excite an earneſt deſire to promote any ſcheme by which they may be removed. The occaſion which gave riſe to the preſent performance is this:

Sir Charles Whitworth, chairman of the *Weſtminſter-charity*, having propoſed to the committee of that inſtitution that the Author ſhould viſit, and give medical aſſiſtance to, the ſick priſoners in the gaols in London, Weſtminſter, and Southwark; the propoſal was approved of, on March 25, 1776, and the Author immediately undertook the charge. From that time, to the 14th of September, he informs us that '380 perſons have been cured of various complaints, moſtly of the putrid kind;' and adds that the Public will be convinced, 'from the experiment their charitable donation [that of the *Weſtminſter-charity*] has enabled him to make, what good will ariſe from a permanent eſtabliſhment for the relief of ſick priſoners,'—at a comparatively ſmall expence.

The Author's medical attendance on the impriſoned ſick, gave him opportunities of being an intimate witneſs of their local diſtreſſes, and a competent judge of the circumſtances by which thoſe diſtreſſes are occaſioned, or at leaſt highly aggravated. Among theſe laſt may be reckoned, the want of freſh air, uncleanlineſs, and the almoſt total inefficacy of the proviſions made by the legiſlature, from the days of Elizabeth to the preſent time, reſpecting this particular object. It appears that even the recent act, 14 Geo. III. *cap.* 59, is already become a dead letter; the regulations preſcribed by it being, in general, very little attended to, and in ſome inſtances totally neglected.

The detail which the Author gives of the various ſpecies of miſery obſerved by him, in the dreadful manſions which he has viſited, in diſcharging the duties of his function, will, we hope, by means of his pamphlet, or the preſent account of it, come under the notice, and excite the attention, of thoſe who may be in a capacity to remove or alleviate them. We hope too, that this detail may ſtimulate them to inquire into and rectify thoſe flagrant abuſes, by which theſe diſtreſſes are, in part at leaſt, occaſioned.

Toward the cloſe of this pamphlet, the Author gives a ſhort account of the ſituation, behaviour, &c. of the convicts on board the *Juſtitia*; and though there are grounds to hope that the new mode of puniſhment there inflicted may ultimately produce the good effects intended by it, ſome further regulations appear to be wanting. Among the defects of this infant political inſtitution, we may reckon the total want

want of medical and ghoſtly advice.—'No clergyman,' ſays the Author, 'viſits the convicts, nor have they any medical aſſiſtance: twelve are now ſick, and unable to move their heads from the *boards* on which they lye.—The dozen confined to the boards are ill of a low nervous fever, moſtly accompanied with a purging.—Some of them have been ill a month; and others, by repeated relapſes, are feeble and not able to walk;—yet they have received no medical aſſiſtance.'—They want likewiſe room, and air: the Author nevertheleſs conſiders the *act* as excellent; and that 'it already begins to ſhew its good effects upon thoſe under PUNISHMENT.'

B...y.

POETICAL.

Art. 29. *A Monody ſacred to the Memory of Elizabeth Ducheſs of Northumberland.* Addreſſed to his Grace the Duke of Northumberland. 4to. 1 s. Dodſley.

By no means worthy of the ſubject. The firſt line evinces a want of taſte and delicacy:

"Hark! whence that loud funereal *yell*."

Had the Author alluded to the grief of the tiger, which her Grace ſometime kept, the ugly word *yell* might have had ſome propriety.

"And chear the grave's *dull horrors* with a ſong."

The poet muſt have been *dull* indeed, when he gave that epithet to *horror*.

"Beneath thy ſmiles reviving Science rear'd
"With brighter *verdure* her immortal head."

The head of Science is here deſcribed as green; the Writer certainly took the image from his own. His poverty of imagination has been ſo very diſtreſſing, that he has at laſt been obliged to deſcribe the funeral ceremony:

"——— and lo! the mitred prelate ſtands,
"The ſacred volume trembling in his hands,
"The laſt ſad obſequies prepared to pay,"——

And the ſinging boys:

"As the deep chorus chaunt th' according lay"

Nay, the very accident that happened at the time in Weſtminſter-Abbey, the fall of a piece of building:

"——— What meant that awful ſound
"That ſhook the pillars of the trembling iſle,
"And daſh'd yon ancient portal to the ground?
"Well may thy pillars ſhake"———

This Monody is inferior to the Author's *Deſcriptive Poem* *, mentioned in our laſt Month's Review, and by no means anſwerable to the 'hopes' we had conceived of 'better things' from the ſame Writer.

L.

Art. 30. *Additions to the Diaboliad.* By the ſame Author. 4to. 1 s. Kearſly.

Our opinion of the Diaboliad was given in the laſt Review. The Author has thought proper to introduce three or four new characters. He will, probably, add to his building, till he overloads the foundation.

* *Hagley.* See Review, Feb. p. 156.

RELIGIOUS

RELIGIOUS and CONTROVERSIAL.

Art. 31. *An Argument for Natural and Revealed Religion:* in which the Principles of Free thinkers are examined. By the Rev. James Williamſon, A. M. Fellow of Hertford College. 8vo. 1s. Oxford printed. Sold by Rivington in London.

We have carefully peruſed this pamphlet, in hopes of being able to lay before our Readers the ſubſtance of ſome new argument in favour of Natural and Revealed Religion: but, though we meet with many juſt ideas, they are ranged ſo immethodically, and expreſſed ſo obſcurely, that we acknowledge ourſelves at a loſs to diſcover the drift of our Author's reaſoning. If he wiſhes his argument to prove an effectual antidote againſt the principles of Free-thinkers, we would adviſe him to ſtate it more logically, and to expreſs it with more preciſion. Before he gives himſelf that trouble, however, he will do well to be certain, that his main argument is better than one which he has introduced by the way; "That the difficulties to be found both in revelation and natural philoſophy, are a proof that they come from God; ſince it is the prerogative of his works to be unſearchable." This old doctrine of *credo quia impoſſibile* has had its day; it is now, ſurely, high time that it ſhould be exploded—at leaſt from our ſeats of learning and ſcience; unleſs we mean to ſtamp the ſignature of Divinity on whim and myſticiſm, and to make our philoſophers *Carteſians*, and our divines *Bœhmenites*. E.

Art. 32. *A Charge* delivered at the Ordination of the Rev. Mr. Tho. Twining. May 31, 1775, in Downton, Wilts, by John Sturch; and a *Sermon* preached on the ſame occaſion, by Joſhua Toulmin, A. M. Together with an *Introductory Diſcourſe*, by John Mills, and a *Confeſſion of Faith*, by Tho. Twining. 8vo. 1s. Buckland, &c. 1776.

The ſeveral pieces contained in this publication, are pious and rational; and muſt, no doubt, prove peculiarly acceptable to the more liberal part of the Diſſenters.

Art. 33. *A Theological Survey of the Human Underſtanding.* Intended as an Antidote againſt modern Deiſm. 8vo. 5s. Printed at Saliſbury, and ſold in London by Wallis and Co. 1776.

The Author's deſign in this performance is to eſtabliſh the doctrine of divine grace communicated to the mind of man, of the known principles of reaſon independently of a written revelation: for this purpoſe he endeavours to ſhew, that the mind of man is ſupernaturally endowed with a divine principle, which counteracts the evil principle, natural to him in conſequence of the lapſe of his firſt parents, and which is the ſource of his faith in God, and in the immortality of the ſoul. He ſuppoſes that this principle, which he denominates a diſtinct ſenſation in the mind of man, and ſometimes a ſpiritual medium or organ, is the true foundation of theology. This ſeems, as far we have been able to diſcover it, to be the general ſcope of his reaſoning; but he has collected together ſuch a maſs of heterogeneous matter, that it is difficult to keep in ſight the object at which he ultimately aims. And we much fear, however laudable his deſign may be, that this *theological Survey* will anſwer very

very little purpoſe, either in the way of antidote againſt deiſm, or of inſtruction and edification to believers. Rev.

SERMONS preached December 13, 1776, being the Day appointed for a PUBLIC FAST; *continued:* See our laſt Month's Review, p. 160.

XXIII. *Judgment begun in the Houſe of God, to be finiſhed on its Enemies*—Preached in Duke-Street Chapel, Weſtminſter. By G. Marriott, Rector of Alphamſtone in Eſſex, Lecturer of St. Luke's, &c. 4to. 1 s. Flexney, &c.

Differs from moſt of the Faſt Sermons, in this reſpect,—that *Popery* is the chief object of the Author's fears and apprehenſions, and the main theme of his animated and not inelegant declamation. We approve his zeal againſt the Babyloniſh harlot, ſo far as it is prudently and ſeaſonably exerted; but we do not think the Faſt-day was the proper time for giving the old Jezebel her *dreſſing*.

XXIV. *Subjection to the higher Powers.* A Sermon by S. John Chryſoſtom, Patriarch of Conſtantinople, near 1400 Years ago, explaining that celebrated Paſſage upon Government, Rom. xiii. 1—11. Tranſlated from the Greek, and preached to a Country Congregation.—To which is added, a Letter from a late Judge, concerning the Right of Great Britain to tax her Colonies. With an Appendix. By Ed. Lewis, M. A. Rector of Waterſtock and Emington, Oxon. 4to. 1 s. Oxford printed, and ſold by Rivington in London.

What have the ſubjects of a free government to do with the political ſentiments of this venerable ſlave *? St. Chryſoſtom's notions of paſſive obedience might ſound well enough on the ſhores of Byzantium, but we are little obliged to his tranſlator for naturalizing them in Britain.

The 'Letter from a Judge,' which is here ſtitched to the good Father's antique mantle, like a patch of Spittalfields tabby on a piece of old tapeſtry, is ſaid to have been written, in 1763, by the late Sir Joſeph Yeates, and addreſſed to Chriſtopher Griffith, Eſq; at that time member for the county of Berks; and contains ſome arguments in ſupport of the deſign of taxing America, which have, ſince, been irrefragably anſwered by the advocates on the other ſide.

Of Mr. Lewis's amiable candor, moderation, and decency of deportment in the field of controverſy, take the following ſpecimen, from his Appendix:

After an invective, in the hacknied ſtrain, againſt modern patriotiſm, he thus proceeds: 'Suppoſe that in conſequence of theſe patriotic notions of a natural and inalienable right, &c.—I ſhould ſhoot my worthy friend and neighbour, the collector of the window tax, who, backed by the authority of the whole legiſlature, attempted to enter my houſe, in order to diſtrain my goods, and to ſell them,

* Every man is a ſlave, who lives in ſubjection to a deſpotic government.

to

to pay the ſaid tax. Does Reaſon ſay, I ſhould merit applauſe as a patriot and friend to Liberty, or that I ought to be hanged as a rebel and a murderer. Think as you pleaſe, but I am ſure my conſcience would fly in my face, and tell me that hanging was too gentle a death for ſuch a villain.' [ſo far you ſay well, Mr. Lewis—go on, Sir!] 'But at the ſame time, does not there ſeem to be ſome reaſon that that factious leveller, Dr. *Price*, ſhould meet with the ſame fate, with his liberty book, lying calculations, and city cup dangling at his backſide [O fye, Mr. Lewis!] in readineſs to receive [hold your noſe, Reader!] the laſt diſcharge of nature [out upon you, Mr. Lewis!] in her laſt efforts, and for a recompence to Jack Ketch, for executing a deed of more merit, than that whereby its preſent owner gained it.'—Enough of Maſter Lewis, Rector of Waterſtock and Emington!

XXV. *National Proſperity and National Religion inſeparably connected.* By C. De Coetlogon, M. A. 8vo. 1 s. Oliver, &c.

We are ſeldom diſpoſed to controvert the doctrines uſually enforced at *the Lock*; and were we, at this time, inclined to animadvert on ſome of the *immoderately* good things advanced in the preſent ſermon, we ſhould be effectually withheld by the benevolent words printed at the bottom of the title-page, viz. "For the benefit of the Lock Hoſpital."

XXVI. *The Scripture Precept of Subjection to Civil Government, ſtated and enforced*—At Nottingham, by Thomas Prentice. 8vo. 6 d. Booſey, &c.

Another pious recommendation of the ſlaviſh doctrine of paſſive obedience. According to this Gentleman's principles, if taken in their full extent (of which he is, perhaps, not aware) the Glorious Revolution was a moſt unchriſtian meaſure. This Preacher may be a ſincere, well-meaning divine, but he is a very indifferent politician.

XXVII. *The Nature of religious Abſtinence, as a Means of deprecating national Calamities, and averting the heavy Judgments of God.* By the Rev. George Kelly, jun. B. A. late of Baliol College, Oxford. 4to. 6 d. Bew.

Having expended our whole ſtock of praiſe on the Faſt-Sermons of an Hurd, a Butler, a Radcliff, a Stebbing, a Leland, &c. we are ſorry to find that we have none left for the performance of poor Mr. Kelly: who ſeems to be a mighty good ſort of man.

Single SERMONS *on various Occaſions.*

I. Preached at the Anniverſary Meeting of the Clergy, in the Cathedral Church of St. Paul, May 9, 1776. By Beilby Porteus, D. D. now Biſhop of Cheſter. 4to. 1 s. Bathurſt.

A pathetic and elegant recommendation of this excellent charity; including a juſt and proper encomium on our clergy. To the ſermon is added, '*A Liſt* of the annual account of the contributions to the charity, from 1721 to 1776 inclufive; in order to ſhew the gradual increaſe and decline thereof: and it is hoped that the benevolent intention of ſo good an inſtitution, by which ſo many valuable members to ſociety have been raiſed, will never be ſuffered to languiſh, but, on the contrary, go hand in hand with the liberality of the times.'

II. Before

II. Before the Houſe of Lords, Jan. 30, 1777. By John Lord Biſhop of Bangor. 4to. 1 s. Robſon.

There is nothing here unfriendly to civil Liberty, as duly regulated, and ſupported on juſt and conſtitutional principles.

III. Before the Governors of Addenbrook's Hoſpital, June 27, 1776, in Great St. Thomas's Church, Cambridge. By John Warren, D. D. Prebendary of Ely. 4to. 1 s Davis, &c.

Publiſhed for the benefit of the charity;—with a ſtate of the hoſpital.

IV. *The Profeſſors of the Goſpel under the ſtrongeſt Obligations to labour to diſtinguiſh themſelves by an eminent Degree of Piety and Virtue*:—At St. Thomas's, Jan. 1, 1777, for the Benefit of the Charity School in Gravel-lane Southwark. By Joſeph Towers. 8vo. 6 d. Johnſon, &c.

V. *The Nature, Neceſſity, and Advantage of the religious Obſervation of the Sabbath*—illuſtrated, &c. For the Encouragement of a Society for ſuppreſſing the Profanation of the Lord's Day. By C. De Coetlogon, M. A. 8vo. 6 d. Matthews.

CORRESPONDENCE.

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN,

I HAVE been much pleaſed with the Review given, in your laſt Appendix, of *Buſching's Tour in Brandenburg*—but I have met with ſome ſceptical *untravelled* people, who ſeem not very ready to credit what you tell us, of the great extent of the city of Berlin. To the veracity of the account there given, I can, however, add my teſtimony as an eye-witneſs. I very lately paſſed ſome time in that capital; and I can, with great truth, aſſure the Public (by your favour), that Berlin is, certainly, one of the 'largeſt cities in Europe.' It cannot be much leſs (as to the extent of ground on which it ſtands) than Paris: and this, I believe, is aſcertained by an excellent plan, publiſhed by Field Marſhal Schmettaw. The ſtreet in which I reſided, is above four Engliſh miles long, in a ſtrait line.—The *number* of *ſtreets*, and *houſes* is, however, much inferior to that of the ſtreets and houſes in London and Paris; becauſe there are, in Berlin, no little, narrow, crooked, damp, and dark ſtreets, courts, lanes, and alleys, which diſgrace the capitals of England and France; and becauſe the houſes, which, in general, are ſtately and ſpacious, have out offices, court-yards, and gardens belonging to them. There are, alſo, great numbers of ſquares, and other open public places. Many of the principal ſtreets are, moreover, ſo wide, that ſix coaches may run abreaſt in them, without incommoding the foot paſſengers on either ſide: and the croſs ſtreets are wide enough to admit of three coaches at once.

I cannot omit to mention, here, the magnificence and elegance of Potſdam; even with reſpect to the private houſes. Theſe are, generally, built at the King's expence. Common tradeſmen, ſoldiers, invalids, orphans,—nay *beggars*, are lodged, at Potſdam, in edifices, which, any where elſe, might ſerve for men of rank, fortune, and taſte. One of the King's valets de chambre, lives in a palace

fit

fit for a ſovereign prince. It is built on the plan of the cuſtom-houſe at Rome, which is decorated with the noble remains of the temples of *Antoninus* and *Fauſtina*. It has a magnificent flight of twelve fluted columns in the front, which are above ſixty feet long. The windows conſiſt of poliſhed plate-glaſs. The Military Orphan and Workhouſe is, in grandeur and neatneſs, perhaps equal to Greenwich Hoſpital; in which foreigners, and after ages, will juſtly admire the royal munificence of the founder, and the noble charity of this opulent and powerful nation.

I intended a few obſervations on the Pruſſian *Tobacco trade*; but, ſuſpecting that you will not like an epiſtle the better for its great length, I will, for the preſent, only add, that I am, Gentlemen,

Your conſtant reader and humble ſervant,

March 5, 1777. R. E. R.

ERRATA *in the Reviews for* January *and* February.

P. 21, l. 8, for *inſtructed*, r. *entruſted*.
— 23, l. 12, del. *nor*.
— 24, l. *penult*. for 1776, r. 1766.
— 48, par. 3, l. 2—3, r. *tragedy* of *Mariamne*.
— 50, Rouſſeau, of Geneva, being, by miſtake, mentioned inſtead of the famous *poet* of that name, our Readers are deſired to correct their copies with the pen, leſt a reſpectable character ſhould, in any degree, ſuffer, by the error continuing to ſtand in the page: ſee more on this head, p. 103, of laſt Month's Review.

In FEBRUARY.

— 100, l. 7, after virtue, put a *comma*.
— 123, l. 2, after purity, a *comma*,
— 133, l. 6, for *proper currency*, r. *paper currency*.
— 144, par. 2, l. 21, for *recte and retro*, & *per arſin & theſin*, r. *recte & retro*, and *per Arſin & Theſin*.

*** In the *Errata* at the end of January, for *Gatmia*, r. *Gabnia*.

☞ We are much obliged to L. for his liſt of *Errata* in our laſt volume, although ſorry to find them ſo numerous; but we muſt, in excuſe, *repeat*, to this Correſpondent, what we have had frequent occaſion to preſent to the notice of our Readers—the great difficulty, or, rather, *impoſſibility*, of rendering a periodical publication very correct.—Where Authors do not regularly ſee the proof-ſheets of what they have ſent to the preſs, or have not ſufficient time, or opportunity, for reviſing them, it would be wonderful, indeed, ſhould their works eſcape, altogether, ſuch little ſlips as thoſe which have, with propriety †, been pointed out by our Correſpondent: whoſe future obſervations, as occaſion may offer, will be very acceptable.

A. B. will find the article relating to *Rouſſeau*, in Review, vol. xl. p. 109. The reference in the index has a 9 inſtead of the cypher.

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† Except in a few inſtances, wherein we cannot agree with our friendly Corrector.

THE

MONTHLY REVIEW,

For APRIL, 1777.

ART. I. *The Hiſtory of the Reign of Philip* II. *King of Spain.* By Robert Watſon, LL.D. Profeſſor of Philoſophy and Rhetoric in the Univerſity of St. Andrew's. In Two Volumes. 4to. 1l. 16s. Cadell, &c. 1777.

IN any period in which one country riſes ſo far ſuperior to all others in power and conſequence, as to extend its dominions through the greater part of the world, and render its connections and influence univerſal, its affairs become ſo interwoven with thoſe of other countries, that there may be a convenience and propriety in making its hiſtory the baſis of the general hiſtory of mankind in that period. By this means, the hiſtorical picture, in the hands of a great maſter, while it is filled with an immenſe variety of figures, will preſerve an unity of deſign; the moſt intereſting ſcenes and characters will be brought into full view; and thoſe of leſs importance will appear in their proper ſtate of inferiority, in the back-ground of the piece. Thus, the hiſtories of the Grecian and Roman ſtates, are not improperly made the ground of the general hiſtory of the periods in which they flouriſhed. In like manner, if, during a ſeries of years, a ſingle individual ſtands forth in public view as the principal agent in political affairs, deciding the fate of nations and empires by his ſuperior ſagacity or valour, the annals of ſuch a prince will naturally include the general hiſtory of the times in which he lived. The hiſtory of the reign of Alexander, is, for that ſhort period, the hiſtory of the world.

The degree of ſuperiority to which the Emperor Charles V. aroſe, and which he maintained through a long courſe of years, entitles him to that elevated ſtation in hiſtory which Dr. Robertſon has given him. But it may be queſtioned, whether his ſon Philip has an equal claim to be exhibited at full length, as the firſt figure in the piece, in the ſucceeding period. The great events of this period might perhaps more properly have been

related as portions of the general hiſtory of Europe, or of the ſeveral countries in which they happened, than referred to the reign of Philip II. By adopting this latter plan, the Author of the preſent work has, we think, been ſometimes led into an unneceſſary minuteneſs of detail; and has obliged himſelf to cloſe his narrative, at a time when the affairs of the Netherlands were in an unſettled ſtate, and to leave his Readers in ſuſpence concerning their iſſue.

If this be acknowledged to be a defect in our Author's general plan, he will, however, be readily allowed no inconſiderable ſhare of merit from the execution of the work. He has collected with judgment a variety of valuable materials, and arranged them with perſpicuity. His ſtyle, though not highly finiſhed, is clear, and except in a few inſtances, correct. The reflections which are occaſionally interſperſed through the work, if they do not diſcover thoſe extenſive views, and that profound penetration which we admire in ſome of the ancient, and in a few of the modern, hiſtorians, are yet manly and judicious, and ſhew the Author to be a true friend to the religious and civil liberties of mankind.

When he relates the horrid perſecutions which were carried on by Philip, particularly under the duke of *Alva*, againſt the Proteſtants, we often find him (without departing from the dignity of the hiſtorian) expreſſing an honeſt indignation againſt the hateful ſpirit which occaſioned them. His account of the origin and effects of the eſtabliſhment of the inquiſition in Spain is as follows:

"This tribunal, which, although it was not the parent, has been the nurſe and guardian of ignorance and ſuperſtition, in every kingdom into which it has been admitted, was introduced into Spain near a century before the preſent period, by Ferdinand and Iſabella; and was principally intended to prevent the relapſe of the Jews and Moors, who had been converted, or pretended to be converted to the faith of the church of Rome. Its juriſdiction was not confined to the Jews and Moors, but extended to all thoſe who, in their practice or opinions, differed from the eſtabliſhed church. In the united kingdoms of Caſtile and Arragon, there were eighteen different inquiſitorial courts; having each of them its counſellors, termed apoſtolic inquiſitors, its ſecretaries, ſerjeants, and other officers; and beſides theſe, there were twenty thouſand familiars diſperſed throughout the kingdom, who acted as ſpies and informers, and were employed to apprehend all ſuſpected perſons, and to commit them for their trial, to the priſons which belonged to the inquiſition. By theſe familiars, perſons were ſeized on bare ſuſpicion; and, in contradiction to the common rules of law, they were put to the torture, tried and condemned by the inquiſitors, without being confronted either with their accuſers, or with the witneſſes on whoſe evidence they were condemned. The puniſhments inflicted were more or leſs dreadful, according to the caprice and humour of the judges. The unhappy victims were either

either ſtrangled, or committed to the flames, or loaded with chains, and ſhut up in dungeons during life. Their effects were confiſcated, and their families ſtigmatiſed with infamy.

This inſtitution was, no doubt, well calculated to produce an uniformity of religious profeſſion, but it had a tendency likewiſe to deſtroy the ſweets of ſocial life; to baniſh all freedom of thought and ſpeech; to diſturb men's minds with the moſt diſquieting apprehenſions, and to produce the moſt intolerable ſlavery, by reducing perſons of all ranks of life to a ſtate of abject dependence upon prieſts; whoſe integrity, were it even greater than that of other men, as in every falſe religion it is leſs, muſt have been corrupted by the uncontrouled authority which they were allowed to exerciſe.

Such, nearly, were the ſentiments which even the Spaniards entertained of this iniquitous tribunal, at the time when it was erected. But not having had experience then of its pernicious effects, and conſidering it as intended for the chaſtiſement of Jews and infidels, they only murmured and complained, till, the yoke being wreathed about their necks, the moſt ſecret murmurings became dangerous, and often fatal to thoſe who uttered them. By this tribunal, a viſible change was wrought in the temper of the people; and reſerve, diſtruſt, and jealouſy, became the diſtinguiſhing character of a Spaniard. It perpetuated and confirmed the reign of ignorance and ſuperſtition. It inflamed the rage of religious bigotry; and, by the cruel ſpectacles to which, in the execution of its decrees, it familiariſed the people, it nouriſhed in them that ferocious ſpirit, which, in the Netherlands and America, they manifeſted by deeds that have fixed an everlaſting reproach on the Spaniſh name.

But theſe conſiderations could not be apprehended by Philip; nor, if they had been ſuggeſted to him, would they have had any influence upon his conduct. He had imbibed, in all its virulence, that ſpirit of bigotry and perſecution, which gave birth to the inquiſition. He regarded heretics as the moſt odious of criminals, and conſidered a departure in his ſubjects from the Romiſh ſuperſtition, as the moſt dreadful calamity that could befal them. He was therefore determined to ſupport the inquiſitors with all his power, and he encouraged them to exert themſelves, in the exerciſe of their office, with the utmoſt diligence. The zeal and vigilance of theſe men fully correſponded to that ardour with which their ſovereign was inflamed; yet ſo irreſiſtible in this age was the ſpirit of innovation, and ſo great the force of truth, that the opinions of the reformers had found their way even into Spain, and were embraced openly by great numbers of both ſexes, among whom there were both prieſts and nuns. Even the archbiſhop of Toledo, *Bartlemi di Caranza y Miranda*, was from certain propoſitions contained in a catechiſm which he publiſhed, ſuſpected to have eſpouſed them. The inquiſitors informed the king of the grounds of their ſuſpicion, and deſired to receive his inſtructions for their conduct. Caranza had been univerſally reſpected as one of the moſt virtuous and learned prelates in Spain. Having, when provincial of the order of St. Dominique, been carried by Philip into England, as a perſon well qualified to promote the re-eſtabliſhment of popery in that kingdom, he had laboured with ſo much zeal for that end, and thereby recommended himſelf ſo powerfully to the king,

that in the year one thouſand five hundred and and fifty ſeven, Philip advanced him to the primacy. His firſt employment, after attaining this high dignity, was to adminiſter ſpiritual comfort to the late Emperor, whom he attended in his laſt diſtreſs. But the memory of his merit and ſervices was now obliterated. Philip wrote to the inquiſitors from the Netherlands, that they muſt, without heſitation, proceed againſt the archbiſhop as they would do againſt other delinquents; and that they ſhould not ſpare even his own ſon, if they found him guilty of hereſy. Caranza was accordingly thrown into priſon, and his revenues were ſequeſtrated. The propoſitions in his catechiſm, at which the inquiſitors had taken offence, were held to be of a diſputable nature, even among the Catholics themſelves. It is probable, however, that ſentence would have been pronounced againſt him, had not the Pope interpoſed, and claimed an excluſive right to decide the cauſe. Philip, anxious for the honour of the holy office, to whoſe power he was deſirous that no bounds ſhould be preſcribed, employed all his intereſt to prevail on the pontiff to drop his pretenſions. But at laſt he himſelf yielded; and Caranza, after having languiſhed in priſon for ſix years and ſeven months, was tranſported to Rome, where he was releaſed from confinement, but died in a few weeks after he was ſet at liberty.

'Before Philip's arrival in the city of Valladolid, an Autò-de-fè had been celebrated, in which a great number of proteſtants were committed to the flames. There were ſtill in the priſons of the inquiſition more than thirty perſons, againſt whom the ſame dreadful puniſhment had been denounced. Philip, eager to give public proof, as early as poſſible, of his abhorrence of theſe innovators, deſired the inquiſitors to fix a day for their execution. The dreadful ceremony, (more repugnant to humanity, as well as to the ſpirit of the Chriſtian religion, than the moſt abominable ſacrifices recorded in the annals of the pagan world) was conducted with the greateſt ſolemnity which the inquiſitors could deviſe; and Philip, attended by his ſon Don Carlos, by his ſiſter, and by his courtiers and guards, ſat within ſight of the unhappy victims. After hearing a ſermon from the biſhop of Zamora, he roſe from his ſeat, and having drawn his ſword, as a ſignal, that with it he would defend the holy faith, he cauſed an oath to be adminiſtered to him by the Inquiſitor General, that he would ſupport the inquiſition and its miniſters, againſt all heretics and apoſtates, or others who ſhould attempt to oppoſe it; and would compel his ſubjects every where to yield obedience to its decrees. Among the proteſtants condemned, there was a nobleman of the name of *Don Carlos di Seſſa*, who, when the executioners were conducting him to the ſtake, called out to the king for mercy, ſaying, "and canſt thou thus, O king, witneſs the torments of thy ſubjects? ſave us from this cruel death; we do not deſerve it." "No," Philip ſternly replied, "I would myſelf carry wood to burn my own ſon, were he ſuch a wretch as thou." After which, he beheld the horrid ſpectacle that followed, with a compoſure and tranquillity that betokened the moſt unfeeling heart. This dreadful ſeverity, joined with certain rigid laws, enacted to prevent the importation of Lutheran books, ſoon produced the deſired effect. After the celebration of another Auto-de-fe, in which about fifty proteſtants ſuffered, all the

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reſt, if there were any who ſtill remained, either concealed their ſentiments, or made their eſcape into foreign parts.'

The character of Philip, who was ſteadily, and from principle, a bigot in religion, and a tyrant in politics, is admirably contraſted by that of William I. prince of Orange. The following extract, at the ſame time that it contains many intereſting particulars in the conduct of this great man, affords a proof of the Writer's impartiality, in relating without diſguiſe the errors and miſconduct of the reformers.

'William could not, either with ſafety or honour, have left his army ſooner than he did. From Orſoy, where it was diſbanded, he went, attended only by his own domeſtics, and a company of horſe, to Campen in Overyſſel, and from thence he paſſed over the Zuider ſea to Unchuyſen; where he was joyfully received, and all his directions for the greater ſecurity of the place, were carried immediately into execution. After ſtaying there for ſome days, and viſiting the other towns in the province, he ſet out for Haerlem; having appointed a convention of the States to be held in that city, to conſider of the preſent ſituation of their affairs. His arrival excited in perſons of all ranks the moſt unfeigned joy; but this joy, he perceived, was greatly allayed by their apprehenſions of being unable to reſiſt an enemy, before whom he himſelf, at the head of a powerful army, had been obliged to retire. The firſt object of his attention was to raiſe their drooping ſpirits, by making them ſenſible of the advantages which they poſſeſſed in the nature and ſituation of their country, which, while they retained their ſuperiority at ſea, and acted in concert, would render abortive all the attempts of the Spaniards to reduce them. The magnanimity which he diſplayed diffuſed itſelf into every breaſt; and the deputies unanimouſly declared, that they would be entirely governed by his counſel in all their conduct, and would lay down their lives ſooner than abandon that invaluable liberty, without which they thought life itſelf was not deſirable.

In the preſent temper of their minds, William might have ruled the people of the maritime provinces with an abſolute ſway; but he knew there was a much ſafer as well as a more effectual method of exerciſing power, and wiſely reſolved to conſult the States in every matter of importance, and to take upon himſelf only the execution of their commands. For this purpoſe he frequently convened them; and in order to give greater weight to their deciſions, he perſuaded them to admit into their number the deputies of twelve other cities, beſides thoſe of whom their aſſembly had been hitherto compoſed: a meaſure which was no leſs gracious and popular, than it was wiſe and prudent. It flattered the vanity of thoſe towns on which the new privilege was beſtowed; engaged them to contribute with greater alacrity their ſhare of the public expences; and drew the ſeveral diſtricts of the province into a ſtate of more intimate union with one another. With the States, thus increaſed in number, the prince applied himſelf to rectify the diſorders which had prevailed, and to put the province into a poſture of defence againſt the Spaniards. It had been deſerted during the late commotions by many of the principal inhabitants, by ſeveral members of the courts of juſtice, and

by the officers of the revenue, and others who had public employments; which they had been induced to abandon, either by their attachment to popery, or their diffidence in the duration and ſtability of the preſent government. The numerous vacancies which were thus occaſioned, were ſupplied with proteſtants; and no catholic was admitted into any office, or allowed to take any concern in the adminiſtration of public affairs. The exerciſe of the Romiſh religion was prohibited in the churches; and the only worſhip permitted to be exerciſed publicly, was the proteſtant, as taught by Calvin, and practiſed in Geneva, and the Palatinate.

'Thus far the Prince of Orange complied with the inclination of the people, by a great majority of whom the principles of the reformers had been embraced. But all perſecution on account of religion, he diſcouraged to the utmoſt of his power. His reaſonings for toleration were more ſucceſsful now in favour of the papiſts, than they had been formerly with the ducheſs of Parma, in behalf of the reformers. The States, by his perſuaſion, reſolved, that no perſon whatever ſhould be moleſted on account of his religion, provided that he lived quietly, kept no correſpondence with the Spaniards, and gave no diſturbance to the eſtabliſhed mode of worſhip. William found greater difficulty in reſtraining the licentiouſneſs of the army, than in ſettling either the courts of juſtice or the church. When we reflect on thoſe horrid ſcenes which were exhibited in the Netherlands by the Duke of Alva and his aſſociates, it will not appear ſurpriſing, that the proteſtants ſhould have conceived the moſt violent animoſity againſt their bloody perſecutors. They had ſeen their deareſt relations and friends, beſides many perſons whom they revered on account of the innocence and ſanctity of their lives, treated like the moſt flagitious malefactors: and many of themſelves had, in order to avoid the ſame fate, been obliged to abandon their habitations, and to wander from place to place, forlorn and indigent. In the bitterneſs of their diſtreſs, they had forgot the ſpirit of that religion for which they ſuffered; and on many occaſions, wrecked their vengeance againſt their enemies with a brutal fury. To the Spaniards who were taken priſoners at ſea, the proteſtants on board the fleet gave no quarter; while the eccleſiaſtics, and many others, whoſe only crime was their adherence to the religion of their anceſtors, were treated by the proteſtant ſoldiers with equal inhumanity.

'The count of La Marc, commander in chief of the forces, was ſo far from oppoſing theſe enormities, that he encouraged his ſoldiers in committing them. This nobleman's principal virtue was intrepidity; and under the cloak of zeal for liberty, and the reformed religion, he ſeems to have intended nothing ſo much as the gratification of his avarice or revenge. The Prince of Orange, who from his natural humanity, and a prudent regard to future conſequences, was utterly averſe from every ſpecies of violence, attempted to make him ſenſible of the folly and iniquity of his conduct. But finding that he was not likely to ſucceed, and that the ſoldiers ſtill indulged themſelves without controul in their wonted exceſſes, he referred the matter to the cognizance of the States, and deſired them to conſider cooly what was proper to be done. The States, who were highly incenſed againſt the Count, for his contempt of their authority, deprived him

of his command, and ordered him to be apprehended. William, unwilling to forget the ſervices which the Count had performed in the beginning of the revolt, ſoon after interpoſed in his behalf, and prevailed upon the States to releaſe him. But La Marc could not digeſt the affront which had been offered him. He complained loudly of the States for their ingratitude; boaſted of his authority in the fleet and army, and attempted to excite a ſpirit of ſedition among the people. The States were meditating to ſeize him a ſecond time, in order to bring him to his trial. But the Prince of Orange, prompted by tenderneſs for his relations, and a ſenſe of his former ſervices, diſſuaded them from executing their deſign, and adviſed them to ſuffer him to leave the province. The States liſtened, though with ſome reluctance to this advice, and the Count having left the Netherlands, died ſoon afterwards in the city of Liege.'

Dr. Watſon cloſes his general review of the character of William of Orange, with this ſpirited reply to the charge of ambition, which many catholic writers have brought againſt him.

'It is not to the purpoſe which the Popiſh hiſtorians intended to ſerve, by their portraits of William's character, to ſay of him that he was ambitious: in itſelf, ambition merits neither praiſe nor blame, but is culpable or laudable according to the end at which it aſpires, and the means which it employs. But if we judge concerning the character of the Prince of Orange according to this criterion, it muſt be impoſſible for perſons ſo oppoſite in their principles, as the catholic and proteſtant hiſtorians to agree.

'If, with the former, we place the rights of all ſovereigns on the ſame foundation, without diſtinguiſhing between an abſolute prince and the ſovereign of a free people, and believe that every prince is by an indefeaſible and divine right, intitled to exerciſe a deſpotic power over the religion and liberty of his ſubjects; if we believe, that with the permiſſion of the pope, a king may violate his moſt ſolemn oaths, and that the obligations of his ſubjects to obedience remain in force, even after every condition upon which they entered into them has been violated: if with ſuch principles as theſe, we judge of the character of the Prince of Orange, it will be difficult not to conſider him as guilty both of perjury and rebellion; and, in this caſe, the moſt favourable verdict that can be paſſed upon his conduct, is to ſay, that it proceeded from a criminal ambition.

'But if, on the other hand, we regard the pontiff's pretenſions to the power of ſetting men at liberty from their oaths as abſurd and impious; if we regard the rights of ſubjects as no leſs ſacred than thoſe of kings; if we diſtinguiſh between a prince inveſted with unlimited authority, and one whoſe power is circumſcribed by the fundamental laws of the ſtate; between a prince whoſe right to his dominions is indefeaſible, and one who obtained his ſovereignty only upon certain terms, which he ſwore to fulfil, while his ſubjects engaged to yield their obedience on condition of his fulfilling them; in this caſe, our judgment of William's character will be extremely different from what it was on the former ſuppoſition. *I'e will* [ſhall] not be ſatisfied with barely aſſerting his innocence of thoſe crimes of which his enemies have accuſed him, but *we will* [ſhall] confer upon him the glorious appellations which his countrymen beſtowed, of the father of

his country, and the guardian of its liberty and laws, who generouſly ſacrificed his intereſt, eaſe, and ſafety to the public good; and who, firſt by counſel and perſuaſion, and afterwards by force of arms, did more to reſcue his fellow citizens from oppreſſion, than was ever done in ſuch untoward circumſtances by any patriot in the world before.'

From theſe ſpecimens of this work, our Readers will, we doubt not, be inclined to allow it a very conſiderable ſhare of merit; and this opinion will receive further confirmation from the extracts which we propoſe to lay before them in a future Article.

ART. II. *Obſervations on the London and Edinburgh Diſpenſatories; with an Account of the various Subjects of the* Materia Medica, *not contained in either of theſe Works.* By the late John Rutty, M. D. Author of a Synopſis of Mineral Waters, and other Works. 12mo. 3s. 6d. Dilly. 1776.

ART. III. *Materia Medica Antiqua & Nova, Repurgata & Illuſtrata; ſive de Medicamentorum Simplicium Officinialium Facultatibus Tractatus.* Auctore Johanne Rutty, M. D. &c. Opus XL Annorum. 4to. Rotterdami, Sumptibus E. & C. Dilly. 1775. Price 1l. 1s. bound.

IT may ſeem rather indelicate and unfair to criticiſe the work of a Writer who is not now in a ſituation to anſwer for himſelf. As the ſubject however of the firſt of theſe articles is a matter of public concern; and as we think very differently, with reſpect to the main object of it, from the late Author, who had acquired ſome degree of reputation in the medical world; we ſhall beſtow more attention on theſe *Obſervations* than they might otherwiſe appear to merit.

While every rational practitioner of Medicine, who is ſincerely concerned for the advancement of his art, and the good of mankind, has rejoiced at the *approaches* toward reformation, which the colleges of London and Edinburgh have manifeſted in their reſpective Diſpenſatories, by rejecting many of the trifling articles which had obtained, and long kept a place there; the Author of theſe '*Obſervations*' ſeems feelingly to lament the raſhneſs of theſe Expurgators, and pretended Reformers; and ſtrongly pleads, on various and frequently very ſlight pretences, for the readmiſſion of many of the proſcribed ſubjects of the *Materia Medica*; as well as for the admiſſion of various new articles which had never yet been honoured with a place in either of theſe Medical Codes. We ſhall tranſcribe, and occaſionally animadvert upon, a few paſſages contained in the firſt of theſe publications, without any particular ſelection; as there are few pages of the work which are not adapted to furniſh matter for criticiſm.

The Author commences it with a ſummary enumeration of various ſimples, which have either not been adopted, or which, after

r a prior adoption, have been rejected, by the London and nburgh colleges. After reciting and condemning the omiſ- s of the firſt of theſe bodies; he obſerves that the latter, far n endeavouring to ſupply their defects, 'ſeem to have in- ged the ſpirit of retrenching yet farther;' and gives us nu- ous inſtances in ſupport of the charge.

)ne of theſe grievous neglects is that, 'as to the *Sweets*, y have left the apothecary's ſhop deſtitute not only of figs, ins, and dates, but of honey, and even of ſugar for his ips and juleps.'—An horrible charge indeed,—this omiſſion of *ets* and *kickſhaws*,—conſidering the many bitter potions that e from that receptacle.

Both the London and Edinburgh colleges are charged with ing omitted—'among the Cathartics, *Alnus nigra baccifera, ri rad. Bryoniæ albæ rad. Convolvulus major & minor, Cy- bati flores, Iris vulg. ſeu Germanica, Linum catharticum, Meze- n, Oxylapathi rad. Pruni ſylv. flores, Rhaponticum, Sambuc. Cort. ulus.*'—We have *lumped* the tranſgreſſions of the two colleges this head together:—but what pretence can be urged for lling the patient with decoctions or infuſions of bark of elder, flowers of hips; when a few grains of rhubarb, or jalap, will the buſineſs of purgation, much more terſely and effectually? *Cito, tutè & jucundè?*

Thoſe who are diſpoſed towards the exerciſe of vomiting, y here meet with a pleaſing variety of ſubſtitutes to ipecaco- na; ſhould they be at a loſs to procure themſelves that recre- on. The two colleges are equally culpable, according to r Author, in having, both of them, rejected the following ididates for that function;—'*Aſari rad. Erigerum, Narciſſus, imula Veris, Raphanus hort. Sedum minus vermiculatum acre.*'

After a ſimilar enumeration of ſimples, not adopted, or re- ted, by both colleges, and which are here claſſed according their reſpective or reputed virtues; the Author deſcends to rticulars, and preſents each neglected or proſcribed article in alphabetical order; annexing to each the letter *L* or *E*, to dicate that the article in queſtion has either not been admitted to, or has been rejected by the London or Edinburgh colleges, both. We ſhall only tranſcribe a paſſage or two as ſpecimens.

'*L* and *E*. ADEPS ANSERINUS, *Gooſe Greaſe*.—May be ad- itted as a *variety* among the fatty ſubſtances, being allowed'—y all old nurſes, he might have added) 'to be more ſubtile d penetrating than hog's greaſe.'

'*L* and *E*. *Adianthum album, Ruta Muraria, C. B.* White laiden hair, Wall Rue.—Here the London and Edinburgh lleges are no guides to us in Dublin; for of all the maiden-hairs is is the moſt common here, being, indeed, very frequent on d walls in our neighbourhood, &c.'—and there let it remain;

—'though

—'though it agrees,' we are further told, 'with the *Capillus Veneris*; and in all probability is poſſeſſed of the *ſame virtues*.'

'*L* and *E. Faba Major*, *C. B.* Garden Bean.—The omiſſion of this article by both colleges *is not to be excuſed*, even for the uſefulneſs of its meal, particularly in inflammations of the breaſts and *teſtes*—either diſcuſſing them, or bringing them to ſuppuration, &c.'

'*L* and *E. Porrum Capitatum*, *C. B.* Leeks.—Deſerves a place in a *Materia Medica*,—(aye, and in a porridge pot too, but ſurely not in a *Diſpenſatory*) both for its frequency and uſefulneſs, with which the ancients were well acquainted, both in reference to diet and medicine, and particularly as an emmenagogue; and Hippocrates ordered the juice to be drank for this purpoſe.'

The general pleas which the Author offers for the adoption of his candidates are, either that the propoſed article is eaſy to be had, on old walls, or dunghills; or that it has the ſanction of antiquity—that is, of old women; and ſometimes, that it has been formerly received and adopted by one or both of the colleges:—an unfortunate recommendation ſurely; for after a long poſſeſſion, and a fair trial, the ejectment affords a pretty ſtrong proof of the inſignificance of the ſubject. On ſuch pleas however he ſolicits the admiſſion or readmiſſion of no leſs than 287 ſimples into our two diſpenſatories; and not content with preſenting this enormous body of *ſimple* recruits for the medical ſervice, many of whom have long ſince been drummed out of it, as non-efficients; he pleads for the admiſſion of numerous ſubjects of a different claſs;—ten new *diſtilled waters*, ſix new *extracts*, twelve *Robs*, and nine new *Tinctures*.—Surely he would have been much better employed in decimating the preſent eſtabliſhment; or in inquiring into the titles of many of the old occupants that compoſe it.

Towards the cloſe of the volume, the Author offers ſeveral obſervations on ſome of the preparations and compoſitions in both diſpenſatories. Theſe remarks are chiefly pharmaceutical; and ſome of them appear to merit attention.

The objections which we have made to this ſmaller performance are not ſo extenſively applicable to the Author's larger work, the title of which is prefixed to this article. It is expected from the Author of a *Materia Medica* that he ſhould admit into his collection every ſubject that has any, even the moſt dubious, pretenſions to medical efficacy. The Author arranges the articles in alphabetical order; and, like all his predeceſſors in this walk, is rather too copious in diſplaying the legendary virtues of many of his ſimples. The work, however, may occaſionally be conſulted with advantage as a pharmacal commonplace book; compiled from ancient and modern writers, and augmented with additional obſervations, on ſeveral of the articles, peculiar to the Author.

B. ART.

ART. IV. *Elements of Foſſilogy*; *or, an arrangement of Foſſils into* Claſſes, Orders, Genera, and Species; *with their Characters.* By George Edwards, Eſq. 8vo. 2 s. 6d. ſewed. White. 1776.

IN order to obtain a knowledge of the true or intimate nature of mineral bodies, or of the properties by which they are diſtinguiſhed from each other, recourſe muſt be had to chemiſtry. But as the chemical qualities of bodies are far from being apparent, and are, in general, only to be diſcovered by proceſſes frequently operoſe and difficult; ſome *artificial* method becomes neceſſary, founded on their external and more obvious appearances and characters; by which the Tyro may be enabled to diſtinguiſh the different ſubjects of the mineral kingdom, and refer each to that particular *claſs*, *order*, *genus*, and *ſpecies*, in which it may moſt properly be comprehended. Under theſe eſtabliſhed diviſions the preſent Author has arranged mineral ſubſtances, and has added a new one, under the denomination *Individuals*. His reaſons for this addition are, 'that the laws of method require it, and that *foſſilogy* would be lame, confuſed, and very imperfect, if it wanted it.' When 'the individual varies from itſelf in ſome uneſſential point,' it is to be called 'only a variety of the foſſil, and is not to be conſidered as a different one.'

In arranging that great *Chaos*, the mineral kingdom, it appears to us that as many determinate and permanent characters as poſſible ſhould be employed, for the purpoſes of diſcriminating and deſcribing the various ſubjects which compoſe it. The principal ſources from which theſe characters are to be drawn are, according to the Author, '*Chemiſtry* (of the aſſiſtance of which however he does not often avail himſelf) *Structure*, *Figure*, *Colour*, and the degree of *Hardneſs* of foſſil bodies.' To theſe we might add comparative weight and lightneſs, tranſparency and opacity, malleability, ductility, and friability, taſte, &c. ſome of which qualities the Author has occaſionally employed in the courſe of the work.

Thoſe who approve of a *natural* mineralogical ſyſtem, or one founded on chemical experiments, may probably object to the great uſe which the Author has made of *Colour*, as furniſhing a characteriſtical diſtinction of foſſil bodies. He endeavours to obviate this objection by remarking that though, at firſt view, *colour* may appear vague, and inſufficient to afford proper characters; yet in characteriſing and deſcribing the ſpecies and individuals of foſſil bodies, it is of the greateſt ſervice, and deſerves the moſt careful conſideration. 'The difficulty, ſays he, of fixing upon proper names to expreſs colours may be got over by paying attention, which never yet has been done, properly to know and diſtinguiſh colour; and by finding out various colours, which are uniformly and conſtantly obſerved in the works

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of nature, and which bear a reſemblance to the colours of foſſil bodies, and comparing them together. Greater diligence and ſtrictneſs in the application of names to colours may render them very ſerviceable in foſſilogy; and cenſures thrown out againſt their uſe, frequently are not ſo juſt as they are ſpecious.'—On theſe principles he proceeds, p. 6. of the elements:

'There is a colour frequently occurring in metals and their ore, which has yet never been named. It is not blue, it is not white, nor is it black. Its different ſhades ſometimes nearly approach to the different ſhades of the three colours abovementioned, but they really are perfectly diſtinguiſhed and ſeparated from them. This colour, which we ſhall diſtinguiſh and call *the unnamed colour of metals*, is preſent in lead, whoſe colour cannot be ſaid to be black, blue, or white. From the great application it admits of, and from the neceſſity of making uſe of it, we ſhall eſtabliſh this colour in the manner above propoſed.'

Though we acknowledge the difficulties attending the natural ſyſtem of claſſification, we cannot avoid taking notice of the anomalies and incongruities which unavoidably occur in a ſyſtem almoſt purely artificial. Thus in the preſent artificial arrangement—in conſequence of placing *earths* and *ſtones* in different claſſes—calcareous *earth*, and calcareous *ſtone*,—ſubjects which poſſeſs the ſame properties, and differ not more from each other in their chemical natures, or component principles, than the ſame kind of ſubſtance in the ſtate of a ſtone, or reduced to powder—are here to be found ſeparated from each other in two different claſſes.—The Author indeed anſwers the objection which may be urged againſt ſome ſimilar ſeparations of *congenial* ſubſtances, by obſerving that 'method (to which nature, for the ſake of advantage, is, in foſſilogy, to be ſacrificed) requires them.'—It is indeed too true, that nature and method are but too much at variance in all our artificial ſyſtems; and that only is the beſt which contains the feweſt of theſe anomalies. Error is common to them all:—*Optimus ille, qui*, &c.

We ſhall only further obſerve, that the Author diſtributes foſſil bodies into ſix claſſes; 1. *Earth*, 2. *Stones*, 3. *Inflammables*, 4. *Metals*, 5. *Cryptometalline Foſſils*, (which he defines to be 'foſſil bodies, having no appearance of metals, yet containing them in ſuch quantity, that they may be called metallic bodies, or ores of metals,') and 6. *Salts*. The Author's attempt is certainly praiſe-worthy. He candidly acknowledges the defects of his plan, which cannot, as he obſerves, be brought to perfection, and eſtabliſhed free from errors, by a ſingle hand. He propoſes to republiſh this work ſometime hence, in a more perfect ſtate, and enriched with a great number and a more minute account of individual foſſils; ſhould his friends, whoſe aſſiſtance he ſolicits, favour him with the opportunity of ſeeing a ſufficient number of ſpecimens. ART.

ART. V. *Seventeen Sermons on ſome of the moſt important Points in natural and revealed Religion, reſpecting the Happineſs both of the preſent, and of a future Life.* Together with an Appendix, containing a brief and diſpaſſionate View of the ſeveral Difficulties reſpectively attending the Orthodox, Arian, and Socinian Syſtems in regard to the holy Trinity. By Joſiah Tucker, D. D. Dean of Gloceſter. 8vo. 5 s. Rivington. 1776.

THE Dean of Gloceſter hath lately figured away in a double capacity; as a politician, and as a divine. His early writings having been chiefly of a commercial nature; it ſhould ſeem, from ſome paſſages in the Doctor's works, that he has been reproached with neglecting the particular ſtudies of his profeſſion, and with paying a greater regard to the knowledge of trade than to the knowledge of religion. This reproach he has been ſolicitous to wipe off; and, therefore, while he has not intermitted, but rather been redundant in his political ſpeculations, he has treated the Public with ſeveral theological pieces. Hence we have had from him his apology for the Church of England, his two Letters to Dr. Kippis, his Eſſay on religious Intolerance, his ſhort Tract on the Trinity, and now a Volume of Sermons. It would be injuſtice to Dr. Tucker, not to acknowledge, that he hath cancelled the charge of not having applied himſelf to the ſtudy of divinity. He hath not, indeed, entered deeply into the interior parts of it; and he has advanced many things in which we do not agree with him. Nevertheleſs, his writings prove that he is not ignorant in ſubjects of theology, and that he has even paid them a conſiderable degree of attention.

As to the Sermons before us, the Dean hath aided us in giving a diſtinct account of them, by a very explicit table of contents. With this aſſiſtance, therefore, we ſhall mention them in a more regular and formal manner than we generally think needful concerning volumes of diſcourſes from the pulpit. We are willing to ſhew all proper reſpect to Dr. Tucker, when he himſelf will enable us to do it; and we are ſorry that, by error and obſtinacy, he has obliged us, in any inſtance, to treat him with ſeverity.

The firſt ſix of theſe Sermons were publiſhed in 1772; and our Readers will find an account of them in the 48th volume of the Review, at p. 59.

The purpoſe of the ſeventh ſermon (from 1 Tim. iv. 8) is to prove, that the great ends to be propoſed by true and genuine religion, by the coercions of good government, and by a right employment of our time and talents, muſt neceſſarily center, and do in fact all coincide, ſo far as the happineſs of the preſent life is concerned; and, therefore, that theſe three ſyſtems

of

of religion, government, and commerce, are all the parts of one general plan of providence.

The Dean endeavours to demonſtrate, in the next place, (from 1 Cor. vii. 31) that the vulgar notion of luxury's being the means of employing a greater number of hands than otherwiſe would have found employment, and conſequently of being thereby beneficial to commerce, is A GRAND MISTAKE;—and therefore, that the principles of pure and uncorrupted morals will ever be found to be the beſt rules for promoting and extending mutual and univerſal commerce.

XI. The ſcope of the ninth diſcourſe (from 2 Cor. *ii.* 27) is to give a rational account, and to ſet forth the moral uſes, of the inſtitution of *Lent.*

X In the tenth (from Luke ix. 48) the indiſpenſable duty of reſtitution, in its ſeveral branches, is particularly inculcated; and Dr. Tucker labours to make it fully appear, that injuries done to the public revenue, and to the characters of perſons in high ſtations, are of a more atrocious nature than injuries done to private property, or to private characters.

The eleventh ſermon (from Matthew xv. 9) divides the errors and corruptions of Popery into two claſſes, viz. thoſe which are merely, or for the moſt part, only *abſurd*, and thoſe which are really *miſchievous* in their conſequences, and *deſtructive* of the peace and welfare of ſociety, as well as abſurd. The conduct, which *true* and *conſiſtent* Proteſtants ought to hold in reſpect to both theſe ſorts, is pointed out and enforced.

In the ſubſequent diſcourſe, from the ſame text, the Author endeavours to prove, that the parallel pretended to be drawn between the doctrine of the Holy Trinity, and the doctrine of tranſubſtantion, and of other errors of the church of *Rome*, is falſe and groundleſs; and to ſhew, in various lights, and from a variety of circumſtances, that this confidence of boaſting againſt the church of *England* is empty and vain. What the Dean hath advanced upon this ſubject is ſomewhat ingenious, but, in our opinion, by no means ſatisfactory.

The evils of auricular confeſſion, as practiſed in the church of Rome, are next diſplayed, from James v. 16; and ſome directions are given with regard to that *occaſional* confeſſion, one to another, which may be expedient in very particular caſes and circumſtances.

In the fourteenth ſermon (from John xxi. 22) the line is attempted to be drawn between ~~ſuch~~ those parts in the deep myſteries of our religion, which appear to be *unknowable*, and ſuch as are *knowable*: and our proper duty is ſhewn to conſiſt in acquieſcing in our ignorance reſpecting the former, and in diſcharging all thoſe moral and religious offices, which are required of us in conſequence of the latter.

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The intention of the fifteenth diſcourſe (from Heb. i. 1.) is to ſet forth the different periods and diſpenſations of religion from firſt to laſt; and to explain in what ſenſe every diſpenſation, whether general or particular, muſt have ſomething in it *fixt* and *invariable*, and in what ſenſe alſo it may admit of *variety* and *alterations*.

The ſixteenth ſermon (from Proverbs xxii. 6) was preached before the Governors of the Charity-Schools in London. Dr. Tucker here ſtrongly recommends the neceſſity of inculcating the ſaving truths of the goſpel, and the duties of practical religion in the minds of children, eſpecially the children of the poorer ſort; and he endeavours to ſhew, that charity-ſchools, in conjunction with infirmaries, are almoſt the only means left, conſiſtently with our preſent ideas of conſtitutional liberty, for inſtilling into the lower claſs of people the duties of living piouſly, righteouſly, and ſoberly in this preſent world.

The laſt diſcourſe was preached on the 30th of January, from 1 Pet. ii. 17. And here the Dean attempts to prove that the foundation of all human governments, like that of the divine government, conſiſts in power, wiſdom, and goodneſs;—but each of theſe in a very finite and imperfect manner, even at the beſt, and often ſubject to great changes and revolutions for the worſe: ſo that our obedience to ſuch governments ought not to be abſolute, or unlimited, without any reſerves or exceptions. Nevertheleſs, as human governments there muſt be, notwithſtanding all their faults and imperfections, he maintains that the *general* duty of the ſubject is certainly *obedience* and *non-reſiſtance*; and that the *exceptive caſes* of reſiſtance muſt be left to the natural feelings of mankind, which are ſeldom or never wanting to advertiſe us in all dangerous caſes of this nature. This ſermon contains ſomething of the ſcheme of Dr. Tucker's threatened attack upon Mr. Locke; at the proſpect of which, no true friend of that great man feels the leaſt concern. In the application of the ſermon to the preſent times, Dr. Tucker aſſerts, that the ſame principles and maxims are now returning, which ſpread ſo much miſery over theſe kingdoms once before;—that the ſame republican ſchemes are again in agitation;—that the ſame plans are now forming anew;—that the ſame engines of deſtruction are again at work to pull down and demoliſh our goodly fabrics both in church and ſtate: in ſhort, that there is a ſettled plan, and a premeditated deſign of overturning the conſtitution. This, he thinks, is the true *maſter-key*, which unlocks and lays open the latent deſigns of thoſe who oppoſe the meaſures of adminiſtration. The Dean of Gloceſter hath again and again repeated this baſe and groundleſs calumny in his political writings;

tings; and he is now willing to ſanctify his theology with it. We dare ſay he is not a little proud of his *maſter-key*; but, for our parts, we can ſcarcely help comparing it to the bungling workmanſhip of ſome country blackſmith, who finds it difficult to make a key that ſhall be able to turn a common lock.

Dr. Tucker's ſtyle is perſpicuous and eaſy, without being mean; and, on that account, very proper for the pulpit. K

ART. VI. *Poems, ſuppoſed to have been written at Briſtol by Thomas Rowley and Others in the Fifteenth Century*; the greateſt Part now firſt publiſhed from the moſt authentic Copies, with an engraved Specimen of One of the MSS. To which are added, a Preface, an introductory Account of the ſeveral Pieces, and a Gloſſary. 8vo. 5 s. Boards. Payne. 1777.

ON our firſt opening theſe Poems, the ſmooth ſtyle of the harmony, the eaſy march of the verſe, the regular ſtation of the cæſura, the ſtructure of the phraſe, and the caſt and complexion of the thoughts, made us preſently conclude that they were *Mock Ruins.*—If ſuch they are, their merit is of no high eſtimation, it being as eaſy for a perſon accuſtomed to verſification, and acquainted with obſolete terms, to fabricate an old poem as to write a new one: but if, on the contrary, they are really productions of the fifteenth century, they are the moſt extraordinary literary curioſities that this or any recent period has produced: for they would ſhew us that the graces of numbers, and the refinements of poetical melody, are of no modern date, but belonged to one of the firſt adventurers in Engliſh poeſy. This curious queſtion, then, it is our immediate office to inveſtigate, and we enter upon it with the greate ſatisfaction, as we are in poſſeſſion of ſome authentic document reſpecting the inquiry, which do not appear in the work befo us.

In the firſt place it is neceſſary to adduce the Preface to t publication:

'The poems, which make the principal part of this collecti have for ſome time excited much curioſity, as the ſuppoſed pro tions of THOMAS ROWLEY, a prieſt of Briſtol, in the reign Henry VI. and Edward IV. They are here faithfully printed the moſt authentic MSS. that could be procured; of which a p cular deſcription is given in the *Introductory account of the ſe pieces contained in this volume*, ſubjoined to this Preface. No more therefore ſeems neceſſary at preſent, than to inform the P ſhortly of the manner in which theſe poems were firſt brou light, and of the authority upon which they are aſcribed to t ſons whoſe names they bear.

'This cannot be done ſo ſatisfactorily as in the words George Catcott of Briſtol, to whoſe very laudable zeal the P indebted for the moſt conſiderable part of the following co

His account of the matter is this: "The firſt diſcovery of certain MSS. having been depoſited in Redcliſt church, above three centuries ago, was made in the year 1768, at the time of opening the new bridge at Briſtol, and was owing to a publication in *Farley's Weekly Journal*, 1 October 1768, containing an *Account of the ceremonies obſerved at the opening of the old bridge*, taken, as it was ſaid, from a very ancient MS. This excited the curioſity of ſome perſons to enquire after the original. The printer, Mr. Farley, could give no account of it, or of the perſon who brought the copy; but after much enquiry it was diſcovered, that the perſon who brought the copy was a youth, between 15 and 16 years of age, whoſe name was Thomas Chatterton, and whoſe family had been ſextons of Redcliſt church for near 150 years. His father, who was now dead, had alſo been maſter of the free-ſchool in Pile-ſtreet. The young man was at firſt unwilling to diſcover from whence he had the original; but, after many promiſes made to him, he was at laſt prevailed on to acknowledge, that he had received this, *together with many other MSS.* from his father, who had found them in a large cheſt in an upper room over the chapel on the north ſide of Redcliſt church."

'Soon after this Mr. Catcott commenced his acquaintance with young Chatterton *, and, partly as preſents partly as purchaſes, procured

* 'The hiſtory of this youth is ſo intimately connected with that of the poems now publiſhed, that the Reader cannot be too early apprized of the principal circumſtances of his ſhort life. He was born on the 20th of November 1752, and educated at a charity-ſchool on St. Auguſtin's Back, where nothing more was taught than reading, writing, and accounts. At the age of fourteen, he was articled clerk to an attorney, with whom he continued till he left Briſtol in April 1770.

'Though his education was thus confined, he diſcovered an early turn towards poetry and Engliſh antiquities, particularly heraldry. How ſoon he began to be an author is not known. In the *Town and Country Magazine* for March 1769, are two letters, probably from him, as they are dated at Briſtol, and ſubſcribed with his uſual ſignature, D. B. The firſt contains ſhort extracts from two MSS. "*written three hundred years ago by one Rowley, a Monk*," concerning dreſs in the age of Henry II.; the other, "ETHELGAR, *a Saxon poem*," in bombaſt proſe. In the ſame Magazine for May 1769, are three communications from Briſtol, with the ſame ſignature, D. B. *viz.* CERDICK, *tranſlated from the Saxon* (in the ſame ſtyle with ETHELGAR), p. 233.—*Obſervations upon Saxon Heraldry*, with drawings of *Saxon atchievements*, &c. p. 245.—ELINOURE and JUGA, *written three hundred years ago by* T. ROWLEY, *a ſecular prieſt*, p. 273. This laſt poem is reprinted in this volume, p. 19. In the ſubſequent months of 1769 and 1770 there are ſeveral other pieces in the ſame Magazine, which are undoubtedly of his compoſition.

'In April 1770, he left Briſtol and came to London, in hopes of advancing his fortune by his talents for writing, of which, by this time, he had conceived a very high opinion. In the proſecution of this ſcheme, he appears to have almoſt entirely depended upon the patronage of a ſet of gentlemen, whom an eminent author long ago pointed out, as *not the very worſt judges or rewarders of merit*, the booksellers of this great city. At his firſt arrival indeed he was ſo unlucky as to find two of his expected Mæcenaſes, the one in the King's Bench, and the other in Newgate. But this little diſappointment was alleviated by the encouragement which he received from other quarters; and on the 14th of May he writes to his mother, in high ſpirits upon the change in his ſituation, with the following ſarcaſtic reflection upon his former patrons at Briſtol. "*As to Mr.* ——, *Mr.* ——, *Mr.* ——, &c. &c. *they rate literary lumber ſo low, that I believe an author, in their eſtimation, muſt be poor indeed! But here matters are otherwiſe. Had* Rowley *been a* Londoner *inſtead of a* Briſtowyan, *I could have lived by* copying *his works.*"

cured from him copies of many of his MSS. in proſe and verſe. Other copies were diſpoſed of, in the ſame way, to Mr. William Barrett, an eminent ſurgeon at Briſtol, who has long been engaged in writing the hiſtory of that city. Mr. Barrett alſo procured from him ſeveral fragments, ſome of a conſiderable length, written upon vellum*, which he aſſerted to be part of his original MSS. In ſhort, in the ſpace of about eighteen months, from October 1768 to April 1770, beſides the Poems now publiſhed, he produced as many compoſitions, in proſe and verſe, under the names of Rowley, Canynge, &c. as would nearly fill ſuch another volume.

'In April 1770 Chatterton went to London, and died there in the Auguſt following; ſo that the whole hiſtory of this very extraordinary tranſaction cannot now probably be known with any certainty. Whatever may have been his part in it; whether he was the author, or only the copier (as he conſtantly aſſerted) of all theſe productions; he appears to have kept the ſecret entirely to himſelf, and not to have put it in the power of any other perſon, to bear certain teſtimony either to his fraud or to his veracity.

'The queſtion therefore concerning the authenticity of theſe Poems muſt now be decided by an examination of the fragments upon vellum, which Mr. Barrett received from Chatterton as part of his ori-

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' In a letter to his ſiſter, dated 30 May, he informs her, that he is to be employed "*in writing a voluminous hiſtory of* London, *to appear in numbers the beginning of next winter.*" In the mean time, he had written ſomething in praiſe of the Lord-Mayor (Beckford), which had procured him the honour of being preſented to his Lordſhip. In the letter juſt mentioned he gives the following account of his reception, with ſome curious obſervations upon political writing: "The Lord-Mayor received me as politely as a citizen could. But the devil of the matter is, there is no money to be got of this ſide of the queſtion.—But he is a poor author who cannot write on both ſides.—Eſſays on the patriotic ſide will fetch no more than what the copy is ſold for. As the patriots themſelves are ſearching for a place, they have no gratuity to ſpare.—On the other hand, unpopular eſſays will not even be accepted; and you muſt pay to have them printed: but then you ſeldom loſe by it, as courtiers are ſo ſenſible of their deficiency in merit, that they generouſly reward all who know how to dawb them with the appearance of it."

' Notwithſtanding his employment on the Hiſtory of London, he continued to write inceſſantly in various periodical publications. On the 11th of July he tells his ſiſter that he had pieces laſt month in the *Goſpel Magazine*; the *Town and Country, viz.* Maria Friendleſs; Falſe Step; Hunter of Oddities; To Miſs Buſh, &c. *Court and City*; *London*; *Political Regiſter*, &c. But all theſe exertions of his genius brought in ſo little profit, that he was ſoon reduced to real indigence; from which he was relieved by death (in what manner is not certainly known), on the 24th of Auguſt, or thereabout, when he wanted near three months to complete his eighteenth year. The floor of his chamber was covered with written papers, which he had torn into ſmall pieces; but there was no appearance (as the Editor has been credibly informed) of any writings on parchment or vellum.'

* ' One of theſe fragments, by Mr. Barrett's permiſſion, has been copied in the manner of a *Fac ſimile*, by that ingenious artiſt Mr. Strutt, and an engraving of it is inſerted at p. 288. Two other ſmall fragments of Poetry are printed in p. 277, 8, 9. See the *Introductory Account.* The fragments in proſe, which are conſiderably larger, Mr. Barrett intends to publiſh in his Hiſtory of Briſtol, which, the Editor has the ſatisfaction to inform the Public, is very far advanced. In the ſame work will be inſerted *A Diſcourſe on Briſtowe*, and the other hiſtorical pieces in proſe, which Chatterton at different times delivered out, as copied from Rowley's MSS.; with ſuch remarks by Mr. Barrett, as he of all men living is beſt qualified to make, from his accurate reſearches into the Antiquities of Briſtol.'

ginal

ginal MSS. and by the internal evidence which the ſeveral pieces afford. If the Fragments ſhall be judged to be genuine, it will ſtill remain to be determined, how far their genuineneſs ſhould ſerve to authenticate the reſt of the collection, of which no copies, older than thoſe made by Chatterton, have ever been produced. On the other hand, if the writing of the Fragments ſhall be judged to be counterfeit and forged by Chatterton, it will not of neceſſity follow, that the matter of them was alſo forged by him, and ſtill leſs, that all the other compoſitions, which he profeſſed to have copied from ancient MSS. were merely inventions of his own. In either caſe, the deciſion muſt finally depend upon the internal evidence.

'It may be expected perhaps, that the Editor ſhould give an opinion upon this important queſtion; but he rather chooſes, for many reaſons, to leave it to the determination of the unprejudiced and intelligent Reader. He had long been deſirous that theſe Poems ſhould be printed; and therefore readily undertook the charge of ſuperintending the edition. This he has executed in the manner which ſeemed to him beſt ſuited to ſuch a publication; and here he means that his taſk ſhould end. Whether the Poems be really ancient, or modern; the compoſitions of Rowley, or the forgeries of Chatterton; they muſt always be conſidered as a moſt ſingular literary curioſity.'

Hitherto it appears that the perſonal evidence of the authenticity of theſe Poems reſts entirely on the faith of Chatterton,—on the faith of a vagrant, living by expedients, and equally deſtitute of property and of principle. We have been credibly informed that this young man carried his MSS. to Mr. Horace Walpole, and that he met with no encouragement from that learned and ingenious gentleman, who ſuſpected his veracity: a circumſtance which, certainly, does not ſpeak in favour of the originality of theſe productions. On the other hand, we have ſeen part of a letter from Dr. Mills, Dean of Exeter, and Preſident of the Society of Antiquaries, in which he thus expreſſes himſelf: "The Poems are univerſally admired; but I lament the omiſſion of the proofs, which would have eſtabliſhed their authenticity with every one who is open to conviction. The names of the heroes in the Battle of Haſtyngs, who enliſted under Duke William, correſpond exactly with the roll of Battle Abbey."

Some of the proofs to which the Dean here alludes are before us; but theſe, and the teſtimonies ariſing from the introductory part of this publication, together with our final ſentiments concerning its ancient or modern birth, would ſwell this Article beyond the allowable limits, and muſt, therefore, be deferred to the enſuing month:—particularly as our Readers will look for a ſpecimen, and wiſh to form their judgment from that internal evidence, which the Editor, in his Preface, holds out as the the only proof.

From the Tragycal Enterlude of ÆLLA.

CELMONDE, at BRYSTOWE.

Before yonne roddie ſonne has droove hys wayne
Throwe halfe hys joornie, dyghte yn gites[a] of goulde,
Mee, happeleſs mee, hee wylle a wretche behoulde,
Mieſelfe, and al that's myne, bounde ynne myſchaunces chayne.
Ah! Birtha, whie didde Nature frame thee fayre?
Whie art thou all that poyntelle[b] canne bewreene[c]?
Whie art thou nott as coarſe as odhers are?—
Botte then thie ſoughle woulde throw thy vyſage ſheene,
Yatt ſhemres onn thie comelie ſemlykeene[d],
Lyche nottebrowne cloudes, whan bie the ſonne made redde,
Orr ſcarlett, wythe waylde lynnen clothe ywreene[e],
Syke[f] would thie ſpryte upponn thie vyſage ſpredde.
Thys daie brave Ælla dothe thyne honde & harte
Clayme as hys owne to be, whyche nee from hys moſte parte.
And cann I lyve to ſee her wythe anere[g]!
Ytt cannotte, muſte notte, naie, ytt ſhalle not bee.
Thys nyghte I'll putte ſtronge poyſonn ynn the beere,
And hymm, herr, and myſelfe, attenes[h] wyll ſlea.
Aſſyſt mee, Helle! lett Devylles rounde me tende,
To ſlea mieſelfe, mie love, and eke mie doughtie[i] friende.

ÆLLA, BIRTHA.

ÆLLA.

Notte, whanne the hallie prieſte dyd make me knyghte,
Bleſſynge the weaponne, tellynge future dede,
Howe bie mie honde the prevyd[k] Dane ſhould blede,
Howe I ſchulde often bee, and often wynne, ynn fyghte;
Notte, whann I fyrſte behelde thie beauteous hue,
Whyche ſtrooke mie mynde, & rouzed mie ſofter ſoule;
Nott, whann from the barbed horſe yn fyghte dyd view.
The flying Dacians oere the wyde playne roule,
Whan all the troopes of Denmarque made grete dole,
Dydd I fele joie wyth ſyke reddoure[l] as nowe,
Whann hallie preeſt, the lechemanne of the ſoule,
Dydd knytte us both ynn a caytyſnede[m] vowe:
Now hallie Ælla's ſelyneſſe ys grate;
Shap[n] haveth nowe ymade hys woes for to emmate[o].

BIRTHA.

Mie lorde, & huſbande, ſyke a joie ys mine;
Botte mayden modeſtie moſte ne ſoe ſaie,
Albeytte thou mayeſt rede ytt ynn myne eyne,
Or ynn myne harte, where thou ſhalte be for aie;
Inn ſothe, I have botte meeded out thie faie[p];
For twelve tymes twelve the mone hathe bin yblente[q],
As manie tymes hathe vyed the Godde of daie,
And on the graſſe her lemes[r] of ſilverr ſente,

---

[a] robes, mantels. [b] a pen. [c] expreſs. [d] countenance. [e] covered. [f] ſuch. [g] another. [h] at once. [i] mighty. [k] hardy, valorous. [l] violence. [m] binding, enforcing. [n] fate. [o] leſſen, decreaſe. [p] faith. [q] blinded. [r] lights, rays.

Sythe

Sythe thou dydſt cheeſe mee for thie ſwete to bee,
Enactynge ynn the ſame moſte faiefullie to mee.

Ofte have I ſeene thee atte the none-daie feaſte,
Whanne deyſde bie thieſelfe, for want of pheeres [s],
Awhylſt thie merryemen dyde laughe and jeaſte,
Onn mee thou ſimeſt all eyne, to mee all eares.
Thou wardeſt mee as gyff ynn hondred feeres,
Aleſt a daygnous [t] looke to thee be ſente,
And offrendres [u] made mee, moe thann yie compheeres,
Offe ſcarpes [w] of ſcarlette, & ſyne paramente [x];
All thie yntente to pleaſe was lyſſed [y] to mee,
I ſaie ytt, I moſte ſtreve thatt you ameded bee.

ÆLLA.

Mie lyttel kyndneſſes whyche I dydd doe,
Thie gentleneſs doth corven them ſoe grete,
Lyche bawſyn [z] olyphanntes [a] mie gnattes doe ſhewe;
Thou doeſt mie thoughtes of paying love amate [b].
Botte hann mie actyonns ſtraughte [c] the rolle of fate,
Pyghte thee fromm Hell, or broughte Heaven down to thee,
Layde the whol worlde a falldſtole atte thie feete,
On ſmyle woulde be ſuffycyll mede for mee.
I amm Loves borro'r, & canne never paie,
Bott be hys borrower ſtylle, & thyne, mie ſwete, for aie.

BIRTHA.

Love, doe nott rate your achevmentes [d] ſoe ſmalle;
As I to you, ſyke love untoe mee beare;
For nothynge paſte wille Birtha ever call,
Ne en a foode from Heaven thynke to cheere.
As farr as thys frayle brutylle fleſch wyll ſpere,
Syke, & ne farther I expecte of you;
Be notte toe ſlacke yn love, ne overdeare;
A ſmall fyre, yan a loude flame, proves more true.

ÆLLA.

Thie gentle wordis doe thie volunde [e] kenne
To bee moe clergionde thann yi ynn meyncte of meanne.

ÆLLA, BIRTHA, CELMONDE, MYNSTRELLES.

CELMONDE.

Alle bleſſynges ſhowre on gentle Ælla's heddes!
Oft maie the moone, yn ſylverr ſheenyge lyghte,
Inn varied chaunges varyed bleſſynges ſhedde,
Beſprengeynge far abrode miſchaunces nyghte;
And thou, fayre Birtha! thou, fayre Dame, ſo bryghte,
Long mayeſt thou wyth Ælla fynde much peace,
Wythe ſelyneſſe, as wyth a roabe, be dyghte,
Wyth everych chaungynge mone new joies encreaſe!
I, as a token of mie love to ſpeake,
Have brought you jubbes of ale, at nyghte youre brayne to breake.

---

[s] fellows, equals. [t] diſdainful. [u] preſents, offerings. [w] ſcarfs.
[x] robes of ſcarlet. [y] bounded. [z] large. [a] elephants. [b] deſtroy.
[c] ſtretched. [d] ſervices. [e] memory, underſtanding.

ÆLLA.

When ſopperes paſte we'lle drenche youre ale ſoe ſtronge,
Tyde lyfe, tyde death.

CELMONDE.

Ye Mynſtrelles, chaunt your ſonge.

Mynſtrelles Songe, bie a Manne and Womanne.

MANNE.

Tourne thee to thie Shepſterr [f] ſwayne;
Bryghte ſonne has ne droncke the dewe
From the floures of yellowe hue;
Tourne thee, Alyce, backe agayne.

WOMANNE.

No, beſtoikerre [g], I wyllee goe,
Softlie tryppynge o'ere the mees [h],
Lyche the ſylver-footed doe,
Seekeynge ſhelterr yn grene trees.

MANNE.

See the moſt-growne daiſy'd banke,
Pereynge ynne the ſtreme belowe;
Here we'lle ſytte, yn dewie danke;
Tourne thee, Alyce, do notte goe.

WOMANNE.

I've hearde erſte mie grandame ſaie,
Yonge damoyſelles ſchulde ne bee,
Inne the ſwotie monthe of Maie,
Wythe yonge menne bie the grene wode tree.

MANNE.

Sytte thee, Alyce, ſytte, and harke,
Howe the ouzle [i] chaunts hys noate,
The chelandree [k], greie morn larke,
Chauntynge from theyre lyttel throate;

WOMANNE.

I heare them from eche grene wode tree,
Chauntynge owte ſo blatauntlie [l],
Tellynge lecturnyes [m] to mee,
Myſcheefe ys whanne you are nygh.

MANNE.

See alonge the mees ſo grene
Pied daiſies, kynge-coppes ſwote;
Alle wee ſee, bie non bee ſeene,
Nete botte ſhepe ſettes here a ſote.

WOMANNE.

Shepſter ſwayne, you tare mie gratchie [n].
Oute uponne ye! lette me goe,
Leave mee ſwythe, or I'lle alatche.
Robynne, thys youre dame ſhall knowe.

---

f Shepherd. g deceiver. h meadows. i The black-bird
k Gold-finch. l loudly. m lectures. n apparel.

MANNE.

MANNE.

See! the crokynge brionie
Rounde the popler twyſte his ſprate;
Round the oake the greene ivie
Florryſcheth and lyveth aie.

Lette us ſeate us bie thys tree,
Laughe, and ſynge to lovynge ayres;
Come, and doe notte coyen bee;
Nature made all thynges bie payres.

Drooried cattes wylle after kynde;
Gentle doves wylle kyſs and coe:

WOMANNE.

Botte manne, hee moſte bee ywrynde,
Tylle ſyr preeſte make on of two.

Tempte mee ne to the foule thynge;
I wylle no mannes lemanne be;
Tyll ſyr preeſte hys ſonge doethe ſynge,
Thou ſhalt neere fynde aught of mee.

MANNE.

Bie oure ladie her yborne,
To-morrowe, ſoone as ytte ys daie,
I'lle make thee wyfe, ne bee forſworne,
So tyde me lyfe or dethe for aie.

WOMANNE.

Whatt dothe lette, botte that nowe
Wee attenes [o], thos honde yn honde,
Unto diviniſtre [p] goe,
And bee lyncked yn wedlocke bonde?

MANNE.

I agree, and thus I plyghte
Honde, and harte, and all that's myne;
Good ſyr Rogerr, do us ryghte,
Make us one, at Cothbertes ſhryne.

BOTHE.

We wylle ynn a bordelle [q] lyve,
Hailie, thoughe of no eſtate;
Everyche clocke moe love ſhall gyve;
Wee ynn godeneſſe wyll be greate.

ÆLLA.

I lyche thys ſonge, I lyche ytt myckle well;
And there ys monie for yer ſyngeynge now;
Butte have you noone thatt marriage-bleſſynges telle?

CELMONDE.

In marriage, bleſſynges are botte fewe, I trowe.

MYNSTRELLES.

Laverde [r], wee have; and, gyff you pleaſe, wille ſynge,
As well as owre chouge-voyces wyll permytte.

---

o At once. p a divine. q a cottage. r Lord.

ÆLLA.

Comme then, and ſee you ſwotelie tune the ſtrynge,
And ſtret[s], and engyne all the human wytte,
Toe pleaſe mie dame.

MYNSTRELLES.

We'll ſtrayne owre wytte and ſynge.

Mynſtrelles Songe.

FYRSTE MYNSTRELLE.

The boddynge flourettes bluſhes atte the lyghte;
The mees be ſprenged wyth the yellowe hue;
Ynn daiſeyd mantels ys the mountayne dyghte;
The neſh[t] yonge coweſlepe bendethe wyth the dewe;
The trees enleſed, yntoe Heavenne ſtraughte,
Whenn gentle wyndes doe blowe, to wheſtlyng dynne ys brought,

The evenynge comes, and brynges the dewe alonge;
The roddie welkyne ſheeneth to the eyne;
Arounde the aleſtake Mynſtrells ſynge the ſonge;
Yonge ivie rounde the doore poſte do entwyne;
I laie mee onn the graſſe; yette, to mie wylle,
Albeytte all ys fayre, there lackethe ſomethynge ſtylle.

SECONDE MYNSTRELLE.

So Adam thoughtene, whann, yn Paradyſe,
All Heavenne and Erth dyd hommage to hys mynde;
Ynn Womman alleyne mannes pleaſaunce lyes;
As Inſtrumentes of joie were made the kynde.
Go, take a wyfe untoe thie armes, and ſee
Wynter, and brownie hylles, wyll have a charme for thee.

THYRDE MYNSTRELLE.

Whanne Autumpne blake[u] and ſonne-brent doe appere,
With hys goulde honde guylteynge the falleyne leſe,
Bryngeynge oppe Wynterr to folfylle the yere,
Beerynge uponne hys backe the riped ſheſe;
Whan all the hyls wythe woddie ſede ys whyte;
Whanne levynne-fyres and lemes do mete from far the ſyghte;

Whann the fayre apple, rudde as even ſkie,
Do bende the tree unto the fructyle grounde;
When joicie pere, and berries of blacke die,
Doe daunce yn ayre, and call the eyne arounde;
Thann, bee the even foule, or even fayre,
Methynckes mie hartys joie ys ſteynced with ſomme care.

SECONDE MYNSTRELLE.

Angelles bee wrogte to be of neidher kynde;
Angelles alleyne fromm chaſe[w] deſyre bee free;
Dhere ys a ſomwhatt overe yn the mynde,
Yatte, wythout wommanne, cannot ſtylled bee;
Ne ſeyncte yn celles, botte, havynge blodde and tere[x],
Do fynde the ſpryte to joie on ſyghte of womanne fayre:

---

[s] Stretch. [t] tender. [u] naked. [w] hot. [x] health.

Wommen

Wommen bee made, notte for hemſelves, botte manne,
Bone of hys bone, and chyld of hys deſire;
Fromme an ynutyle membere fyrſte beganne,
Ywroghte with moche of water, lyttele fyre;
Therefore thie ſeke the fyre of love, to hete
The milkyneſs of kynde, and make hemſelfes complete.

Albeytte, wythout wommen, menne were pheeres
To ſalvage kynde, and wulde botte lyve to ſlea,
Botte wommenne efte the ſpryghte of peace ſo cheres,
Tochelod yn Angel joie heie Angeles bee;
Go, take thee ſwythyn[7] to thie bedd a wyfe,
Bee bante or bleſſed hie, yn proovynge marryage lyfe.

Anodher Mynſtrelles Songe, *bie Syr* Thybbot Gorges.

As Elynour bie the green leſſelle was ſyttynge,
As from the ſones here ſhe harried,
She ſayde, as herr whytte hondas whyte hoſen was knyttynge,
Whatte pleaſure ytt ys to be married!

Mie huſbande, Lorde Thomas, a forreſter houlde,
As ever clowe pynne, or the baſkette,
Does no cheryſauncys from Elynour houlde,
I have ytt as ſoone as I aſke ytt.

Whann I lyved wyth mie fadre yn merrie Clowd-dell,
Tho' twas at my lieſt to mynde ſpynnynge,
I ſtylle wanted ſomethynge, botte whatte ne coulde telle,
Mie lorde fadres barbde haulle han ne wynnynge.

Eche mornynge I ryſe, doe I ſette mie maydennes,
Somme to ſpynn, ſomme to curdell, ſomme bleachynge,
Gyff any new entered doe aſke for mie aidens,
Than ſwythynne you fynde mee a teachynge.

Lorde Walsere, mie fadre, he loved me welle,
And nothynge unto mee was nedeynge,
Botte ſchulde I agen go to merrie Cloud dell,
In ſothen twoulde bee wythoute redynge.

Shee ſayde, and lorde Thomas came over the lea,
As hee the fat derkynnes was chacynge,
Shee putte uppe her knyttynge, and to hym went ſhee;
So we leave hem bothe kyndelie embracynge.

The Reader is to obſerve, that the *notes* at the bottom of the ſeveral pages throughout the book, are all copied from MSS. in the hand-writing of Thomas Chatterton; and that moſt of thoſe obſolete words, which, in the foregoing extract, are not explained, may be illuſtrated by turning to the Gloſſary, at the end of the volume.

For the teſtimonies we ſhall produce in our next Review, we are obliged to ſome Gentlemen of character and ingenuity in and near Briſtol. L.

7 Quickly.

ART.

ART. VII. *A Voyage round the World, in his Britannic Majeſty's Sloop, Reſolution, commanded by Capt. James Cook, during the Years* 1772, 3, 4, *and* 5. By George Forſter, F. R. S. Member of the Royal Academy of Madrid, and of the Society for promoting Natural Knowledge at Berlin. 2 Vols. 4to. 2 l. 2 s. Boards. White, &c. 1777.

THOUGH we have had this work too ſhort a time in our hands, to enable us yet to enter upon the narrative part of it; we take the earlieſt opportunity of explaining the nature and deſign of the undertaking, and of reciting the moſt material circumſtances relative to the publication: eſpecially as the ſpeedy appearance of another account of the ſame Voyage, written by Capt. Cook, under the ſanction of the Board of Admiralty, has been announced in the public papers. Accordingly, previous to an abſtract of the Voyage itſelf, we ſhall endeavour to gratify the curioſity of our Readers, by giving an account of the circumſtances and motives which induced the Author to undertake this work; ſo far, at leaſt, as theſe are explained to us in his prefatory addreſs, and, we may add, hinted at even in his title-page.—In the latter we are firſt ſtruck with the following *quatrain*:

'On ne repouſſe point la *verité* ſans bruit,
'Et de quelque façon qu'on l'arrête au paſſage,
'On verra tôt-ou-tard que c'etoit un outrage,
'Dont il falloit qu'au moins la *honte* fut le fruit.'

DE MISSY.

This motto ſeems to convey a meaning not very favourable to certain perſons unknown. As yet it does not appear to us whether the never-failing prevalence of *truth*, held forth in it, relates only to the Author's perſonal concerns, or dealings with thoſe who have the direction of the Admiralty-account of the laſt circumnavigation; or whether it carries another and more general meaning, relative to matters of a more *public* nature *. Such lights as the Preface affords we ſhall endeavour to communicate, in the following analyſis of it:

After

* Speaking of the intended publication, the Author hints his apprehenſions that, in one particular, it may probably reſemble Dr. Hawkeſworth's compilation, 'where many important obſervations, *thought obnoxious*, have been ſuppreſſed, as is cuſtomary in France.' —'The ſame authority, he adds, which blew off M. de Bougainville from the iſland of Juan Fernandez, could huſh to ſilence the Britiſh guns, whilſt the Endeavour cannonaded the Portugueſe fort at Madeira.' —The two circumſtances here alluded to, ſays the Author, are well-known facts, though ſuppreſſed in the publiſhed narratives. 'M. de Bougainville ſpent ſome time at Juan Fernandez, and completely refreſhed

After ſpeaking of the liberal motives which had produced and directed the three former voyages of diſcovery, 'a fourth,' ſays the Author, 'was undertaken by order of an enlightened Monarch, upon a more enlarged and majeſtic plan than ever was put in execution before. The greateſt navigator of his time, two able aſtronomers, a man of ſcience to ſtudy nature in all her receſſes, and a painter to copy ſome of her moſt curious productions, were ſelected at the expence of the nation. After completing their voyage, they have prepared to give an account of their reſpective diſcoveries, which cannot fail of crowning their employers, at leaſt, with immortal honour.'

'The Britiſh nation,' the Author adds, 'did not ſend out and liberally ſupport my father [Dr. J. R. Forſter] as a naturaliſt, who was merely to bring home a collection of butterflies and dried plants. That ſuperior wiſdom which guides the counſels of this nation, induced many perſons of conſiderable diſtinction to act on this occaſion with unexampled greatneſs. So far from preſcribing rules for his conduct, they conceived that the man whom they had choſen, prompted by his natural love of ſcience, would endeavour to derive the greateſt poſſible advantages to learning from his voyage. He was only therefore directed to exerciſe all his talents, and to extend his obſervations to every remarkable object. From him they expected a *philoſophical hiſtory* of the Voyage, free from prejudice and vulgar error, where human nature ſhould be repreſented without any adherence to fallacious ſyſtems, and upon the principles of general philanthropy; in ſhort, *an account written upon a plan which the learned world had not hitherto ſeen executed.*'

Mr. Forſter next proceeds to inform us that the firſt ſpecimens of his father's labours* were inſcribed and preſented to his Majeſty within four months after his return from the voyage;—that, with reſpect to the *Hiſtory of the Voyage*, 'the principal performance which was demanded at his hands,' it was at firſt propoſed that a ſingle or continued narrative ſhould be formed from his and Capt. Cook's journals, diſtinguiſhed by particular marks;—that his father accordingly drew up ſeveral ſheets as a ſpecimen; but that it was afterwards thought more expedient to ſeparate the two journals;—that the Lords of the

---

refreſhed his crew there; though he wiſhes to have it underſtood that contrary winds prevented his touching at that iſland.—Capt. Cook, in the Endeavour, battered the Loo fort at Madeira, in conjunction with an Engliſh frigate, thus reſenting an affront which had been offered to the Britiſh flag.' This ſtory, however, is flatly contradicted by the Gentlemen who made this voyage; and who poſitively affirm that no ſuch circumſtance ever happened.

* *Characteres Generum Plantarum*, &c. 4to. Lond. See Monthly Review, Dec. 1776, p. 472.

Admiralty

Admiralty generouſly granted the whole emoluments ariſing from the numerous plates engraved for the future publication, the expence of which amounted to upwards of 2000 l. in equal ſhares to Dr. Forſter and Capt. Cook;—that an agreement, authenticated by the ſignature of Lord Sandwich, was drawn up in April laſt, 'ſpecifying the particular parts of the account which were to be prepared for the preſs by each of the parties ſeparately, and confirming to them both jointly the generous gift of the plates from the Board of Admiralty.'

In conformity to this arrangement, we are told, Dr. Forſter 'preſented a ſecond ſpecimen of his *Narrative* for the peruſal of the Earl of Sandwich, and was much ſurpriſed at firſt that this ſecond eſſay was entirely diſapproved; but after ſome time he was convinced that, as the word "*Narrative*" was omitted in the agreement, he had no right to compoſe a connected account of the voyage. He was told that if he meant to preſerve his claim to half the profits ariſing from the plates,—he muſt conform to the *letter* of the agreement; and though he had always conſidered himſelf as ſent out chiefly with a view to write the hiſtory of the voyage, he acquieſced for the benefit of his family, and ſtrictly confined himſelf to the publication of his unconnected philoſophical obſervations made in the courſe of the voyage.'

'I muſt confeſs,' adds the Author, whoſe own words we chooſe to give on this occaſion, as the queſtion is rather of the caſuiſtical kind—'it hurt me much, to ſee the chief intent of my father's miſſion defeated, and the Public diſappointed in their expectations of a philoſophical recital of facts. However, as I had been appointed his aſſiſtant in the courſe of this expedition, I thought it incumbent upon me at leaſt to attempt to write ſuch a narrative. Every conſideration prompted me to undertake the taſk, which it was no longer in his power to perform. It was a duty we owed to the Public; I had collected ſufficient materials during the voyage, and I had as much good will to begin with, as any traveller that ever wrote, or any compiler *that ever was bribed to mutilate a narrative*. *I* was bound by no agreement whatſoever, and that to which my father had ſigned, did not make him anſwerable for my actions, nor in the moſt diſtant manner preclude his giving me aſſiſtance. Therefore in every important circumſtance, I had leave to conſult his journals, and have been enabled to draw up my narrative with the moſt ſcrupulous attention to hiſtorical truth.'

After ſlightly mentioning the two anonymous relations of the late voyage, Mr. Forſter takes freſh notice of the intended publication, *by Authority*. Here too it may be proper to leave the Author to ſpeak for himſelf.

'Another narrative of this circumnavigation, is *ſaid* to have been written by Capt. James Cook of his Majeſty's Royal Navy, under

under whoſe command it was performed. That account will be ornamented with a great variety of plates, repreſenting views of the countries which we viſited, portraits of the natives, figures of their boats, arms, and utenſils, together with a number of particular charts of the new diſcoveries; and all theſe plates—are the joint property of Capt. Cook and my father.'

So far as the Public only are concerned, the Author very ſatisfactorily apologizes for the ſeeming ſuperfluity of offering his relation of this voyage to the world; by obſerving that the different occupations, taſtes, and purſuits of Capt. Cook and himſelf, muſt neceſſarily diverſify their relations, and be productive of variety both with reſpect to incidents and obſervations; and that even the very ſame objects may naturally be ſuppoſed to have been ſeen by them in different points of view; and the ſame facts give riſe to different reflections. He next, but ſurely with too much ſeverity, thus characteriſes Dr. Hawkeſworth's compilation, and ſubjoins a hint relative to the publication coming out under the name of Capt. Cook:

Of the firſt, he ſays—'It was the fate of that hiſtory, to be compiled by a perſon who had not been on the voyage; and to the frivolous obſervations, the unintereſting digreſſions, and ſophiſtical principles of this Writer, the ill ſucceſs of the work has been attributed; though few are able to determine with what degree of juſtice the blame is thrown upon the Compiler.—With reſpect to the latter he obſerves, that 'the active life of Capt. Cook, and his indefatigable purſuits after diſcoveries, have made it impoſſible for him to ſuperintend the printing of his own journals; and the Public, I am much afraid, muſt *again converſe with him by means of an interpreter.*

The Author terminates his preface with ſome particulars reſpecting *O-Mai* [Omiah] eſpecially relating to his mental powers, acquired accompliſhments, and equipment here. After obſerving that this Iſlander has either been conſidered as remarkably ſtupid, or very intelligent, according to the different allowances made by thoſe who judged of his abilities; he ſpeaks very favourably of his parts, and adduces, as one ſtrong inſtance at leaſt of his intelligence, his amazing proficiency in the knowledge of the very complicated game of cheſs. He likewiſe very readily imitated and adopted that eaſy and graceful politeneſs natural to the good company which he frequented; and gave 'other proofs of a quick perception and lively fancy,' as likewiſe of great ſenſibility, on parting with his European friends.

In the Author's account of O-Mai, he ſeems by no means appears inclined to be the panegyriſt of thoſe under whoſe tuition he remained near two years; and who ſeem not to have had much at heart the improvement of his underſtanding, with reſpect to matters which might be hereafter productive of benefit both to himſelf

himſelf and his country. 'It can hardly be ſuppoſed,' he obſerves, 'that O-Mai never formed a wiſh to obtain ſome knowledge of our agriculture, arts, and manufactures; but no friendly Mentor ever attempted to cheriſh and to gratify this wiſh, much leſs to improve his moral character, to teach him our exalted ideas of virtue, and the ſublime principles of revealed religion.'

It ſhould ſeem likewiſe, from our Author's account of O-Mai's equipment, on his return home, that government thought proper to fit him out rather as a Conjurer than a Numa or Mango Copac. He was ſent out to O-Taheitee, furniſhed with a portable organ, a coat of mail, a ſuit of armour, and an *Electrical Machine*, together with 'an infinite variety of dreſſes, ornaments, and other trifles, which are daily invented in order to ſupply our artificial wants;' but not provided with 'articles of real uſe to his country *.'

The Author terminates his Preface with a proper reflection on the benefits to be derived from voyages of diſcovery, and with taking notice of the comparatively ſmall expence at which they are carried on; the whole amount of that in which he embarked not having exceeded the ſum of 25,000 l. including all extraordinary diſburſements.

With reſpect to the relation itſelf, we can only at preſent ſay, that, as far as we have proceeded in it, it has afforded us pleaſure in the peruſal. It is illuſtrated by a comprehenſive chart of the Southern Hemiſphere, formed on a projection in which the geographical diſcoveries made by the two veſſels, and their reſpective tracks, are exhibited at one view.

* Government, however, is not juſtly chargeable with this abſurdity; they ſupplied him, liberally, with iron tools, and all ſuch utenſils as were ſuggeſted to them, as likely to tend either to the preſent uſe, or future improvement, of his country. They ſent with him, alſo, cattle and ſheep; encouraging, by that means, the only ſpecies of agriculture which that happy ſoil could receive. A Numerous acquaintance in this country were willing to gratify him with whatever he ſeemed to view with wiſhful eyes: and thus, one gave him an organ, another armour, and even an electrical machine. B.

His

ART. VIII. *A General Hiſtory of the Science and Practice of Muſic.* By Sir John Hawkins. [Continued from our Review for February laſt, page 137.]

IN our former article we gave the Reader ſome ſpecimens of the taſte and muſical opinions of the Author, principally extracted from his preliminary diſcourſe, but illuſtrated likewiſe by paſſages which ſtruck our eyes even on a curſory peruſal of the laſt volume of the work. This taſte, and theſe opinions, differ ſo greatly from our own, and from thoſe of every qualified judge with whom we are acquainted; that we could not avoid marking them, and exhibiting them as characteriſtical

tical of the preſent work :---ſo far, at leaſt, as taſte, and a knowledge of the real excellencies of the art, and of the preſent ſtate of it, may be deemed eſſential requiſites towards the compilation of an Hiſtory of Muſic. Waving, however, the conſideration of this matter for the preſent, we ſhall proceed to give ſome account of the manner in which the Author has executed this great, or at leaſt voluminous work. Here too, to begin with the firſt of theſe volumes, we are ſorry to obſerve that we can neither commend his plan, nor his execution.

The origin of all human arts or inventions is generally involved in clouds and darkneſs; and, accordingly, it cannot be imputed as a fault in him who undertakes to write the hiſtory of a particular art, if he ſhould leave that of it's early ages in as dark a ſtate as he found it. This is undoubtedly the caſe with our preſent hiſtorian; yet, though we do not mean to reproach him for his want of ſucceſs in this particular, we have a right to complain that he ſhould ſo ſorely perplex and mortify us and his other Readers with ſo much of the mere *ſemblance* of information, and diſpenſe ſo little of the reality;—that little, too, overwhelmed and ſuffocated in a maſs of quotations, diagrams, and disjointed calculations.

If the Author's plan laid him under the neceſſity of treating ſcientifically on that complicated, dark, and hackneyed ſubject, the muſic of the Ancients;---ſuppoſing that he was not furniſhed with any new lights to throw upon it, or had no new conjectures to offer relating to it;---it was, ſurely, his duty to ſhew ſome mercy even on his ſcientific reader, by previouſly and maturely digeſting in his own mind whatever was known with certainty on the ſubject, and preſenting him, in one connected view, with the ſubſtance of what he had collected from reading, comparing, and meditating on, the original authors, and their numerous and diſcordant tranſcribers and commentators.

Our Hiſtorian has followed a different and much leſs difficult method: as making tranſcripts from Authors is a much eaſier taſk than analyſing them, and giving a clear account of their doctrines, collected from the ſtudy and compariſon of their different works.---We would aſk the Author, for what claſs of readers are his long and yet mutilated quotations from Ariſtoxenus, Euclid, Ptolemy, Boetius, &c. intended?---Is it poſſible that either the learned or unlearned inquirer can comprehend the ſenſe of detached and mutilated *extracts* from works which have eluded the ſagacity of the moſt enlightened muſical critics, who have diligently ſtudied, with very little profit, the *entire* works from which theſe extracts are taken?---In a word, does the Author himſelf underſtand the greater part of the very extracts which he has given us?

We

We ſhall accordingly paſs over this part of the Author's performance, obſerving only that at the end of his firſt volume he brings his hiſtory down to the time of Guido. In the progreſs of it, in the ſubſequent volumes, the *muſical* reader's patience is exerciſed by the frequent interruptions that he meets with in his main purſuit; from which he is ever and anon drawn off by his Author's various excurſions into ſubjects very diſtantly or not at all connected with his principal object. Thus, in the ſecond volume, having brought his hiſtory down to the time of Chaucer, an author whoſe writings are very well known, he actually commences *Reviewer* of the Canterbury Tales; gives us an hiſtory of the poet's plan, and particularly analyſes the prologues, becauſe 'as they relate to modes of life, they are characteriſtic of the times, and tend,' as the Author would perſuade us, 'to elucidate the ſubject of the preſent inquiry.' How far they anſwer this purpoſe will appear by a tranſcript or two from a part of the Author's *Critique*, which hath as near a relation to muſic as any of the other parts which we omit.

'Theſe prologues'---ſo elucidatory of the preſent ſubject, our *muſical* Hiſtorian gravely obſerves, 'teach us that at Stratford, near Bow in Middleſex, was a ſchool for girls, wherein the French language, but very different from that of Paris, was taught, and that at meals not to wet the fingers deep in the ſauce was one ſign of a polite female education. And here, he adds, 'it may not be improper to remark, that before the time of King James the Firſt, a fork was an implement unknown in this country. Tom Coriate the traveller learned the uſe of it in Italy, and one which he brought with him from thence was here eſteemed a great curioſity.'---We omit a long note, tranſcribed from the *Crudities*, wherein Tom himſelf gives an account of this matter; at the end of which he declares, that 'his familiar friend, Mr. Lawrence Whitaker, in his merry humour, doubted not to call him at table, *Furciſer*, only for uſing a fork at feeding, *but for no other cauſe.*'---Paſſing over certain points of information, relating to ſerjeants at law, judges of aſſize, reports, and year-books, collected from the prologues aforeſaid, we proceed with him, in his enumeration of their contents, as follows:

'---That the monks were lovers of hunting, and kept greyhounds—that the houſes of country gentlemen abounded with the choiceſt viands—that a haberdaſher, a carpenter, a weaver, a dyer, and a maker of tapeſtry, were in the rank of ſuch citizens as hoped to become aldermen of London; and that their wives claimed to be called *Madam*—that cooks were great cheats, and would dreſs the ſame meat more than

once---that the maſters of ſhips were pirates, and made but little conſcience of ſtealing wine out of the veſſels of their chapmen when the latter were aſleep—that phyſicians made aſtrology a part of their ſtudy---that the weaving of woollen cloth was a very profitable trade, and that the neighbourhood of Bath was one of the ſeats of that manufacture—that a pilgrimage to Rome, nay to Jeruſalem, was not an extravagant undertaking for the wife of a weaver—that the mercenary ſort of clergy were accuſtomed to flock to London, in order to procure chauntries in the cathedral of St. Paul—that at the Temple the members were not many more than thirty, twelve of whom were qualified to be ſtewards to any peer of the realm---that their manciple was a rogue, and had cunning enough to cheat them all---that ſtewards grew rich by lending their lords their own money---and finally, that the ſummoner---in the eccleſiaſtical court---would for a ſmall fee ſuffer a good fellow to have his concubine for a twelvemonth.'

Our *Reviewer* proceeds, wandering and diverging more and more into multiform digreſſions; for after indulging the modern reader with a regular analyſis of the Miller's and the Reeve's Tales, as ſpecimens of his Author's ſtyle and manner, he treats of the origin and influence of *feudal tenures*; which, among other evils, produced that 'ſtate of bondage in which a woman is denied the liberty of chooſing the man ſhe likes for a huſband;'---and of chivalry, with reſpect to the origin of which he tells us, it may now 'not be improper to inquire—as it contributed to attemper the almoſt natural ferocity of the people, and reflect a luſtre on the female character'—A very praiſe-worthy inquiry, moſt aſſuredly, at a proper time and place; but why our Muſical Hiſtorian ſhould turn Quixote, and ſally forth to the Holy Land, to add a luſtre to the female character, we cannot diſcover. *Muſic* ſurely ſhould be his ſole *Dulcinea*: but our recreant and diſloyal knight takes every opportunity of leaving the diſconſolate damſel behind, and is continually pricking his *antiquarian ſteed* in queſt of other and ſtrange miſtreſſes. He deſcends to accoſt even the wives and daughters of farmers, and mechanics—in ſhort there is no end of his infidelities.

Not to purſue our alluſion any further—our Hiſtorian next entertains us with a great number of ſtanzas—in the black letter—from an ancient poem intitled '*The Northern Mother's Bleſſing to her Daughter*;' in which the old lady admoniſhes her to go to church, ſerve God, look after her men, and take care of her keys; but does not drop the ſmalleſt hint, good or bad, relating to muſic, either vocal or inſtrumental. As little nearly reſpecting this ſubject, is to be found in the pretty

large quotations, immediately following theſe, which the Author gives us from a curious old book which, ſays our Hiſtorian, 'though a great deal is contained in it, few have been tempted to look into.' It is the work intitled '*De Proprietatibus Rerum*,' originally written in Latin, about the year 1366 by *Bartholomæus*; and tranſlated into Engliſh in 1398 by *John Treviſa*, vicar of the pariſh of Berkeley in the reign of Richard the Second.—Our Readers muſt be content with an initial ſentence or two of the different extracts ſelected from this work by our Hiſtorian.

Treating of children, our monk, or rather his tranſlator, ſays, that they are 'ſette to lernynge, and compelled to take lernynge and chaſtyſynge. They are plyaunt of body, able and lyghte to moevynge, wytty to lerne carolles, and wythoute beſyneſſe, &c.' and they love an apple more than golde, &c.'—*De Puella*, he ſaith, 'A mayde, chylde, and a damoſel is called *Puella*, as it were clene and pure as the black of the eye.—Men byhove to take hede of maydens, for they ben hote and moyſte of complexyon, and tendre, ſmale, plyaunt, and fayr of diſpoſycyon of body.—Treating *De Vire*, he ſaith that 'a man hath that name of myghte and vertue, and ſtrengthe, for in myghte and in ſtrengthe a man paſſyth a woman.' In his account of his courting, wedding and behaviour to his bride, we meet with only this paſſage in which muſic is mentioned.—'He ſpeakyth to her pleyſauntly and byholdeth her cheer in the face with pleyſynge, and glad chere, and wyth a ſharp eye, and aſſentyth to her at laſte—and makyth revels, and feeſtes, and ſpouſayles, and gevyth many good geſtes to frendes and giſtes, and comfortyth and gladdith his giſtes with ſonges and pypes, and other mynſtralſye of muſyke: and afterwarde he bringeth her to the pryvitees of his chambre, &c.'

The Author at length returns to his ſubject, where we willingly attend him; eſpecially as he treats the muſical antiquarian with what may be deemed ſome choice morſels. We mean his accounts of the contents of two collections of ancient muſical tracts to which he has had acceſs. The firſt is deſigned by the title of the *Cotton Manuſcript*, the original of which was, according to the Author's expreſſion, 'rendered uſeleſs,' by the fire which happened in Aſhburnham houſe, where it was depoſited. Before this event, however, a copy of it had been procured at the expence of the late Dr. Pepuſch. From a note at the concluſion of the firſt tract contained in it, the whole collection is ſaid to have been compleated in the year 1326. In the ſecond of theſe tracts, the writer of it in giving rules for *extempore* deſcant, cautions the ſinger againſt the uſe of *diſcords*; and as he is perfectly ſilent concerning their

their preparation and reſolution, without which they are intolerable, our preſent Author thinks that the uſe of diſcords in muſical compoſition was then unknown.

Nevertheleſs the anonymous author of the third tract, treating of deſcant, and ſpeaking of the concords, ſays, that 'altho' the *ditone* and *ſemiditone*' (the major and minor third) 'are not reckoned among the perfect concords, yet that among the beſt organiſts in ſome countries, as in England, in the country called *Weſtcontre*, they are uſed as ſuch.—Many good organiſts and makers of hymns and antiphons put diſcords in the room of concords, without any rule or conſideration, except that the diſcord of a tone or ſecond be taken before a perfect concord.'—'Here, ſays our Hiſtorian, it is to be obſerved, that for the firſt time we meet with the *mention* of diſcords;'—he ought to have added, in compoſition, or muſic in parts: for ſurely diſcords have been *mentioned* by almoſt every writer on the ſcience.

The next collection is intitled the manuſcript of *Waltham Holy Croſs*, and was principally written by John Wylde, who calls himſelf precentor of the monaſtery at that place, and is ſuppoſed to have flouriſhed about the year 1400. Our Author gives a regular epitome of this manuſcript, which contains in general an illuſtration of the principal muſical precepts of Boetius, Macrobius, and Guido; and obſerves, that though theſe two collections 'ſeem to contain all of muſic that can be ſuppoſed to have been known at the time of writing them; they make but a very inconſiderable part of thoſe which appear to have been written in that period which occurred between the time of Guido and the invention of printing.'—'It is not to be wondered at,' he adds, 'that the greater number of theſe authors were monks; for not only their profeſſion obliged them to the practice of muſic, but their ſequeſtered manner of life gave them leiſure and opportunities of ſtudying it to great advantage.'

Here our Hiſtorian is led, by a ſeemingly invincible propenſity, to give us the ſtate of monkery in detail, during the three centuries preceding the reformation. He not only exhibits the various titles and functions of all the members of the monaſtic order, from the abbot and prior, to the *Coquinarius*, *Gardinarius*, and *Portarius*; but he enumerates the offices—the *Lavatorium*, 'where the clothes of the monks were waſhed, and where alſo at a conduit they waſhed their hands;'—the '*Kitchen*, with larder and pantry adjoining;'—the *ſtables*, 'under the care and management of the *ſtallarius*, or maſter of the horſe, and *provendarius*, &c.' Nay he deſcends to a claſſification or rather *review* of the monkiſh *cavalry*; conſiſting of '*manni*, geldings for the ſaddle of the larger

ſize; *runcini*, runts, ſmall nags; *ſummarii*, ſumpter horſes; and *averii*, cart or plough horſes.' Nor does he diſdain in this inventory of monkiſh goods and chattels, to regiſter 'the *vacciſterium*, or the cow-houſe, and the *porcarium*, or the ſwine ſtye: and to leave the inquiſitive reader nothing further to deſire, he recites the various regulations reſpecting the lives and converſations of the monks; their times of praying, faſting, ſleeping and watching, &c. and adds ſome *deſideranda* on the ſubject, relating to the titles of officers among them, many of whoſe employments, alas! 'can now only be gueſſed at;'—'the *coltonarius*, *cupparius*, *potagiarius*, *ſcrutellarius aulæ*, *ſalſarius*, *portarius*, *carectarius cellerarii*, *pelliparius*, and *braſinarius*.'—But it is high time to give our monkiſh hiſtorian a jog, and wake him out of this delightful reverie; that we may attend to the main ſubject.

Before and after theſe diſcuſſions, the Author takes great pains to evince that the *cantus menſurabilis* was not, as has been affirmed, the invention of *John de Muris*, in the 14th century, but of *Franco* in the eleventh. He then treats of the invention of counterpoint, and of the *canto figurato*; and gives a pretty copious account of the fugue and canon. This laſt ſubject he diſcuſſes *con amore*, and with as marked a predilection, as he does monkery and the black letter. He gives us ſeveral ſpecimens of this ſpecies of compoſition, which, not long after its invention, about the beginning of the 16th century, was modified into fugues by augmentation and diminution;—fugues with their anſwers in the fourth, fifth, or eighth, either above or below;—*perpetual fugues*, or, as they are commonly called, canons, written in one line;—fugues to be ſung *rectè & retro*, forwards or backwards; and others *per arſin & theſin*, one part riſing and the other deſcending. Some of theſe, like the *anagrams*, *chronograms*, or rather the *eggs*, *altars* and *axes* in poetry, were worked into the figures of *triangles*, *croſſes*, and *circles*; not to mention other curious conceits and devices; ſuch is that goodly device, which however we believe was of poſterior date, of turning the paper upſide down, and executing the deeply concerted contrivance backwards, beginning at the bottom;—the very *bathos* of harmonical extravagance.

Among other curioſities in this way, the Author gives us a wonderful canon conſiſting of only 17 notes, from Kircher, 'which may be ſung,' ſays the latter, 'by four or five voices more than 2000 ways.' Kircher mentions another ſhort compoſition, 'which may be diſtributed into 128 choirs, and ſung by 2,200,000 voices, nay by an infinite number;'—beating the harpers in the Revelations hollow, whoſe concert he quotes on this occaſion;—'*And I heard the voice of harpers harping*

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ing with their harps, and they ſung as it were a new ſong, &c. *And no man could learn that ſong, but the one hundred and forty-four thouſand which were redeemed from the earth,*' chap. xiv.

Among the examples of this ſpecies of compoſition—where muſic is bound in chains, and turned topſy turvy—the Author preſents us with ſome hitherto inedited canons of Dr. Bull, and of Bird, taken from manuſcripts to which he had acceſs. After giving a fugue of the latter, tranſcribed from *Morley's Introduction*, 'of two parts in one, per *Arſin & Theſin*, with the point reverted,' the Author, in ſober ſadneſs, quotes Butler [*Principles of Muſic*] as laviſh in his commendations of it, and as pointing out, and unfolding its excellencies in the following terms; which will give the Reader ſome idea of this kind of *harmonical legerdemain.*

'The fifth and laſt obſervation is, that all ſorts of fugues (reports and reverts of the ſame, and of divers points in the ſame, and divers canons, and in the ſame and divers parts) are ſometimes moſt elegantly intermeddled, as in that inimitable leſſon of Mr. Bird's, containing two parts in one upon a plain-ſong, wherein the firſt part beginneth with a point, and then reverteth it note for note in a fourth or eleventh; and the ſecond part firſt reverteth the point in the fourth as the firſt did, and then reporteth it in the uniſon; before the end whereof, the firſt part having reſted three minims after his revert, ſingeth a ſecond point, and reverteth it in the eighth; and the ſecond firſt reverteth the point in a fourth, and then reporteth it in a fourth: laſtly, the firſt ſingeth a third point, and reverteth it in a fifth, and then reporteth in an uniſon, and ſo cloſeth it with ſome annexed notes; and the ſecond firſt reverteth it in a fifth, and then reporteth it in an uniſon, and ſo cloſeth it with a ſecond revert; where, to make up the full harmony, unto theſe three parts is added a fourth, which very muſically toucheth ſtill upon the points reported and reverted.'

—'*Now every word of this is Arabic to me!*' quoth my uncle Toby.—We beg the Reader's pardon for this ſlip—but the following paſſage in Triſtram Shandy's life and opinions ſuddenly bounced into our heads, and produced this apoſtrophe. There is, in fact, a marvellous ſimilitude between maſter butler's account of the muſical feats of maſter Bird, with his various *reportings*, *revertings*, and *cloſings*, of firſt and ſecond points—and Shandy's deſcription of the allegorical *vaultings* and *ſummerſets* of *Gymnaſt* and capt. *Trippet*, given as ſamples of polemical divinity.—Here at leaſt is the paſſage, ſomewhat abridged.

'—Then ſuddenly—he fetched a gambol upon *one foot*, and turning to the *left hand*, failed not to carry his body perfectly *round*, juſt into his former poſition.—Then with a marvel-

ous ſtrength and agility, turning towards the *right hand*, he fetched another friſking gambol as before—and ſo turned and whirled himſelf about three times; at the fourth *reverſing* his body, and overturning it *upſide down*, and *foreſide back*.—Then *Trippet*—incontinently turned *heels over head* in the air—and made above a hundred friſks, turns, and demi-pommadas *.'

'*This can't be fighting!* ſaid my uncle Toby,' on hearing Yorick read this paſſage.—'*Certes*, this cannot be *muſic!*—exclaimed our brother, *Martinus Scriblerus*, when we read to him the foregoing quotation, given us by our Hiſtorian. It is muſic, or is ſo called, however, though the ears have generally little concern with it; and it is of a ſpecies which finds great favour in the eyes of our Hiſtorian. No two men, the Reader muſt know, can well differ more in their taſtes and muſical opinions, than the Author and our ancient aſſociate aforeſaid; who abominates this pedantry of *points*, firſt *reported*, and then *reverted*,—[illegible] to be underſtood only by *looking* at the ſcore: and yet, notwithſtanding his *Grecian ideas*, he is by no means an enemy to the temperate uſe of that modern invention, *harmony*; when it lays no improper reſtraints on the genius and fancy of the compoſer. He reliſhes in the higheſt degree the '*quartettos*, *quintettos*, *periodical overtures*, &c.' of *Haydn*, *Vanhall*, *Stamitz*, &c.—in ſhort, what our Author calls 'the *traſh* daily obtruded on the world.'—Had we intruſted the critique of this work to our brother *Martin*, the intemperate mortal would abſolutely have made *dog's meat* of our Hiſtorian; and would not even have given him credit for the antiquarian fragments and other curioſities which his work really contains. We have hitherto taken care, however, to ſteer a middle courſe between them; as we ſhall continue to do in the remaining part of this criticiſm.

B.

* Vol. iv. chap. 28. pag. 100. edit. of 1775.

ART. IX. *Sermons*, by Hugh Blair, D. D. One of the Miniſters of the High Church, and Profeſſor of Rhetoric and Belles Lettres in the Univerſity, of Edinburgh. 8vo. 6*s.* bound. Cadell. 1777.

THOUGH there is, perhaps, no ſpecies of compoſition which remains ſo far below its juſt degree of perfection as *Sermons*; and though, in general, they excite no great ſhare of the public attention;—yet the diſcourſes before us cannot fail of being favourably received by readers of very different characters. The man of *taſte* and the *polite ſcholar*, will be pleaſed with them, as elegant compoſitions; and the man of the world will approve the Preacher's judicious obſervations upon human life; but above all, thoſe who read in order to attain

attain practical knowledge,—with a view to be *wiſe* for *time* and *wiſe* for *eternity*, will find their account in a frequent peruſal of the publication before us.

The ſubjects, on which Dr. Blair diſcourſes, are not doctrinal points of curious ſpeculation, but ſuch as relate to the conduct of life, and the diſcipline of the heart and paſſions;—and they are placed in ſo happy, ſo ſtriking a point of view, as muſt, undoubtedly, make deep impreſſions upon every Reader, who is deſirous of acting in a manner worthy of his rational nature, and his Chriſtian profeſſion. There are two ſermons, indeed, of a more philoſophical caſt than the reſt; one, *On our imperfect Knowledge of a future State*; the other, *On the Diſorders of the Paſſions*; and though they may be read with great advantage in a practical view, will be chiefly acceptable to perſons of a ſpeculative turn. They are excellent diſcourſes, and will do the Author great honour.—In a word, we are of opinion, that Dr. Blair's Sermons are, in point of ſtyle, ſentiment, and compoſition, equal to the moſt celebrated performances of this kind in the Engliſh language. A few extracts will enable our Readers to form a juſt idea of their merit.

In his ſermon *On the Diſorders of the Paſſions*, after ſome ſtriking reflections naturally ariſing from theſe words—*Yet all this availeth me nothing, ſo long as I ſee Mordecai the Jew ſitting at the King's gate*—the Preacher thus proceeds:

'From this train of obſervation, which the text has ſuggeſted, can we avoid reflecting upon the diſorder in which human nature plainly appears at preſent to lie? We have beheld, in Haman, the picture of that miſery which ariſes from evil paſſions; of that unhappineſs, which is incident to the higheſt proſperity; of that diſcontent, which is common to every ſtate. Whether we conſider him as a bad man, a proſperous man, or ſimply as a man, in every light we behold reaſon too weak for paſſion. This is the ſource of the reigning evil; this is the root of the univerſal diſeaſe. The ſtory of Haman only ſhows us what human nature has, too generally, appeared to be in every age. Hence, when we read the hiſtory of nations, what do we read but the hiſtory of the follies and crimes of men? We may dignify thoſe recorded tranſactions, by calling them the intrigues of ſtateſmen, and the exploits of conquerors; but they are, in truth, no other than the efforts of diſcontent to eſcape from its miſery, and the ſtruggles of contending paſſions among unhappy men. The hiſtory of mankind has ever been a continued tragedy; the world, a great theatre exhibiting the ſame repeated ſcene, of the follies of men ſhooting forth into guilt, and of their paſſions fermenting, by a quick proceſs, into miſery.

'But can we believe that the nature of man came forth in this ſtate from the hands of its gracious Creator? Did he frame this world, and ſtore it with inhabitants, ſolely that it might be repleniſhed with crimes and misfortunes?—In the moral, as well as in the natural world, we may plainly diſcern the ſigns of ſome violent

convulſion, which has ſhattered the original workmanſhip of the Almighty. Amidſt this wreck of human nature, traces ſtill remain which indicate its Author. Thoſe high powers of conſcience and reaſon, that capacity for happineſs, that ardour of enterprize, that glow of affection, which often break through the gloom of human vanity and guilt, are like the ſcattered columns, the broken arches, and defaced ſculptures of ſome fallen temple, whoſe ancient ſplendour appears amidſt its ruins. So conſpicuous in human nature are thoſe characters, both of a high origin, and of a degraded ſtate, that, by many religious ſects throughout the earth, they have been ſeen and confeſſed. A tradition ſeems to have pervaded almoſt all nations, that the human race had either through ſome offence forfeited, or through ſome misfortune loſt, that ſtation of primæval honour which they once poſſeſſed. But while, from this doctrine, ill underſtood, and involved in many fabulous tales, the nations wandering in Pagan darkneſs could draw no conſequences that were juſt; while, totally ignorant of the nature of the diſeaſe, they ſought in vain for the remedy; the ſame divine revelation which has informed us in what manner our apoſtacy aroſe, from the abuſe of our rational powers, has inſtructed us alſo how we may be reſtored to virtue, and to happineſs.'

In his ſermon on the words—*Commune with your own heart, &c.* the Doctor ſhews, in the firſt place, the advantages of ſerious retirement and meditation; and, in the ſecond, he points out ſome of the principal ſubjects which ought to employ us in our retreat. The advantages of retiring to *commune with our hearts*, are great, whether we regard our happineſs in this world, or our preparation for the world to come.

'Let us conſider them, firſt, ſays our Author, with reſpect to our happineſs in this world. It will readily occur to you, that an entire retreat from worldly affairs is not what religion requires; nor does it even enjoin a great retreat from them. Some ſtations of life would not permit this; and there are few ſtations which render it neceſſary. The chief field, both of the duty and of the improvement of man, lies in active life. By the graces and virtues which he exerciſes amidſt his fellow-creatures, he is trained up for heaven. A total retreat from the world, is ſo far from being, according to the doctrine of the Romiſh church, the perfection of religion, that, ſome particular caſes excepted, it is no other than the abuſe of it.

'But, though entire retreat would lay us aſide from the part for which Providence chiefly intended us, it is certain, that without occaſional retreat, we muſt act that part very ill. There will be neither conſiſtency in the conduct, nor dignity in the character, of one who ſets apart no ſhare of his time for meditation and reflection. In the heat and buſtle of life, while paſſion is every moment throwing falſe colours on the objects around us, nothing can be viewed in a juſt light. If you wiſh that Reaſon ſhould exert her native power, you muſt ſtep aſide from the crowd, into the cool and ſilent ſhade. It is there that, with ſober and ſteady eye, ſhe examines what is good or ill, what is wiſe or fooliſh, in human conduct; ſhe looks back on the paſt, ſhe looks forward to the future, and forms plans, not for the

the preſent moment only, but for the whole of life. How ſhould that man diſcharge any part of his duty aright, who never ſuffers his paſſions to cool? And how ſhould his paſſions cool, who is engaged, without interruption, in the tumult of the world? This inceſſant stir may be called, the perpetual drunkenneſs of life. It raiſes that eager fermentation of ſpirit, which will be ever ſending forth the dangerous fumes of raſhneſs and folly. Whereas he who mingles religious retreat with worldly affairs, remains calm, and maſter of himſelf. He is not whirled round, and rendered giddy, by the agitation of the world; but, from that ſacred retirement, in which he has been converſant among higher objects, comes forth into the world with manly tranquillity, fortified by the principles which he has formed, and prepared for every occurrence that may *befall*.

'As he who is unacquainted with retreat cannot ſuſtain any character with propriety, ſo neither can he enjoy the world with any advantage. Of the two claſſes of men who are moſt apt to be negligent of this duty, the men of pleaſure, and the men of buſineſs, it is hard to ſay which, ſuffer moſt, in point of enjoyment, from that neglect. To the former, every moment appears to be loſt, which partakes not of the vivacity of amuſement. To connect one plan of gaiety with another, is their ſole ſtudy; till, in a very ſhort time, nothing remain but to tread the ſame beaten round; to enjoy what they have already enjoyed, and to ſee what they have often ſeen. Pleaſures thus drawn to the dregs, become vapid and taſteleſs. What might have pleaſed long, if enjoyed with temperance, and mingled with retirement, being devoured with ſuch eager haſte, ſpeedily ſurfeits and diſguſts. Hence, theſe are the perſons, who, after having run through a rapid courſe of pleaſure, after having glittered for a few years in the foremoſt line of public amuſements, are the moſt apt to fly at laſt to a melancholy retreat; not led by religion or reaſon, but driven by diſappointed hopes, and exhauſted ſpirits, to the penſive concluſion, that all is *vanity and vexation of ſpirit*.

'If uninterrupted intercourſe with the world wears out the man of pleaſure, it no leſs oppreſſes the man of buſineſs and ambition. The ſtrongeſt ſpirits muſt at length ſink under it. The happieſt temper muſt be ſoured by inceſſant returns of the oppoſition, the inconſtancy, and treachery of men. For he who lives always in the buſtle of the world, lives in a perpetual warfare. Here, an enemy encounters; there, a rival ſupplants him. The ingratitude of a friend ſtings him, this hour; and the pride of a ſuperiour wounds him, the next. In vain he flies for relief, to trifling amuſements. Theſe may afford a temporary opiate to care; but they communicate no ſtrength to the mind. On the contrary, they leave it more ſoft and defenceleſs, when the diſturbances of life renew their attacks.

'Let him who wiſhes for an effectual cure to all the wounds which the world can inflict, retire from intercourſe with men to intercourſe with God. When he enters into his cloſet, and ſhuts the door, let him ſhut out, at the ſame time, all intruſion of worldly care; and dwell among objects divine and immortal. Thoſe fair proſpects of order and peace, ſhall there open to his view, which form the moſt perfect contraſt to the confuſion and miſery of this earth. The celeſtial inhabitants quarrel not; among them there is neither ingratitude, nor envy, nor tumult

mult. Men may haraſs one another; but in the kingdom of God, concord and tranquillity reign for ever.—From ſuch objects, there beams upon the mind of the pious man, a pure and enlivening light; there is diffuſed over his heart, a holy calm. His agitated ſpirit reaſſumes its firmneſs, and regains its peace. The world ſinks in its importance; and the load of mortality and miſery loſes almoſt all its weight. The *green paſtures* open, and the *ſtill waters* flow around him, beſide which the *Shepherd of Iſrael* guides his flock. The diſturbances and alarms, ſo formidable to thoſe who are engaged in the tumults of the world, ſeem to him only like thunder rolling afar off; like the noiſe of diſtant waters, whoſe ſound he hears, whoſe courſe he traces, but whoſe waves touch him not.'

The amiable virtue of *gentleneſs*, as Dr. Blair very juſtly obſerves in his ſermon on this ſubject, is too ſeldom viewed in a religious light; and is more readily conſidered by the bulk of men, as a mere felicity of nature, or an exterior accompliſhment of manners, than as a Chriſtian virtue which they are bound to cultivate.—He firſt explains the nature of this virtue; and then offers ſome arguments to recommend, and ſome directions to facilitate, the practice of it.

'I begin, ſays he, with diſtinguiſhing true gentleneſs from paſſive tameneſs of ſpirit, and from unlimited compliance with the manners of others. That paſſive tameneſs which ſubmits, without ſtruggle, to every incroachment of the violent and aſſuming, forms no part of Chriſtian duty; but, on the contrary, is deſtructive of general happineſs and order. That unlimited complaiſance, which, on every occaſion, falls in with the opinions and manners of others, is ſo far from being a virtue, that it is in itſelf a vice, and the parent of many vices. It overthrows all ſteadineſs of principle; and produces that ſinful conformity with the world, which taints the whole character. In the preſent corrupted ſtate of human manners, always to aſſent and to comply, is the very worſt maxim we can adopt. It is impoſſible to ſupport the purity and dignity of Chriſtian morals, without oppoſing the world on various occaſions, even though we ſhould ſtand alone. That gentleneſs therefore which belongs to virtue, is to be carefully diſtinguiſhed from the mean ſpirit of cowards, and the fawning aſſent of ſycophants. It renounces no juſt right from fear. It gives up no important truth from flattery. It is indeed not only conſiſtent with a firm mind, but it neceſſarily requires a manly ſpirit, and a fixed principle, in order to give it any real value. Upon this ſolid ground only, the poliſh of gentleneſs can with advantage be ſuperinduced.

'It ſtands oppoſed, not to the moſt determined regard for virtue and truth, but to harſhneſs and ſeverity, to arrogance and overbearing, to violence and oppreſſion. It is, properly, that part of the great virtue of charity, which makes us unwilling to give pain to any of our brethren. Compaſſion prompts us to relieve their wants. Forbearance prevents us from retaliating their injuries. Meekneſs reſtrains our angry paſſions; candour, our ſevere judgments. Gentleneſs corrects whatever is offenſive in our manners; and, by a conſtant train of humane attentions, ſtudies to alleviate the burden of common

common miſery. Its office, therefore, is extenſive. It is not, like ſome other virtues, called forth only on peculiar emergencies; but it is continually in action, when we are engaged in intercourſe with men. It ought to form our addreſs, to regulate our ſpeech, and to diffuſe itſelf over our whole behaviour.

'I muſt warn you, however, not to confound this gentle *wiſdom which is from above*, with that artificial courteſy, that ſtudied ſmoothneſs of manners, which is learned in the ſchool of the world. Such accompliſhments, the moſt frivolous and empty may poſſeſs. Too often they are employed by the artful as a ſnare; too often affected by the hard and unfeeling, as a cover to the baſeneſs of their minds. We cannot, at the ſame time, avoid obſerving the homage, which, even in ſuch inſtances, the ſpirit of the world is conſtrained to pay to virtue. In order to render ſociety agreeable, it is found neceſſary to aſſume ſomewhat, that may at leaſt carry its appearance. Virtue is the univerſal charm. Even its ſhadow is courted, when the ſubſtance is wanting. The imitation of its form has been reduced into an art; and, in the commerce of life, the firſt ſtudy of all who would either gain the eſteem, or win the hearts of others, is to learn the ſpeech, and to adopt the manners, of candour, gentleneſs, and humanity. But that gentleneſs which is the characteriſtic of a good man, has, like every other virtue, its ſeat in the heart: and, let me add, nothing except what flows from the heart, can render even external manners truly pleaſing. For no aſſumed behaviour can at all times hide the real character. In that unaffected courteſy which ſprings from a gentle mind, there is a charm infinitely more powerful, than in all the ſtudied manners of the moſt finiſhed courtier.

'True gentleneſs is founded on a ſenſe of what we owe to the God who made us, and to the common nature of which we all ſhare. It ariſes from reflection on our own failings and wants; and from juſt views of the condition, and the duty of man. It is native feeling, heightened and improved by principle. It is the heart which eaſily relents; which feels for every thing that is human; and is backward and ſlow to inflict the leaſt wound. It is affable in its addreſs, and mild in its demeanour; ever ready to oblige, and willing to be obliged by others; breathing habitual kindneſs towards friends, courteſy to ſtrangers, long-ſuffering to enemies. It exerciſes authority with moderation; adminiſters reproof with tenderneſs; confers favours with eaſe and modeſty. It is unaſſuming in opinion, and temperate in zeal. It contends not eagerly about trifles; ſlow to contradict, and ſtill ſlower to blame; but prompt to allay diſſention, and to reſtore peace. It neither intermeddles unneceſſarily with the affairs, nor pries inquiſitively into the ſecrets, of others. It delights above all things to alleviate diſtreſs, and, if it cannot dry up the falling tear, to ſooth, at leaſt, the grieving heart. Where it has not the power of being uſeful, it is never burdenſome. It ſeeks to pleaſe, rather than to ſhine and dazzle; and conceals with care, that ſuperiority either of talents, or of rank, which is oppreſſive to thoſe who are beneath it. In a word, it is that ſpirit, and that tenor of manners, which the Goſpel of Chriſt enjoins, when it commands us *to bear one another's burdens; to rejoice with thoſe who rejoice, and to weep*

weep with thoſe who weep; to pleaſe every one his neighbour for his good; to be kind and tender-hearted; to be pitiful and courteous; to ſupport the weak, and to be patient towards all men.'

We cannot deny ourſelves the pleaſure of inſerting ſome paſſages from our Author's excellent ſermon on DEVOTION, the nature of which he explains, in the firſt place; in the ſecond, he juſtifies and recommends it; and, laſtly, rectifies ſome miſtakes concerning it. He introduces the ſubject in the following manner:

'That religion is eſſential to the welfare of man, can be proved by the moſt convincing arguments. But theſe, how demonſtrative ſoever, are inſufficient to ſupport its authority over human conduct. For arguments may convince the underſtanding, when they cannot conquer the paſſions. Irreſiſtable they ſeem in the calm hours of retreat; but in the ſeaſon of action, they often vaniſh into ſmoke. There are other and more powerful ſprings, which influence the great movements of the human frame. In order to operate with ſucceſs on the active powers, the heart muſt be gained. Sentiment and affection muſt be brought to the aid of reaſon. It is not enough that men believe religion to be a wiſe and rational rule of conduct, unleſs they reliſh it as agreeable, and find it to carry its own reward. Happy is the man, who, in the conflict of deſire between God and the world, can oppoſe, not only argument to argument, but pleaſure to pleaſure; who to the external allurements of ſenſe, can oppoſe the internal joys of devotion; and to the uncertain promiſes of a flattering world, the certain experience of that *peace of God which paſſeth underſtanding, keeping his mind and heart.*—Such is the temper and ſpirit of *a devout man.* Such was the character of Cornelius, that good Centurion, whoſe *prayers and alms* are ſaid to have *come up in memorial before God.*'

Devotion, he ſays, is the lively exerciſe of thoſe affections, which we owe to the Supreme Being. It comprehends ſeveral emotions of the heart, which all terminate on the ſame great object. The chief of them are, veneration, gratitude, deſire, and reſignation. After diſcourſing briefly on each of theſe, he goes on to ſhew, that true devotion is rational and well founded; that it is of the higheſt importance to every other part of religion and virtue; and that it is moſt conducive to our happineſs.

'In the firſt place, ſays he, true devotion is rational, and well founded. It takes its riſe from affections, which are eſſential to the human frame. We are formed by Nature, to admire what is great, and to love what is amiable. Even inanimate objects have power to excite thoſe emotions. The magnificent proſpects of the natural world, fill the mind with reverential awe. Its beautiful ſcenes create delight. When we ſurvey the actions and behaviour of our fellow-creatures, the affections glow with greater ardour; and, if to be unmoved, in the former caſe, argues a defect of ſenſibility in our powers, it diſcovers, in the latter, an odious hardneſs and depravity in the heart. The tenderneſs of an affectionate parent, the generoſity of a forgiving enemy, the public ſpirit of a patriot or

a hero, often fill the eyes with tears, and ſwell the breaſt with emotions too big for utterance. The object of thoſe affections is frequently raiſed above us, in condition and rank. Let us ſuppoſe him raiſed alſo above us, in nature. Let us imagine, that an angel, or any being of ſuperior order, had condeſcended to be our friend, our guide, and patron; no perſon, ſure, would hold the exaltation of his benefactor's character, to be an argument why he ſhould love and revere him leſs.—Strange! that the attachment and veneration, the warmth and overflowing of heart, which excellence and goodneſs on every other occaſion command, ſhould begin to be accounted irrational, as ſoon as the Supreme Being becomes their object. For what reaſon muſt human ſenſibility be extinct towards him alone? Are all benefits entitled to gratitude, except the higheſt and the beſt? Shall goodneſs ceaſe to be amiable, only becauſe it is perfect?

'It will, perhaps, be ſaid, that an unknown and inviſible Being, is not qualified to raiſe affection in the human heart. Wrapt up in the myſterious obſcurity of his nature, he eſcapes our ſearch, and affords no determinate object to our love or deſire. *We go forward, but he is not there; and backward, but we cannot perceive him; on the left hand, where he worketh, but we cannot behold him: he hideth himſelf on the right hand that we cannot ſee him.*—Notwithſtanding this obſcurity, is there any being in the univerſe more real and certain, than the Creator of the world and the ſupporter of all exiſtence? Is he, *in whom we live and move*, too diſtant from us, to excite devotion? His form and eſſence, indeed, we cannot ſee; but to be unſeen, and imperfectly known, in many other inſtances, precludes neither gratitude nor love. It is not the ſight, ſo much as the ſtrong conception, or deep impreſſion, of an object, which affects the paſſions. We glow with admiration of perſonages, who have lived in a diſtant age. Whole nations have been tranſported with zeal and affection, for the generous hero, or public deliverer, whom they knew only by fame. Nay, properly ſpeaking, the direct object of our love, is, in every caſe, inviſible. For that on which affection is placed, is the mind, the ſoul, the internal character of our fellow creatures; which, ſurely, is no leſs concealed, than the Divine Nature itſelf is, from the view of ſenſe. From actions, we can only infer the diſpoſitions of men; from what we ſee of their behaviour, we collect what is inviſible; but the conjecture which we form, is, at beſt, imperfect; and when their actions excite our love, much of their heart remains ſtill unknown. I aſk then, in what reſpect God is leſs qualified than any other being, to be an object of affection? Convinced that he exiſts; beholding his goodneſs ſpread abroad in his works, exerted in the government of the world, diſplayed in ſome meaſure to ſenſe, in the actions of his Son Jeſus Chriſt; are we not furniſhed with every eſſential requiſite which the heart demands, in order to indulge the moſt warm, and at the ſame time the moſt rational emotions?

'If theſe conſiderations juſtify the reaſonableneſs of devotion, as expreſſed in veneration, love, and gratitude, the ſame train of thought will equally juſtify it, when appearing in the forms of deſire, delight, or reſignation. The latter are, indeed, the conſequence of the former. For we cannot but deſire ſome communication with what we love; and will naturally reſign ourſelves to one, on whom we

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we have placed the full confidence of affection. The aſpirations of a devout man after the favour of God, are the effects of that earneſt wiſh for happineſs, which glows in every breaſt. All men have ſomewhat that may be called the object of their devotion; reputation, pleaſure, learning, riches, or whatever apparent good has ſtrongly attached their heart. This becomes the center of attraction, which habitually draws them towards it; which quickens and regulates all their motions. While the men of the world are thus claſſed, and employed, according to the objects which they ſeverally worſhip, ſhall he only who directs his devotion towards the Supreme Being, be excluded from a place in the ſyſtem of rational conduct? or be allowed no paſſions, which, in the courſe of their purſuit, may melt with tenderneſs, or riſe into fervour?—Having vindicated the reaſonableſs of devotion, I come,

'In the ſecond place, to ſhow its importance, and the high place which it poſſeſſes in the ſyſtem of religion. I addreſs myſelf now to thoſe, who, though they reject not devotion as irrational, yet conſider it as an unneceſſary refinement; an attainment which may be ſafely left to recluſe and ſequeſtered perſons, who aim at uncommon ſanctity. The ſolid and material duties of a good life, they hold to be in a great meaſure independent of devout affection; and think them ſufficiently ſupported, by their neceſſary connection with our intereſt, both in this and in a future world. They inſiſt much upon religion being a calm, a ſober, and rational principle of conduct.—I admit that it is very laudable to have a rational religion. But I muſt admoniſh you, that it is both reproachful and criminal, to have an inſenſible heart. If we reduce religion into ſo cool a ſtate, as not to admit love, affection, and deſire, we ſhall leave it in poſſeſſion of ſmall influence over human life. Look abroad into the world, and obſerve how few act upon deliberate and rational views of their true intereſt. The bulk of mankind are impelled by their feelings. They are attracted by appearances of good. Taſte and inclination rule their conduct. To direct their inclination and taſte towards the higheſt objects; to form a reliſh within them, for virtuous and ſpiritual enjoyment; to introduce religion into the heart, is the province of devotion; and hence ariſes its importance to the intereſts of goodneſs.

'Agreeably to this doctrine, the great Author of our religion, who well *knew what was in man*, laid the foundation of his whole ſyſtem in the regeneration of the heart. The change which was to be accompliſhed on his followers, he did not purpoſe to effect, merely by regulating their external conduct; but by forming within them a new nature; by *taking away the heart of ſtone, and giving them a heart of fleſh*, that is, a heart relenting and tender, yielding to the Divine impulſe, and readily ſuſceptible of devout impreſſions. *Thou ſhalt love the Lord thy God, with all thy heart, and mind, and ſoul, and ſtrength: This is the firſt and great commandment. My ſon, give me thy heart*, is the call of God to each of us: and, indeed, if the heart be withheld, it is not eaſy to conceive, what other offering we can preſent, that will be acceptable to him.

'Of what nature muſt that man's religion be, who profeſſes to worſhip God, and to believe in Chriſt, and yet raiſes his thoughts

towards God, and his Saviour, without any warmth of gratitude or love? I ſpeak not of thoſe occaſional decays of pious affection, to which the beſt are ſubject, but of a total inſenſibility to this part of religion. Surely, let the outward behaviour be ever ſo irreproachable, there muſt be ſome eſſential defect in a heart, which remains always unmoved at the view of infinite goodneſs. The affections cannot, in this caſe, be deemed to flow in their natural channel. Some concealed malignity muſt have tainted the inward frame. This is not the man whom you would chuſe for your boſom-friend; or whoſe heart you could expect to anſwer, with reciprocal warmth, to yours. His virtue, if it deſerve that name, is not of the moſt amiable ſort; and may, with reaſon, receive the appellation (often injudiciouſly beſtowed) of cold and dry morality. Such a perſon muſt, as yet, be *far from the kingdom of Heaven.*'

The whole of this ſermon is equal to what we have inſerted, but we muſt not enlarge, and ſhall only lay before our Readers the following paſſage from it:

'The refined pleaſures of a pious mind, are, in many reſpects, ſuperior to the coarſe gratifications of ſenſe. They are pleaſures which belong to the higheſt powers, and beſt affections of the ſoul; whereas, the gratifications of ſenſe reſide in the loweſt region of our nature. To the one, the ſoul ſtoops below its native dignity. The other, raiſe it above itſelf. The one, leave always a comfortleſs, often a mortifying remembrance behind them. The other, are reviewed with applauſe and delight. The pleaſures of ſenſe reſemble a foaming torrent, which, after a diſorderly courſe, ſpeedily runs out, and leaves an empty and offenſive channel. But the pleaſures of devotion reſemble the equable current of a pure river, which enlivens the fields through which it paſſes, and diffuſes verdure and fertility along its banks.—To thee, O Devotion! we owe the higheſt improvement of our nature, and much of the enjoyment of our life. Thou art the ſupport of our virtue, and the reſt of our ſouls in this turbulent world. Thou compoſeſt the thoughts. Thou calmeſt the paſſions. Thou exalteſt the heart. Thy communications, and thine only, are imparted to the low, no leſs than to the high; to the poor, as well as to the rich. In thy preſence, worldly diſtinctions ceaſe; and under thy influence, worldly ſorrows are forgotten. Thou art the balm of the wounded mind. Thy ſanctuary is ever open to the miſerable; inacceſſible only to the unrighteous and impure. Thou beginneſt on earth the temper of heaven. In thee, the hoſts of angels and bleſſed ſpirits eternally rejoice.'

The laſt extract ſhall be taken from our Author's ſermon *On the Duties of the Young.* Part of his addreſs to them in the introductory part of his diſcourſe is as follows:

'When you look forward to thoſe plans of life, which either your circumſtances have ſuggeſted, or your friends have propoſed, you will not heſitate to acknowledge, that in order to purſue them with advantage, ſome previous diſcipline is requiſite. Be aſſured, that whatever is to be your profeſſion, no education is more neceſſary to your ſucceſs, than the acquirement of virtuous diſpoſitions and

and habits. This is the univerſal preparation for every character, and every ſtation in life. Bad as the world is, reſpect is always paid to virtue. In the uſual courſe of human affairs, it will be found, that a plain underſtanding joined with acknowledged worth, contributes more to proſperity, than the brighteſt parts without probity or honour. Whether ſcience, or buſineſs, or public life, be your aim, virtue ſtill enters, for a principal ſhare, into all thoſe great departments of human action. It is connected with eminence in every liberal art; with reputation in every branch of fair and uſeful buſineſs; with diſtinction in every public ſtation. The vigour which it gives the mind, and the weight which it adds to character; the generous ſentiments which it breathes, the undaunted ſpirit which it inſpires, the ardour of diligence which it quickens, the freedom which it procures from pernicious and diſhonourable avocations, are the foundations of all that is high in fame, or great in ſucceſs, among men.

'Whatever ornamental or engaging endowments you now poſſeſs, virtue is a neceſſary requiſite, in order to their ſhining with proper luſtre. Feeble are the attractions of the faireſt form, if it be ſuſpected that nothing within, correſponds to the pleaſing appearance without. Short are the triumphs of wit, when it is ſuppoſed to be the vehicle of malice. By whatever arts you may at firſt attract the attention, you can hold the eſteem, and ſecure the hearts of others, only by amiable diſpoſitions, and the improvements of the mind. Theſe are the qualities whoſe influence will laſt, when the luſtre of all that once ſparkled and dazzled, has paſſed away.

'Let not then the ſeaſon of youth be barren of improvements, ſo eſſential to your future felicity and honour. Now is the ſeed time of life; and according to *what you ſow, you ſhall reap.* Your character is now, under divine aſſiſtance, of your own forming; your fate is, in ſome meaſure, put into your own hands. Your nature is as yet pliant and ſoft. Habits have not eſtabliſhed their dominion. Prejudices have not pre-occupied your underſtanding. The world has not had time to contract and debaſe your affections. All your powers are more vigorous, diſembarraſſed and free, than they will be at any future period. Whatever impulſe you now give to your deſires and paſſions, the direction is likely to continue. It will form the channel in which your life is to run; nay, it may determine its everlaſting iſſue. Conſider then the employment of this important period, as the higheſt truſt which ſhall ever be committed to you; as, in a great meaſure, deciſive of your happineſs, in time and in eternity. As in the ſucceſſion of the ſeaſons, each, by the invariable laws of Nature, affects the productions of what is next in courſe; ſo, in human life, every period of our age, according as it is well or ill ſpent, influences the happineſs of that which is to follow. Virtuous youth gradually brings forward accompliſhed and flouriſhing manhood; and ſuch manhood paſſes of itſelf, without uneaſineſs, into reſpectable and tranquil old age. But when nature is turned out of its regular courſe, diſorder takes place in the moral, juſt as in the vegetable world. If the Spring put forth no bloſſoms, in Summer there will be no beauty, and in Autumn, no fruit. So, if youth

youth be trifled away without improvement, manhood will be contemptible, and old age miſerable. If the beginnings of life have been *vanity*, its latter end can be no other than *vexation of ſpirit.*'

The above extracts, we apprehend, will amply juſtify the character we have given of Dr. Blair's diſcourſes, and afford the attentive and judicious Reader a juſt idea of the elegance and ſimplicity of the Author's ſtyle; of his unaffected manner; of his taſte in compoſition; of the variety, beauty, and propriety of his ſentiments; and of his happy talent of convincing the judgment, and at the ſame time affecting the heart.

The ſubjects of thoſe ſermons which we have not already mentioned, are—The Union of Piety and Morality; the Influence of Religion upon Adverſity; the Influence of Religion upon Proſperity; the Death of Chriſt; our Ignorance of Good and Evil in this Life; the Duties and Conſolations of the Aged; the Power of Conſcience; the Mixture of Joy and Fear in Religion; and the Motives to Conſtancy in Virtue.

It may be ſatisfactory to ſome of our Readers to know that it is to Dr. Blair that the Public are indebted for the Critical Diſſertation on the Poems of Oſſian: See Rev. vol. xxviii. p. 144. R.

ART. X. *A Dialogue on Friendſhip and Society.* By the Tranſlator of the Life of Petrarch. 12mo. 2s. 6d. Becket.

THOUGH it would require uncommon genius to caſt new lights on trite and hackneyed topics, it is, however, in the power of taſte and ſentiment to render them highly intereſting; and a writer, who attempts this with ſucceſs, has no inconſiderable claim to applauſe. If therefore we do not find reaſon to allow the Author of this Dialogue the merit of ſuggeſting original ideas on the worn-out ſubject of friendſhip, we muſt think her entitled to ſome ſhare of praiſe, for having thrown together (in a manner indeed rather miſcellaneous than methodical) many ſenſible and ſprightly reflections, interſperſed with pertinent hiſtorical anecdotes and quotations.

Thoſe critics who bring every thing to the teſt of calm reaſon and philoſophy, will perhaps think ſome of the writer's ideas romantic and fanciful; and particularly will be of opinion, that, when ſhe explains the nature of friendſhip by tracing it up to an hidden ſympathy, by which kindred minds attach themſelves to each other, ſhe is loſing herſelf in the clouds of myſticiſm. But it ought to be remembered, that on ſentimental ſubjects, a degree of ardour which will not eaſily ſubmit to the reſtraints of criticiſm, is to be indulged; and that it is much better, ſometimes, to take a flight into the

regions of enthuſiaſm, than to be always creeping along the beaten track of inſipidity.

The following remarks on phyſiognomy will give our Readers no unfavourable idea of this work:

'I have often thought, continued Aſpaſia, what delight the ſtudy of phyſiognomy would afford, could we be a little more certain in our conjectures, when we conſider the countenance as the index of the heart.

'It is a ſtudy, replied Amanda, which is particularly connected with the preſent ſubject; for ſympathies are, no doubt, formed from the expreſſion of the countenance; and it is by the power of phyſiognomy that we diſcern the ſoul, which is often ſo ſtrongly marked in the face, that not only a man of underſtanding and a man of feeling are at once ſeen; but by this knowledge has alſo been diſcovered, many ſecret diſpoſitions of the heart.

'There is a well known circumſtance of this ſort in the life of Alexander, from which a painting has been taken, wherein the magnanimity of Alexander is ſtrongly expreſſed: he is examining the countenance of his phyſician, after having drank off the potion, which he had been informed was intended to poiſon him.

'The countenance, ſaid Aſpaſia, will diſtinguiſh one perſon, even with features that bear ſome reſemblance, from a hundred thouſand others. I have often conſidered in what this air conſiſted, and I found it was not in the forehead, nor even in the eyes alone; that it was not in the regularity or delicacy of the features (faces of this kind having frequently the leaſt expreſſion); nor in the mere form or colouring of the face; but an inexpreſſible ſomething reſulting from all, or rather a ſomething beyond them all.

'The countenance is alſo very different at different periods of life, not owing to age or affliction, but to diſpoſition of mind. A painter drew the picture of a lady twice, at ſixteen and at thirty-ſix; in the firſt ſhe appeared with an open ſweetneſs of countenance, and an unaffected ſmile; in the ſecond her brow was contracted, her eyes expreſſed a painful vivacity, and her ſmile was the ſmile of contempt: both were drawn according to truth, and the variation, which had taken place in the character, was juſtly diſtinguiſhed in the latter.

'It is this character, ſaid Amanda, ſo minutely ſtruck out, from a knowledge of the human countenance, that marks the diſtinction between the works of great and common artiſts, both in painting and ſculpture; and particularly in the latter; where the want of colouring ſeems to prove the ſuperiority of the art. It appears at firſt ſight, impoſſible to infuſe ſentiment into ſtone, but that it is poſſible, the ſtatues of the ancients are a proof; and Roubillac, among the moderns, has not only given ſentiment, but expreſſed the tender as well as the dreadful paſſions, in his admirable monuments.

'Being aſked one day, by a friend, how he could produce, from ſtone, ſuch ſoft, and ſuch ſublime expreſſion; he modeſtly replied, "It be all in de marble, I only pick it out."

'If

'If the ſtudy of the countenance will, in like manner, lead to the knowledge of the ſoul, it may ſhew us (as Montagne in a ſtriking manner expreſſes it) "the great image of our Mother Nature in her full majeſty; and we may read in her face that general and conſtant variety which affords ſo abundant and delightful a field for contemplation."

'Each human being has a character inſcribed on its face, ſaid Aſpaſia, but to know this character we muſt be artiſts in phyſiognomy. The farcical changes and the ſtratagems of countenance that deceive others, and which are employed to maſk ignorance and folly, are immediately ſeen through, if this knowledge is perfect.

'Some have thought, ſaid Amanda, that this knowledge is an inſtinct of Nature, but it appears to me that it is obtained by a watchful obſervance of the countenance: However this be, the giving way to it leads to an infinity of pleaſures, from the diverſity of diſpoſitions which every day and every hour preſents to view.

'There are many real advantages, ſaid Aſpaſia, attending the knowledge of phyſiognomy; and there is one in particular, which is, the eaſe with which the perſons who poſſeſs it, converſe with all mankind, and are capable, if they chooſe it, of adapting themſelves to every different character; but to do this, with ſucceſs, there muſt be, I think, a native turn of mind, as well as much obſervation; ſuch perſons are as much delighted with the ſilent expreſſion of the countenance, when in its unſophiſticated ſtate, as others are with brilliant converſation; and while common obſervers only mark a penetrating look, or a ſingular expreſſion of features, they can pierce through the veil that ſeems to diſguiſe the heart.

'It is certain, ſaid Amanda, we are chiefly to judge of the countenance in its calm and proper ſtate; thoſe ſituations that call it forth to public view, are, however, very intereſting to behold.

'Indeed, it is admirable to ſee the change a moment will produce in the ſoul, in ſome critical circumſtance of life.

'We are told, that when Monimia diſcovered to Mithridates her love to Xiphares, the change of his countenance inſtantly convinced her of her own misfortune, and the ruin of Xiphares.

'The countenance, when calm, appears, to an artiſt in phyſiognomy, to bear ſome marks of the character which ſuch circumſtances will bring to light, and he will judge in what manner the ſoul will then be agitated, from reading it in thoſe moments when it lies moſt concealed from others.

'This knowledge, ſaid Aſpaſia, leads to a juſt view of human nature, and reſembles the few able hiſtorians, who unite the good and the bad, that are intermixed in all characters; and which is abſolutely neceſſary to develope them.

'Man is a compound being, but we almoſt always conſider him falſely, becauſe we behold him only in one point of view.

'That man is moſt likely to prove a ſolid friend, who knows how to account for the errors as well as virtues of thoſe he unites with; for certainly no man of ſenſe or feeling will renounce a friend becauſe he has errors, but he will be more likely, from

this knowledge, to counterbalance them with the inward excellencies his diſcernment will diſcover, and to dwell upon the favourable rather than the unfavourable part of his character.

'I cannot help thinking that many inconveniences, which ariſe in our connections in life, and above all that cenſorious diſpoſition ſo many indulge, is in ſome meaſure owing to their ignorance of this uſeful ſcience of phyſiognomy.

'With reſpect to the connexions we form in ſociety, ſaid Amanda, and our judgment of characters, there can be no doubt of its importance.

'It was from this knowledge, that on the obſervation of the countenance of Socrates, Zophirus rightly judged he had been ſubject to vicious inclinations.

'It was from the view of Sylla's countenance that Arobazus, ambaſſador of the Parthians, exclaimed, "I am aſtoniſhed that a Roman can bear to own a ſuperior."

'And if Cicero had judged of Cæſar by his phyſiognomy (inſtead of his effeminate dreſs, as Cæſar judged of Caſſius and Dolabella) he could never, as he owned after the battle of Pharſalia, have taken the party of Pompey againſt him. Being aſked how he came to be deceived in Cæſar; "his dreſs deceived me, ſaid Cicero, for when I viewed his gown fringed and taſſelled round the edges, and his hair flowing in waving ringlets down his back, while fearing to diſorder it, he ſcratched his head with one finger, I could not perſuade myſelf that one ſo apparelled, could have ſpirit enough for ſo hardy an attempt."

'The ſigns that are conveyed by the outward appearance, ſaid Aſpaſia, ought never to be mixed with the ſcience of phyſiognomy; they are accidental, rather than inward and ſolid tokens of the character: and they ſeldom, if ever, extend to the knowledge of the heart.

'There is an anecdote of the famous Anthony Coipel, that being at the Italian comedy, a perſon who ſat near him diſcovered that he was a painter, becauſe during the piece, in which he appeared deeply intereſted, he held his thumb in the ſame elevated poſition as if it was ſupporting his pallet. There is a certain peculiarity of form, and of manner, which, like that of this painter's, ſerves to diſcover the profeſſion ſome men are of, and even the country to which they belong.

'This reminds me, ſaid Amanda, of a ſingular anecdote I heard related by a very ingenious man, as a fact from hiſtory, that after a battle compoſed of people of different countries, wherein there had been a great ſlaughter, the individuals of each nation were diſtinguiſhed from one another, by the particular ſhape of their ſkulls; the binding of the head, in various manners, as is practiſed by ſome people, or the having it conſtantly expoſed as among others; might perhaps contribute to this difference of form.

'In how ſtriking a manner, continued Aſpaſia, has that great ſearcher into Nature, given his teſtimony in favour of phyſiognomy, by placing the love and knowledge of it, in one of the greateſt and moſt worthy of his dramatic characters; and with his

uſual

usual depth of thought described its power, to pierce through the disguise of outward situation:

"There is written in your brow, Provost, honesty and constancy —if I read it not truly, my ancient skill beguiles me:—But on the boldness of my opinion, I will lay myself in hazard.

"This is a gentle Provost, seldom when,
"The steeled jaylor, is the friend of men."

MEASURE FOR MEASURE.

There is so little variety in the characters and language of the speakers in this conversation-piece, that we cannot but think it would have appeared with at least as much advantage in the form of an essay, as in that of dialogue, of which we find no other indication, than, at the beginning of paragraphs, the repetition of the phrases, 'said *Aspasia*, and replied *Amanda*.' E.

ART. XI. *Characters of eminent Personages of his own Time.* Written by the late Earl of Chesterfield; and never before published. 12mo. 1 s. Flexney. 1777.

LITERARY frauds are become so frequent, and the art of deceiving in print is carried to such perfection of dexterity, that the critic cannot be too strict in his inquiries, or too distrustful of appearances, be they ever so promising.

These characteristical sketches are given to the world as Lord Chesterfield's, on the faith and credit of—nobody: for a nameless editor is a mere non-existence in the eye of the Public, to which his personal entity is imperceptible.

The proof of the authenticity of these papers, therefore, rests, solely, on the internal evidence which, after all, must be very uncertain, as its efficacy depends altogether on the taste and discernment of those who presume to sit in judgment, or take upon them the task of examination: and different judges will form different conclusions, where there is no certain criterion, or touchstone of truth.

The anonymous preface of these posthumous pieces, *asserts* them to be Lord C's; and what he asserts is probably true; although he hazards nothing in support of his veracity; we say *probably*, because they wear so striking a resemblance of his Lordship's manner, that his own picture seems to be justly reflected, from the portraits here drawn of other people.

Let our Readers, however, take the judgment seat, and form their own opinion, from the following specimen:

Mr. PITT.

'Mr. Pitt owed his rise to the most considerable posts and power in this kingdom singly to his own abilities. In him they supplied the want of birth and fortune, which latter, in others, too often supply the want of the former. He was a younger brother of a very new family, and his fortune was only an annuity of one hundred pounds a year.

'The army was his original destination, and a cornetcy of horse his first and only commission in it. Thus unassisted by favour or fortune he had no powerful protector to introduce him into business, and (if I may use that expression) to do the honours of his parts—but their own strength was fully sufficient.

'His constitution refused him the usual pleasures, and his genius forbad him the idle dissipations, of youth, for so early as at the age of sixteen he was the martyr of an hereditary gout. He therefore employed the leisure which that tedious and painful distemper either procured or allowed him in acquiring a great fund of premature and useful knowledge. Thus by the unaccountable relation of causes and effects, what seemed the greatest misfortune of his life was perhaps the principal cause of its splendour.

'His private life was stained by no vice, nor sullied by any meanness. All his sentiments were liberal and elevated. His ruling passion was an unbounded ambition, which when supported by great abilities, and crowned with great success, make what the world calls a Great Man.

'He was haughty, imperious, impatient of contradiction, and overbearing—qualities which too often accompany, but always clog, great ones.

'He had manners and address, but one might discern through them too great a consciousness of his own superior talents.

'He was a most agreeable and lively companion in social life, and had such a versatility of wit, that he would adapt it to all sorts of conversation. He had also a most happy turn to poetry; but he seldom indulged, and seldom avowed it.

'He came young into parliament, and upon that great theatre he soon equalled the oldest and the ablest actors. His eloquence was of every kind, and he excelled in the argumentative, as well as in the declamatory way. But his invectives were terrible, and uttered with such energy of diction, and such dignity of action and countenance, that he intimidated those who were the most willing and the best able to encounter him *. Their arms fell out of their hands, and they shrunk under the ascendant which his genius gained over their's.

'In that assembly, where public good is so much talked of, and private interest singly pursued, he set out with acting the patriot, and performed that part so ably, that he was adopted by the public as their chief, or rather their only unsuspected, champion.

'The weight of his popularity and his universally acknowledged abilities obtruded him upon King George the Second, to whom he was personally obnoxious. He was made Secretary of State. In this difficult and delicate situation, which one would have thought must have reduced either the patriot, or the minister, to a decisive option, he managed with such ability, that while he served the King more effectually in his most unwarrantable electoral views than any former minister, however willing, had dared to do, he still preserved all his credit and popularity with the public,

* Hume Campbell and Lord Mansfield.

whom he aſſured and convinced that the protection and defence of Hanover with an army of ſeventy-five thouſand men in Britiſh pay, was the only poſſible method of ſecuring our poſſeſſions or acquiſitions in North America.—So much eaſier is it to deceive than to undeceive mankind.

'His own diſintereſtedneſs, and even contempt of money, ſmoothed his way to power, and prevented or ſilenced a great ſhare of that envy which commonly attends it. Moſt men think that they have an equal natural right to riches, and equal abilities to make a proper uſe of them, but not very many of them have the impudence to think themſelves qualified for power.

'Upon the whole he will make a great and ſhining figure in the annals of this country; notwithſtanding the blot which his acceptance of three thouſand pounds per annum penſion for three lives, upon his voluntary reſignation of the ſeals, in the firſt year of the preſent King, muſt make in his character, eſpecially as to the diſintereſted part of it.—However it muſt be acknowledged, that he had thoſe qualities which none but a Great Man can have, with a mixture of ſome of thoſe failings, which are the common lot of wretched and imperfect human nature.'

The other characters are,

I. K. George I. who is repreſented as an honeſt, dull German gentleman, as unfit as unwilling to act the part of a king, which is, to ſhine and oppreſs—'

II. Queen Caroline,—'an agreeable woman,'—of lively pretty parts, a quick conception, and ſome degree of female knowledge.—After puzzling herſelf in all the whimſies and fantaſtical ſpeculations of different ſects, ſhe fixed ultimately in Deiſm, believing a future ſtate, and dying with great reſolution and intrepidity, of a very painful diſtemper, and under ſome cruel operations.

III. Sir Robert Walpole: a well-drawn portrait.

IV. Mr. Pulteney, its companion.

V. Lord Hardwicke, 'perhaps the greateſt magiſtrate this country ever had!'—'A chearful, inſtructive companion, humane in his nature, decent in his manners, and unſtained with any vice, avarice excepted.'

VI. Mr. Fox—An harſh likeneſs, but retouched by the Editor, (in the Preface) and brought to a more favourable reſemblance of the original.

The Editor has alſo, in his Preface, defended the character of Q. Caroline, from the charge of 'the love of money.' He has alſo given, in a note, what would have been a very good ſtory, as an inſtance of Lord Bath's covetouſneſs,—had it been *true*:—but we are aſſured, that it has no foundation in fact.

G.

ART. XII. *An Inquiry into the Opinions of the learned Chriſtians, both ancient and modern, concerning the Generation of Jeſus Chriſt; in order to prove that it was the ſame Word of God, who was in the Beginning with God before the Creation of the World, that ſuffered for Mankind; and not any other Soul or Spirit that was afterwards created.* Now firſt publiſhed by the Editor of Benj. Ben Mordecai's Seven Letters to Eliſha Levi. 4to. 5 s. Wilkie. 1777.

NO ſubject of controverſy in the Chriſtian world hath been agitated with greater violence, or produced more melancholy effects, than that which concerns the nature and generation of Jeſus Chriſt. Words and phraſes have been introduced by different parties in the courſe of this diſpute, which neither underſtood, nor, conſequently, were able to explain; and yet theſe have been made the teſt of orthodoxy, and the ſtandard of ſubmiſſion, from which none were allowed to deviate, without incurring the charge of hereſy, and expoſing themſelves to the anathemas of councils, and to all the penalties which, in their zeal and charity, they were able to inflict. The hiſtory of the Chriſtian church for ſeveral centuries furniſhes only a lamentable detail of fluctuating and unintelligible ſyſtems of faith; each of which, in its turn, was rigorouſly impoſed, and none of which their moſt vehement advocates pretended to explain.

The recital of the contradictory hypotheſes that have been adopted, of the unintelligible terms that have been uſed in order to ſupport theſe hypotheſes, and of the violence and perſecution which they occaſioned, is rather melancholy than pleaſing; and we cannot but wonder at the patience of our ingenious and laborious INQUIRER, who hath taken the pains to trace the tedious and unedifying controverſy through all its revolutions, to the preſent time; more eſpecially when we conſider that liberality of temper which he ſo eminently poſſeſſes, and which muſt have rendered the review of its riſe and progreſs often mortifying and painful. But the end at which he aims, in this elaborate *Inquiry*, is of great importance; it is 'to recover to the philoſophical Chriſtian a very fundamental article of faith; which, though univerſally believed by the common people, hath been explained away, ever ſince the Council of *Nice*, in the theories of almoſt all the different ſects which have undertaken to lay Chriſtianity before the world as a ſyſtem.

'The article I mean is this; that it was the *Lord* of Glory (1 Cor. ii. 8.) or the Lord who bought us; or in other words, that it was the *ſame divine Perſon*, *Nature*, and *Subſtance*, which was in the beginning with God, that *felt* the pains of the croſs, and ſuffered for mankind.

'This is the doctrine, which, in St. Paul's days, was to the *Jews* a *ſtumbling-block*; and to the *Greeks*, *fooliſhneſs*; 1 Cor. i. 23. and ſeems to have been looked upon in the ſame light, for theſe 1400 years,

years, by the Councils; and by almoſt all the different ſects of Chriſtians. The *Corinthians* denied it; out of a pretence, that the Divine Nature or Subſtance, which they called *Chriſt*, left the man *Jeſus* at his death.—The *Sabellians* denied it, by maintaining, that the *Logos* was *God*; and that Chriſt had no exiſtence, before his birth of the Virgin *Mary*: (*alium eſſe Dei verbum, alium* CHRISTUM) and that it was this *Chriſt* who ſuffered.—The Socinians denied it; by maintaining, that *Chriſt* was a mere man; ψιλὸς ἄνθρωπος, actuated indeed by the Spirit of God dwelling in him; but his ſufferings were only thoſe of a mere man.—And the *Athanaſians* deny it; by aſſerting, that the eſſence of the *Son of God* is impaſſible. And this is the doctrine of all *European* churches, whether Proteſtant or Papiſt, who receive the four firſt general Councils as the teſt of hereſy.'

Our Author conſiders the difficulties in which the preſent ſyſtem of orthodoxy has involved the Chriſtian religion, as the main obſtacles which for many ages have prevented, in a great meaſure, the propagation of Chriſtianity among the *Jews*, *Mahometans*, and *Deiſts*.

'It is in vain (he ſays) for the Chriſtian divines to complain, as they do, of the increaſe of Deiſm; whilſt they themſelves are determined to defend theſe errors, at all events; merely becauſe they find them already introduced. Let but this *fundamental* article of Chriſtianity be reſtored, that God ſo loved the world, that he gave his only Son (and not the *perſon* of his only Son, abſtracted from his *eſſence*; nor *another ſpirit*, that was *joined* to him;) to ſuffer for mankind—and we ſhould ſoon find it would now have the ſame effect upon both the reaſon and the paſſions of mankind as formerly. But while we continue to be aſhamed of this doctrine; and argue, that *we muſt not think ſo meanly of the Son of God, as to imagine his eſſence to be ſubject to the ſufferings of the fleſh*; we loſe the whole ſpirit of the goſpel diſpenſation, and confound ourſelves with metaphyſical ſubtleties; and are not able to explain the Chriſtian ſyſtem, or even what is called the Apoſtle's Creed, without loading it with a thouſand inconſiſtencies and contradictions; which it is impoſſible for any man of ſenſe to believe.'

The advocates of the *Athanaſian* ſyſtem have long appropriated the term *fundamental* to their own opinion; inſomuch that it is now become a kind of *cant* expreſſion which has loſt its terrors; our Author repeatedly adopts the ſame term, though, we are perſuaded, without annexing it to their confined and uncharitable idea: he may, however, be thought by many to lay an improper ſtreſs on a ſtill diſputable and undecided opinion, more eſpecially when he ſays, that upon 'this article of faith,' as he underſtands and explains it, 'all our aſſurance of redemption and hope of immortality as Chriſtians is built.'

In the firſt chapter of this *Inquiry*, the Author examines the origin of the diſputes concerning the Antemundane generation of Jeſus Chriſt; and ſhews, how the *Homöouſian* doctrine was eſtabliſhed as an article of faith.

'The

'The Council of *Nice*, he obſerves, was not contented with ſuch proofs of the Unity, as were found in the word of God, and had been maintained in the church till that time; but choſe to anſwer the *Sabellians*, upon the principles of the then—reigning philoſophy; and accordingly they decreed, that the Son of God was *of*, or *out of*, *the Subſtance* of God; and that the Father and Son were *one God*, becauſe they were both of the *ſame indiviſible ſubſtance:* and in their diſputes with the *Euſebians*, inſtead of keeping to the words of ſcripture, that Chriſt was, ἐκ Θεοῦ, of or from God; they ſubſtituted their own comment, in the place of the text; and required them to ſubſcribe, as to an article of faith, under the penalty of anathema, that Chriſt was *of* or *from* God; ἐκ τῆς οὐσίας τοῦ Θεοῦ· thus ſetting their own opinions upon a level with the word of God.' In conſequence of which 'the *Athanaſians* were not contented with a ſubſcription to the words of ſcripture; which, they were conſcious, was the only ſubſcription they had any right to require; but inſiſted upon a ſubſcription to their own interpretation and comment; which they knew they had nō right to do.

'This was the firſt public and open apoſtacy of the church, from the word of God to the determinations of men; and proved the ſeed, the root, the foundation of all the eſtabliſhed errors, which have from that time to this infeſted the Chriſtian faith. The criterion of truth and orthodoxy was no longer confined to the *ſcripture*, or *Chriſtian verity*; but *another* rule of faith ſprung up, founded upon tradition and the decrees of Councils; which was called the *Catholic religion:* and theſe two rules of faith frequently contradicted one another, in ſuch material articles, as at length divided the church into what *may* be called two different religions.—The *Papiſts*, adhering to tradition and the decrees of the church, maintained all the errors, that had been introduced by thoſe means; ſuch as prayers for the dead, prayers to ſaints and angels, the worſhip of images, tranſubſtantiation, and other errors unknown to the Chriſtian verity, or ſcripture. And the *Proteſtants*, on the other hand, adhering to the *Chriſtian verity*, rejected all theſe doctrines; and thereby got rid of numberleſs abſurdities and contradictions: but, as they did not keep ſtrictly to the firſt principle of their reformation, in receiving the ſcripture or *Chriſtian verity* as the *only* rule of faith; but unadviſedly joined with it the decrees of the four firſt general Councils (commonly ſo called) and other articles of human compoſition, not expreſſed in ſcripture terms; they ſtill continue entangled in many inconſiſtencies and contradictions, wherever theſe *different* rules of faith happen to diſagree.'

In the *ſecond* chapter our Author proceeds to ſhew, that the *Homöouſian* doctrine is inconſiſtent with the ſufferings of Chriſt, and his deſcent from heaven, as revealed in the New Teſtament, and underſtood by the primitive Chriſtians; and that it is ſupported only by the arbitrary decrees of the *Homöouſian* Councils.

On this ſubject he obſerves, '1. that, if the ſame *Jeſus*, who was in the form of God, could and did diveſt himſelf of his glory, and take upon him the form of a ſervant, he could not be of the ſame

ſubſtance

ſubſtance with the Father; and, conſequently, might ſuffer pain; and therefore the notion of his impaſſibility muſt be falſe; and the introduction of another ſpirit, who ſhould feel all the pain, and the ſuppoſition, that the ſufferings of *Chriſt* were only in his *perſon*, and not in his *ſubſtance* (which is mere ſophiſtry) ſuperfluous and unneceſſary.

'2. It was foretold of *Chriſt*, that he ſhould *ſuffer*; and by the word *Chriſt* was meaned the Lord from heaven: but if the pains were only felt by a human ſoul, how was this the ſuffering of *Chriſt*? or the Lord from heaven?

'3. The glory of God conſiſted in his great love to the world, in giving up his *Son* to ſuffer for mankind; and by his *Son* is meaned his *Word*: But how does this great love appear? or how does all that is here ſaid tend to the glory of God the Father? if the ſufferings were only felt by a human ſoul, and not by his *Word*.

'4. If it was not the *Chriſt* himſelf, who had been in the form of God, that performed all the things enumerated, Philippians ii. 5—11; they never were performed at all; and conſequently *Chriſt* was not exalted to be a Prince and a Saviour, in reward of his obedience; for it is abſurd to ſuppoſe him rewarded for ſufferings, which he never felt, and a humiliation, which he never underwent. Nor was it the Lord that bought us, but he who paid the price both by his humiliation and ſufferings; we are unbought and unredeemed.

'5. As no other being ever received the power to raiſe the dead, but that *Word* of God, who came down from heaven; and he received this power, in reward of his humiliation and ſufferings, becauſe he was the Son of Man; if it was not the ſame being, who ſuffered, and died, and roſe again, *our* hopes of a reſurrection are vain. For, whatever other ſpirit or ſoul is ſuppoſed to be united to the *Logos*, and to have ſuffered and riſen again, *our* reſurrection is no more connected with *his* death and ſufferings, than with the death and ſufferings of any *other* mere man. Will any Chriſtian dare to aſſert, that the atonement was made by a perſon, who never exiſted till 4000 years after the creation?'

The *Homöouſian* doctrine, ſays St. Jerom, was unknown to the apoſtles; it is, adds our Author, 'contrary both to the ſcripture itſelf, and to the ſenſe of it as underſtood by the moſt primitive Fathers, who believed the Son of God to have been *paſſible*; there remains no other authority for it, but the arbitrary decrees of the *Homöouſian Councils*.'

The *third* chapter contains a recital of all the different ſenſes, in which the *Homöouſian* doctrine is explained; and the Author undertakes to prove, that it cannot be defended upon the principles of the *Sabellians*, *Polytheiſts* or *Athanaſians*; but that it depends ſolely on the authority of the *Nicene* Council. Before he examines the authority of this Council, he farther traces the progreſs of the controverſy between the *Athanaſians* and *Arians*, and between the *Homöouſians* themſelves to the preſent times, chap. 4.

After

After ſome introductory remarks in chap. 5. on Councils in general, he particularly conſiders the authority of that at Nice in the year 325. ‘ *Sabinus*, biſhop of *Heraclia* in *Thrace*, in his *Collectio Conciliorum* (which *Valeſius* ſpeaks of as a very uſeful work, frequently quoted by *Socrates* in his Eccleſiaſtical Hiſtory) writes, that the biſhops who met together at *Nice* and formed the Creed, were *imperiti*, *rudes*, *inſcii*, *indocti*, *omniumque rerum ignari*; without ſkill, or experience, or knowledge, or learning, and ignorant of all things. *Petavius* calls them *rudes & illiteratos*; *Calvin* calls them *Fanaticos*; and *Muſculus* ſays, they were *à Satana inſtigati*; *Peter Martyr* writes, *ita eos affectibus agitatos, ut ſeſe ceu ἀλάστορες aut Furiæ geſſerint*; *biliqua et ſtomacho tantum indulſerint*. *Beza* ſays, ſuch was the folly, ignorance, ambition, and wickedneſs of many biſhops, even in the *beſt of times*, if compared with thoſe that followed, that you would ſuppoſe the devil was preſident in their aſſemblies.’ The teſtimonies of *Wake*, *And. Marvel*, *Sir I Newton*, and *John Hales* are farther adduced in order to confirm the mean opinion which we muſt entertain of the ancient Councils.

Some of the Fathers indeed have aſcribed divine inſpiration to the Council of *Nice*; but perhaps (ſays our Author) ‘ no more was meaned by this, than by the Engliſh legiſlature; when we are told, in the ſtatute that firſt eſtabliſhed the Liturgy in England, that it was concluded by the biſhops with one uniform agreement, *by the aid of the Holy Ghoſt*. For, notwithſtanding this, it has undergone four famous alterations ſince that time; which certainly would not have been ſuffered, if the words had been underſtood in a ſtrict ſenſe. And it is juſt the ſame with the Councils; they always bring in the Holy Ghoſt to abet their deciſions, whether orthodox or heretical; and ſucceeding Councils look upon it as mere matter of form, and make no ſcruple to reſcind them. Thus the general Council of *Sirmium* in 357 believed ſo little of the inſpiration of *Nice* in 325; that 300 biſhops out of the Weſt, beſides the Eaſtern biſhops, made no ceremony in reſcinding their decrees; and drawing a new confeſſion of faith, from which the *Shibboleth Homöouſios* was rejected.’ The Council of *Nice* was ‘ ſo far from being a General Council, that there were but five weſtern biſhops preſent at it, two from Italy, one from *France*, one from *Spain*, and one from *Africa*.’

This Council was ſucceeded by three other *general* Councils, one at *Conſtantinople* in 381, 382, 383, one at *Epheſus* in 434, and another at *Chalcedon* in 455; and upon the ſeveral decrees of theſe ſucceſſive Councils depends the ‘ teſt of hereſy which the church of England ſtill enjoys. The monks of Jeruſalem were engaged for the Council (of *Chalcedon*) in the following manner; one *Theodoſius*, a monk or abbot, cried out in the pulpit, before a great aſſembly; ‘ If any man equal not the four Councils with the four Evangeliſts, let him be anathema.’ This voice reſolved the monks for the Council; and they took it as a law, that the four Councils ſhould be joined with the ſacred books.’ ‘ Every thing is hereſy in England which is declared to be ſo

by the four firſt general Councils. *Blackſtone's* Comm. vol iv. p. 48, 49.'

The Author cloſes his account of theſe Councils with the following general reflection:

'In ſhort, the depending upon the authority of theſe Councils, and putting human placits upon a level with the ſcripture as the teſt of orthodoxy, is not only the fundamental principle of the grand apoſtaſy; but will infallibly lead back the Proteſtants, if they follow it, into all the depths of popery, ignorance, and ſuperſtition. It is certain, beyond all doubt, that the more theſe human deciſions have prevailed in the church, the more the ſcriptures have been neglected. And thus the grand apoſtaſy from the word of God to the commandments of men, prevailed more and more over the goſpel, with little reſiſtance for many ages, till the time of *Luther*; when the BIBLE began to be conſidered by Proteſtants as the only rule of faith: (for they could not defend themſelves upon any other principle, than that of the Scripture or Chriſtian verity, againſt the human decrees, which conſtituted what the Papiſts call the *Catholic religion*.) But no ſooner were their learned divines thoroughly ſatisfied, that the Scripture was the only rule of faith, that could be depended upon with ſafety, than they all, in their ſeveral churches, as if by a general infatuation, reſolved to ſubſtitute ſome human compoſition, either in its ſtead, or in partnerſhip with it. Thus they deſerted the fundamental articles of the Reformation, which held them together in one body; and by admitting human teſts of hereſy, compoſed by men of very different ſentiments, have divided and ſubdivided into mere ſects and parties, rather than churches; weakened themſelves, as Proteſtants, againſt the common adverſary; and encouraged a continual hatred and animoſity againſt one another. For it is but too true, that whenever the decrees of Councils, or even of particular churches, have come into competition with the Scripture; they have generally overborne it; and the churches have been more determined in defence of their peculiarities, than to ſecure the general doctrines of Chriſtianity, and the common people more furious againſt one another upon ſuch differences, than if they had broken all the commandments.—And theſe human compoſitions have been defended of late, by the modern *Theodoſii*, in ſuch an extraordinary manner; eſpecially in degrading the uſe of Scripture, and its ſufficiency as a rule of faith; that if we were to judge of the preſent ſtate of Proteſtantiſm by the arguments lately uſed by theſe writers, we ſhould be tempted to obſerve, that the toe of the Proteſtant comes ſo near the heel of the Papiſt, that it galls his kibe *.

Chap. 7. the Author ſhews, that the *Homöouſian* doctrine, as explained and maintained by the learned among the ancients and moderns, is a heap of confuſion and inconſiſtency. Having examined and refuted Dr. Waterland's notion of a *coexiſtence*; he goes on to conſider the opinion of Bp. Bull and others, that the antemundane generation of the Son was a *production*, and to expoſe other ſimilar hypotheſes.

* *Shakeſpeare.*

The

The 12th chapter contains a ſummary view of the difficulties which attend the *Homöouſian* faith, and the arguments uſed in defence of it, by way of *queries.*

In the 13th chapter, the Author examines the opinion of thoſe who reject the metaphyſical queſtion of the Son's generation, and explain it purely in an œconomical ſenſe: and the 14th chapter terminates the *inquiry* with general inferences.

In the *Appendix* we have the copies of two letters of *Arius*, in which he expreſſes his ſentiments with reſpect to the doctrine in diſpute between him and the *Homoouſians*, one addreſſed to *Alexander*, and the other to *Euſebius*; his Creed preſented to *Conſtantine* after his return from exile, and *Conſtantine*'s letter to *Arius* and *Alexander*, recommending moderation and unanimity.

Having on former occaſions * given our opinion concerning the abilities and learning of the Editor of Ben Mordecai's letters, we ſhall only add, after a peruſal of the preſent publication, that, beſide an extenſive acquaintance with eccleſiaſtical and theological writers, both ancient and modern, he poſſeſſes the talents of an acute and maſterly reaſoner; inſomuch that no evidence or argument has eſcaped his notice, which tends to invalidate and expoſe the *Athanaſian* ſyſtem in all the various modifications of it, from the time of the Council of *Nice*, to the preſent day.

R...s.

* Rev. for Oct. 1772. Feb. and Sept. 1774.

MONTHLY CATALOGUE,
For APRIL, 1777.

MEDICAL.

Art. 13. *Preſtwich's Diſſertation on Mineral, Animal, and Vegetable Poiſons*; containing a Deſcription of Poiſons in general, their Manner of Action, Effects on the Human Body, and reſpective Antidotes; with Experiments and Remarks on noxious Exhalations from Earth, Air, and Water. Together with ſeveral extraordinary Caſes, and elegant Engravings of the principal Poiſons of the different Countries. 8vo. 6s. Boards. Newbery. 1775.

SCARCELY any ſubject connected with natural philoſophy and medicine appears ſo much to require an accurate and liberal inveſtigation as the *nature of poiſons.* The many vulgar and learned errors which ſtill adhere to it; the doubts with regard to fact, and obſcurities with reſpect to theory, in which it is involved, render it extremely deſirable that ſome perſon, poſſeſſed of adequate ability and means of information, ſhould make it the object of his inquiries.

Nothing can be further from the accompliſhment of this purpoſe than the treatiſe before us, which is, in fact, as poor and injudicious

a compilation as we remember to have ſeen, equally void of accuracy and ingenuity, and as faulty in the ſelection, as ſlovenly in the arrangement of its materials. We cannot even recommend it as a uſeful aſſemblage, however ill digeſted, of facts and opinions relating to the ſubjects, ſince the authorities are often very looſely cited, or entirely omitted. Thus, under the article *Opium*, there is a large extract, word for word from Lewis's *Materia Medica*; and under that of the *Arrow Poiſon*, another from Bancroft's *Nat. Hiſt. of Guiana*, without the leaſt acknowledgment or mark of a quotation. The botanical part (which appears to be moſt laboured by the Author) contains ſeveral prolix deſcriptions of plants, which, though congenerous with ſome poiſonous vegetables, are not known to be of that number themſelves. The philoſophical part conſiſts almoſt ſolely of exploded or unſupported hypotheſes, and exhibits the profoundeſt ignorance of ſeveral late diſcoveries.

If any benefit can be derived from this ſuperficial performance, it is from the enumeration of the ſeveral methods of cure in caſes of poiſon externally or internally applied. Theſe, though often of an empirical caſt, are in general the moſt approved and efficacious under each particular head. A.

Art. 14. *Obſervations on the Abuſe of Medicine.* By Thomas Withers, M. D. 8vo. 4s. ſewed. Johnſon. 1775.

The deſign of this Author is to enumerate, under different heads, inſtances, not only of the unneceſſary and improper uſe, but of the culpable neglect of medicines. It is, therefore, as he obſerves, 'cloſely connected with the art of preventing and curing diſeaſes:' ſo cloſely, indeed, that we are in ſome doubt as to the propriety of making it a ſeparate conſideration. It is not very obvious what muſt have been the Author's rule for ſelecting ſome particulars and omitting others, ſo as to render his work any thing different from a general ſyſtem of medical practice; and we apprehend it is a neceſſary conſequence of his plan, in which the medicine, and not the diſeaſe, is the object of diſcuſſion, that it tends rather to general maxims than to thoſe minuter and more appropriated directions which alone can uſefully be applied by the practitioner.

After theſe ſtrictures on the *plan*, it is with pleaſure that we can ſay with reſpect to the *execution* of the work before us, that it exhibits undoubted proofs of an accurate and extenſive acquaintance with the ſcience of medicine, eſpecially in the improved ſtate in which it is now taught in the univerſity of Edinburgh. It may, indeed, be thought that it is too excluſively calculated for the meridian of that place, the greateſt part of its authorities being derived from thence, and its language ſpeaking the peculiar tenets of the *Cullenian ſchool*. The Writer has, however, in general, kept ſufficiently clear from hypothetical reaſoning, and has delivered himſelf in a ſtyle not only correct, but elegant.

His Obſervations are claſſed under the following heads of inquiry: 1. Of blood-letting. 2. Of emetics and purgatives. 3. Of ſudorifics. 4. Of bliſters. 5. Of ſtimulants. 6. Of ſedatives. 7. Of tonics or ſtrengtheners. All theſe afford a variety of remarks which may prove inſtructive not only to the *tiro*, but to thoſe who are far advanced in the ſtudy and practice of medicine. A.

Art.

Art. 15. *Experiments and Obſervations*; in three Parts. Part I. On the diſſolvent Power of Water impregnated with fixible Air, compared with ſimple Water, relative to medicinal Subſtances. Part II. On the diſſolvent Power of Water impregnated with fixible Air, on the urinary Calculus. Part III. On the antiſeptic Power of Water impregnated with fixible Air, and a Compariſon of ſeveral antiſeptic Subſtances with one another relative to this Quality. By William Falconer, M. D. F. R. S. 8vo. 2 s. Goldſmith. 1777.

We cannot but wiſh the idea would occur to ſome of our modern experimentaliſts, that there are experiments very proper to be *made*, but not to be *publiſhed*. A man of ingenuity may innocently, and perhaps uſefully, employ his time in any reſearches that engage his curioſity; and the comparative importance, and ſucceſs of his enquiries, is a matter ſolely for his own private conſideration. But when he attempts to intereſt the Public in the reſults, he ſhould reflect that he is not equally at liberty to occupy *their* time and attention with objects of dubious moment; and that as far as what he publiſhes is crude, frivolous, or imperfect, he is liable to the charge of deceiving the expectations, and miſ-ſpending the time of his readers.

We fear the ingenious Author of the *Experiments* and *Obſervations* now before us, cannot be entirely acquitted of this imputation. The trivial nature and want of ſucceſs of ſome of his enquiries, and the very limited degree in which others were purſued, lead us to wiſh that a part of his narration had either been ſuppreſſed or given in a much more ſummary form, and the reſt delayed till ſome further progreſs had been made in inveſtigating the reſpective ſubjects. The Author himſelf candidly acknowledges the defects and imperfections of ſome of his experiments; but would not this candour have been more laudably exerted in ſuppreſſing materials as yet unfit for the public eye; eſpecially as they are not of a kind towards which it was neceſſary to excite the immediate attention of philoſophers?

The reſult of the firſt ſet of experiments, concerning the effect of fixible air in promoting the ſolution of medicinal ſubſtances in water, is little more than that it has in ſcarcely a ſingle inſtance this property in any degree which can render it practically uſeful.

The ſecond part contains four experiments, which confirm thoſe of Drs. Percival and Saunders, evincing that water impregnated with fixible air, acts as a ſolvent of the urinary calculus, *out of* the bladder at leaſt, in a degree ſuperior to ſimple water. Practitioners will probably form no very ſanguine expectations from this diſcovery, till ſome caſes are brought to prove that it exerts a ſimilar effect upon ſtones in the bladder. The remedy is certainly well worth a trial; but till that is made, any further experiments of this kind will be ſuperfluous.

The third part is a prolix account of a ſingle ſet of experiments with various antiſeptics, from which the Author has drawn up a table of antiſeptic powers in many reſpects different from that of Sir John Pringle. It is in connection with theſe that the Doctor's acknowledgments of defect are chiefly introduced; and, indeed, it is ſufficiently obvious that nothing leſs than a long courſe of experiments, frequently repeated and judiciouſly varied in their circumſtances, can eſtabliſh any thing ſolid and ſatisfactory on this head.

Art. 16. *The Diſeaſes of Children, and their Remedies.* By the late Nicholas Roſen Von Roſenſtein, Firſt Phyſician to his Swediſh Majeſty, &c. Tranſlated into Engliſh by Andrew Sparrman, M. D. 8vo. 6 s. Cadell. 1776.

The late Author of this performance was Profeſſor of Medicine in the Univerſity of Upſal, from whence he was ſeveral years ago called to court. He was one of the oldeſt and moſt experienced practitioners in Sweden; and is ſaid to have been particularly celebrated and valued for his great knowledge, and ſucceſs in the treatment, of the diſeaſes of children. His different writings on that ſubject were, at the command of the Royal Academy of Sciences at Stockholm, ſucceſſively printed in their annual *Almanacks*. At the requeſt of the ſame Academy he undertook the taſk of collecting and republiſhing his former tracts, and of extending his plan; ſo as to comprehend in it all the diſeaſes to which children are ſubject. The work appears evidently to be the reſult of a long and extenſive practice, and of much reading and perſonal obſervation, joined to a correſpondence with ſeveral members of the faculty in different parts of Europe. The Author treats his ſubject in a methodical, familiar, and perſpicuous manner; and the Tranſlator, as far as we are enabled to judge, ſeems to have done juſtice to the ſenſe of the original. B.

Art. 17. *A Letter to the Maſter, Wardens, and Court of Aſſiſtants, of the Corporation of Surgeons, &c. &c.* By a Member of the Corporation. 8vo. 1 s. Lowndes. 1776.

This Letter is principally of a local nature. The Author calls upon the perſons addreſſed in the title to vindicate their *chartered rights*, and put a ſtop to the incurſions of '*Unexamined Aliens*,' who 'run away with the greateſt part of the buſineſs,'—and 'keep their carriages,' without paying their fine, and paſſing their examination, &c. Other abuſes are likewiſe recited, ſome of which affect the Public; and which ariſe from the inroads of multifarious and *unlicenſed* quackery, ſo much encouraged in theſe our days. The Author, however, deſpairing probably of the total removal of theſe laſt mentioned gigantic abuſes, ſeems chiefly ſolicitous that the authors of them ſhould, at leaſt, *pay their fine*, to the Company aforeſaid, for a *licence* to commit them. This appears, at firſt ſight, to be little better than eſtabliſhing iniquity by law; notwithſtanding the remark of our confiderate Author, who obſerves that 'ſuch fines and taxes may clog their practice in ſome degree, and make it ſubſervient to ſome *laudable purpoſe*.' B.

Art. 18. *An Appendix to the Second Edition* of Mr. White's Treatiſe on the Management of pregnant and lying-in Women.* 8vo. 1 s. Dilly. 1777.

This piece, which the Author has, very properly, printed ſeparately, for the convenience of thoſe poſſeſſed of his firſt edition, contains a recapitulation of the principal points inſiſted on in the treatiſe at large, with ſome additional caſes. In the firſt part, we find a train of ingenious, and, in our opinion, well ſupported arguments, more ſtrongly to enforce the idea that the puerperal fever is occaſioned by *abſorption* of acrid or putrid matter from the accumulated inteſ-

* Juſt publiſhed.

tinal fæces, or the ſtagnant lochia. As an obvious deduction from this theory, the Author ſtill more earneſtly inculcates the neceſſity of early ſitting up after delivery; the ſafety and utility of which he confirms by ſome remarkable inſtances. Among the additional caſes, there is one peculiarly deſerving of the attention of the faculty. It is a relation of the cure of that moſt alarming and fatal accident, an inverſion of the uterus. The method by which it was accompliſhed, after other attempts had failed, and the patient was reduced to the laſt extremity, is thus deſcribed by Mr. White: 'I graſped the body of it (the uterus) in my hand, and held it there for ſome time, in order to leſſen its bulk by compreſſion. As I very ſoon perceived that it began to diminiſh, I perſevered; and, ſoon after, made another attempt to reduce it, by thruſting at its fundus. It began to give way. I continued the force till I had perfectly returned it, and had inſinuated my hand into its body. I now withdrew my hand a little, and endeavoured to cloſe the *os uteri* by aſſiſting it in its contraction with my fingers. It was no ſooner reduced than the pulſe in her wriſt began to beat. She recovered as faſt as we could wiſh, and without a ſingle alarming circumſtance.'

POLITICAL. A.

Art. 19. *Letters from the Marquis de Montcalm, Governor-General of Canada; to Meſſrs. de Berryer & De la Molé, in the Years* 1757, 1758, 1759. With an Engliſh Tranſlation. 8vo. 1 s. Almon. 1777.

From theſe Letters, which appear to us, to be genuine, although the Editor is ſilent, with reſpect to that point, we find that M. de Montcalm had, for ſeveral years preceding the conqueſt of Canada by the Engliſh, carried on a ſecret correſpondence with ſome inhabitants of the neighbouring Britiſh Colonies. By this means he was inſtructed how to eſtimate the ſtate of thoſe provinces, and to form, as it were, a political barometer, by which he could mark the gradual riſe, or fall, of our intereſt in that part of the world. By a ſtrict attention to the motions of this barometer, the Marquis ſeems to have enabled himſelf to predict, with a degree of probability nearly approaching to certainty, the future viciſſitudes of our influence and power in North America; and he has, accordingly, foretold ſome of thoſe great changes which have taken place ſince the death of the penetrating obſerver. The following paſſages will evince the ſagacity of this celebrated Frenchman; who was, perhaps, equally qualified to ſhine in the cabinet or the field.

'As to the Engliſh colonies, there is one eſſential point to be conſidered: they have never yet been taxed, but have always preſerved that right to themſelves—an egregious blunder in the politics of England. They ſhould have been taxed on their firſt ſettlement, though in ever ſo trifling a degree; they ſhould have taxed them a little, and annually remitted them, by way of favour, the money they raiſed: thus the right of taxation would have been eſtabliſhed and maintained. Were they now to attempt it, I have certain aſſurances, that the Engliſh colonies would take fire, and the flame would ſpread every where, which, if properly fed, would embarraſs England to extinguiſh it.'

Again,

Again, '—I know them well; not from the reports of ſtrangers, but from information and ſecret correſpondences, which I myſelf managed, and which, if God ſpares my life, I will one day turn to the advantage of my country. To add to their happineſs, the planters have all arrived at a very flouriſhing ſituation: they are numerous and rich; they centre in the boſom of their country, all the neceſſaries of life. England has been ſo fooliſh and weak, as to ſuffer them to eſtabliſh arts, trades, and manufactures, and thereby enabled them to break the chain of neceſſity which bound and attached them to her, and which made them dependent. All the Engliſh colonies would long ſince have ſhaken off the yoke, each province would have formed itſelf into a little independent republic, if the fear of ſeeing the French at their door had not been a check upon them. Maſter for maſter, they have preferred their own countrymen to ſtrangers, obſerving, however, this maxim, to obey as little as poſſible: but when Canada ſhall be conquered, and the Canadians and theſe colonies become one people, on the firſt occaſion, when England ſhall ſeem to ſtrike at their intereſt, do you believe, my dear couſin, that theſe colonies will obey? and what would they have to fear from a revolt? Could England ſend an army of an hundred or two hundred thouſand men to oppoſe them at ſuch a diſtance? It is true, ſhe poſſeſſes a fleet, and the towns of North America, beſides being few in number, are all open, without citadels or fortifications, and that a few men of war in their ports would be ſufficient to keep them to their duty; but the interior part of the country, which forms an object of much greater importance, who would undertake to conquer it, over rocks, lakes, rivers, woods, and mountains, which every where interſect it, and where a handful of men, acquainted with the country, would be ſufficient to deſtroy the greateſt armies?'

Had the Marquis ſurvived the war, it is probable that he would, as he propoſed, have applied his knowledge of our Colonies, in a manner greatly to the advantage of his country. But it was otherwiſe decreed; for he fell, in the ſame bloody action by which England, alſo, loſt one of her ableſt officers:—the gallant and accompliſhed WOLFE!

Art. 20. *The Letters of Valens*, which originally appeared in the London Evening Poſt, with Corrections, explanatory Notes, and a Preface by the Author. 8vo. 2 s. 6 d. Almon. 1777.

In theſe well-written, ſpirited, antiminiſterial Letters, the Author takes a view of the policy of the American war; its objects; its conduct; and the motives of government for engaging in it. The proſpect is dreary, and diſcouraging; and terminates with this reflection; that it will be wiſe in us to ſeize the [tranſitory] moment of ſucceſs [when that happy moment arrives] to do proudly, what long ſince we ought to have done wiſely—to repeal the obnoxious acts, and to put things on the footing in which they ſtood, in 1763.

Art. 21. *A Speech to the People of England.* 4to. 1 s. Nourſe. 1777.

An *Oration* in praiſe of every thing that is condemned by Valens in the preceding article. The Author is not deſtitute of the abilities requiſite for declamatory compoſition.

AMERICAN CONTROVERSY.

Art. 22. *Peace the beſt Policy*; or, Reflections on the Appearance of a foreign War, the preſent State of Affairs at home, and the Commiſſion for granting Pardons in America. By Matt. Robinſon. M. 8vo. 1 s. Almon. 1777.

This piece was publiſhed about three months ago, at a time when there was great appearance of a French war. Mr. Robinſon, with whoſe abilities the Public are not unacquainted *, offers many ſerious reflections on the probability of a foreign war, in which the revolted Americans will, undoubtedly, join againſt us. He draws a very gloomy picture of our ſituation at this time; and earneſtly cautions us againſt raſhly interfering (eſpecially in our preſent critical circumſtances) in the quarrels of our continental neighbours, particularly Spain and Portugal. He pathetically laments the unhappy deſection of the Colonies, and ſtrongly urges the neceſſity of a reconciliation, by repealing the late obnoxious acts of parliament, reſtoring the Colony Charters, and putting matters on their former footing. "Let us, ſays he, open wide our arms to our countrymen of America; if they will return to our government; let us at all events, however, make peace with them on the beſt conditions in our power. This is the way of our ſafety; but the idea of conqueſt, as it is in itſelf moſt deteſtable, ſo it is in every light, likewiſe, abſolutely abſurd and deſtructive for us.'

Mr. R. has a variety of ſenſible ſtrictures on Dean Tucker's plans of ſeparation, &c. And then, turning his eyes more immediately on our domeſtic evils, he proceeds to conſider the queſtion, 'whether an accommodation with America will be a ſufficient means of recovery from all our public diſorders?' This leads him into an extenſive field of politics; and in the courſe of his excurſion, he takes up, with peculiar approbation, 'the very valuable legacy left us, at his departure from public buſineſs, by a noble Lord, *whoſe name ſtamps authority on his plans.*' Our Author here means the famous propoſal for doubling the repreſentatives of our counties, in the Houſe of Commons; the probable good effects of which, (were the deſign adopted) he enumerates, with great appearance of reaſon and juſtice: concluding, that ſuch a reformation of parliament could not fail of tending, in a conſiderable degree, toward reſtoring our moſt excellent, but now almoſt loſt conſtitution.'

Mr. R. takes leave of his Readers with the following manly apology, and honeſt exhortation:

'If the writer ſhall in any place appear to have expreſſed himſelf with a greater degree of freedom than may be welcome to ſome men, it deſerves to be conſidered: how juſt a diſpleaſure or provocation it is for any one perfectly ſatisfied in his humble ſituation to ſee every thing about him, his country and his private affairs in danger of being totally confounded and diſtracted by the means and the meaſures of thoſe very perſons; whoſe particular province and duty it is to preſerve the Public from all miſchiefs. Our pre-

* See in particular, '*Conſiderations on the Meaſures*, &c. Rev. Feb. 1775, and '*A Further Examination*,' &c. Rev. March, 1776.

ſent

ſent condition very widely differs from that of our anceſtors at the period of the Revolution. We had then no national debt, hardly one of a ſingle ſhilling. Our country abounded with men and money. Government was in its vigour. An inconſiderate meaſure in politics might be purſued almoſt with impunity. Theſe things are now totally altered. We are by a gradual progreſs at length come to the brink of a precipice. We muſt ſtay our ſteps, or we go headlong. Our fate much depends upon a few months or days. Let us then not become parties in the diſpute between Spain and Portugal. Let us keep a watchful eye over France for the purpoſe not of entering into contention, but of preſerving peace. Let us above all accommodate ourſelves with our Colonies. Let us eſtabliſh ſuch proviſions, as may at the ſame time both check corruption and diſappoint ambition. Let us employ our navies and our armies for the defence and not the deſtruction of ourſelves. Let us without diſtinction unite for the ſaving our country; which does, in this moſt difficult criſis, but too much want the concurrence and the aſſiſtance of every honeſt man.'

We have already obſerved that this patriotic writer does not trouble himſelf much about ſyſtematic arrangement, or claſſic purity of ſtyle; that he abounds with peculiarities, and redundances of expreſſion; but that his compoſitions are the productions of a vigorous, comprehenſive mind, deeply impreſſed by the ſubject, and filled with juſt, bold, liberal, and reflected ideas.

Art. 23. *A Calm Addreſs to the Inhabitants of England.* By John Weſley. 3 d. Fry.

Mr. Weſley's *Calm Addreſs to the Americans* * having, as yet, operated very little toward reconciling the Britiſh Colonies with their Mother Country, this venerable champion for government ſeems reſolved to try what may be done by talking a little to the good people at home. But much do we fear that his *Calm* Addreſſes are ill adapted for the deſirable purpoſes of quieting our political tumults. The truth is, that the Author's calmneſs is only to be found in his *title-pages*; that he is far, very far from being a diſpaſſionate writer; and that the Americans have great reaſon to complain of him as a *fomenter*, rather than a compoſer of national diſcord.

Art. 24. *The Double Deluſion:* or Faction the Cauſe of all the Confuſion. In a ſerious Review of our American Embroilment. 8vo. 6 d. E. Johnſon.

Common-place invective.

MISCELLANEOUS.

Art. 25. *Reaſons for the late Increaſe of the Poor Rates:* or a Comparative View of the Price of Labour and Proviſions. Humbly addreſſed to the Conſideration of the Legiſlature. 8vo. 1 s. 6 d. Dodſley. 1777.

The ſufferings of the honeſt labouring poor, and the cauſes that drive them to a pariſh maintenance, are very ſerious objects of political conſideration; they have accordingly engaged the attention of ſeveral able writers, who have, among far-ſought ſpeculations,

* See Rev. Oct. 1775, p. 349.

occaſionally ſtarted many good hints: but they have generally, as this ſhrewd writer expreſſes it, 'bewildered themſelves in forming ineffectual plans for the relief of the poor, who, with the bleſſing of health, *and the juſt reward of their labour*, are beſt able to relieve themſelves.'

This ſhort extract, according to the ſtate of circumſtances exhibited by the preſent writer, and his repreſentations carry a degree of conviction with them that may not be eaſily withſtood, comprehends a full view of the ſubject; though the condition expreſſed in Italics will probably cauſe the farmer and his landlord to withhold their aſſent to this opinion. But it will then be incumbent on them to aſſign ſome natural reaſon, why, when agriculture and manufactures are going forward in the higheſt ſtages of improvement, the labourers in both, ſhould be in ſo wretched a ſtate, as to become an uneaſy burden on the community? Our Author tells us, and this may be another article of information, that thoſe who are moſt ſenſible of, may be the moſt unwilling to allow; that 'in truth, all orders and degrees of men in higher ſtations have long been unthinkingly, but unnaturally thriving at the expence of the poor.' As therefore theſe aſſertions may not meet with a ready aſſent, the importance of the ſubject claims a due regard to the validity of their juſtification.

'I begin, ſays the Author, my argument with this fact, that within the ſpace of forty yerrs, land is advanced in yearly value, more than one third, or about ſixty per cent. moſt rents having been raiſed in that proportion. The price of proviſions has mounted to the ſame level. Manufacturers have felt the change, and, where it was practicable, followed the alteration; where it was not practicable, their buſineſs has in conſequence, declined. But the moſt uſeful of labourers, namely, the man employed in the branch of huſbandry, has not, in this convulſed ſtate of things, derived an equal profit, to put him upon the ſame footing with his employer, which his anceſtors were upon with their employers.'

To be thus deſerted, and not ſuffered to move a ſmall degree forward, along with the ſuperior claſſes of mankind, muſt certainly leave the poor labourer, whoſe beſt earnings can be but ſcanty, under accumulated diſadvantages; againſt which, his only miſerable reſource will be the charity ſecured to him by law. His propenſities are the ſame with thoſe of his ſuperiors, and if he is, at the ſame time ſolicited by the contagion of public manners, to taſte of the dregs of luxury, ſtrong liquors, and idleneſs, his diſtreſs is inevitable.

The writer, according to rates and prices recorded in Fleetwood's *Chronicon Preciosum*, hints that labourers ought in juſtice to be paid 1 s. 6 d. for a day's work, when wheat ſells for 4 s. 6 d. a buſhel, or to the value of the third part of a buſhel, be the price what it may: adding, that labourers appear from Fleetwood to have been in a much better ſituation two or three hundred years ago, than they are at preſent.

'Let me aſk, ſays he, where will be the difference to the owners, or occupiers, of eſtates, whether they give more in wages, and leſs to the poor-rates, or whether they continue to pay rates and wages,

wages, in their preſent proportion? The matter is quite equal to landlord and tenant; evidently ſo; and muſt ſtrike every impartial man with conviction. It ſeems, therefore, very ſtrange, when land, in general, is increaſed in its yearly value ſixty per cent. great part of its produce nearly as much, and wages hardly in the proportion of twenty per cent. that mankind ſhould wonder at the increaſe of the poor's rate, and that ſuch remedies ſhould be ſought after, as do not promiſe a cure of the evil. It would be thought very abſurd conduct, if the owner of a horſe, when oats and hay roſe in price, ſhould abridge his beaſt of his former quantity of provender, becauſe he could not buy ſo much for a ſtated ſum, as he formerly did; and yet that he ſhould continue to exact the ſame work from him, and wonder at his loſing fleſh, and getting out of condition. It would be ſtill more abſurd if, when he perceived this alteration in his animal, he ſhould apply to a farrier to cure his horſe of poverty by his medicines. No; he knows better. He abates not his food, but expects to levy the more, upon the extra part which he ſells, in order to make him amends. Why then ſhould the human ſervant be more abridged than the animal ſervant? And yet the preſent treatment of the poor, the general wonder that they cannot live as formerly, and the vain endeavour to make their condition comfortable, without advancing their wages, or ſinking the price of proviſions, is a caſe very near akin to that of the man and his horſe.'

Theſe detached paſſages will enable the Reader to conceive what he may expect from the pamphlet, where the reaſoning is proſecuted in a connected train; want of room alone withholds us from entering deeper into a ſubject that demands the matureſt and *moſt impartial* conſideration of all thoſe who ſo earneſtly ſolicit the guardianſhip of the commonwealth, and profeſs ſo liberally, on the proſpect of being honoured with the truſt. N.

Art. 26. *Remarks on the Evidence delivered on the Petition preſented by the Weſt India Planters and Merchants*, to the Houſe of Commons, on the 10th of March, 1775. As it was introduced at the Bar and ſummed up by Mr. Glover*; ſo far as the ſame reſpects Barbadoes and the Leeward Iſlands. By a Weſt India Planter. 8vo. 1 s. Bew. 1777.

The deſign of this publication is explained in the following extract from the preface: 'Mr. Glover's production came to the hands of the Writer of this letter, whilſt he reſided in the Weſt Indies; from thence he tranſmitted to a friend his ſentiments on the matter which it contains. Being now returned to England, he has been induced to give them to the Public, in hopes that *it* may convince them, that the Britiſh Weſt India iſlands, which are eſtimated at the value of ſixty millions, are in no danger of being loſt to this country, whatever may be the event of the American rebellion. Had the danger been as great as it was repreſented, however fit the information thereof might have been for the miniſter's private ear, the public declaration, much *leſs* the induſtrious propagation of it, muſt

* For an account of this publication, ſee Rev. vol. liii. p. 450.

have been to the higheſt degree impolitic, and productive of the moſt pernicious conſequences.'

The pamphlet is argumentative, and keeps cloſe to facts, avowed from perſonal knowledge and good information; but we cannot enter into the detail of particulars. N.

MUSICAL.

Art. 27. *Six Quartettos for Two Violins, a Tenor, and a Violoncello.* Dedicated to his Excellency Governor George Johnſtone. By J. G. C. Schetley. Op VI. To which are prefixed, ſome Thoughts on the Performance of Concert Muſic, by the Publiſher. 4to. 10s. 6d Bremner. 1777.

All matters of ſcience come properly under our review; but we do not ſtop to examine mere muſical notes. It is the prefatical part of this publication that claims our attention. Mr. Bremner has laid down ſome uſeful documents for the regulation of concert playing in particular, in which the different fanciful purſuit of graces, to the neglect of the plain ſound, creates a confuſed kind of melody that can never be acceptable to a refined ear. The plain ſound is certainly beſt adapted to the ſimplicity of natural perception. The tremolos, the apoggiaturas, the up bow quavers, which laſt are affected becauſe they are difficult, ſpoil the uniſon, and though, in due keeping, they may not hurt the ~~harmony~~ melody, they are, certainly, injurious to the ~~melody~~ harmony of concert playing.

Mr. Bremner has done himſelf honour by his judicious preface, and we recommend the whole of the publication to our muſical Readers. L.

POETICAL.

Art. 28. *Box Hill*, a Deſcriptive Poem. By Edward Beavan. 4to. 2s Wilkie.

'The church, a free ſtone ſtructure, lofty ſtands.'

* * * *

'A crouded pile, Incontinence's delight.'

Utrum horum mavis, accipe The Authors of ſuch poetry as this have nothing to apprehend from us: it ſets criticiſm at defiance. L.

Art. 29. *Heath Hill*; a Deſcriptive Poem, in Four Cantos. By W. Hurn 4to. 2s. 6d. Robinſon.

There are many good verſes in this poem, and many imperfections. The Author has genius, but wants judgment, the *ſine quâ non* in the comparative perfection of poetry. L.

Art. 30. *An Heroic Epiſtle from Donna Tereſa Pinna Y Ruiz, of Murcia* to Richard Twiſs, Eſq; F. R. S. With Notes. 4to. 1s. 6d. Kearſly. Reprinted from the Dublin Third Edition. 1777.

When Author travellers make their remarks on a country, or on its inhabitants, they publiſh at their peril, and muſt abide the conſequences Thus JOHNSON freely delivered his opinion of Scotland; and the Scots were angry.—Thus Twiss* ſpoke, in ſome particu-

* See our Catalogue-article of Mr. Twiſs's Tour in Ireland, Rev. vol. lv. p. 161.—A larger review of his Travels in Spain and Portugal was given in vol. liii. p. 194, *et ſeq.*

lars, diſreſpectfully of Ireland; and we have heard of his meeting with diſagreeable effects of Iriſh reſentment.

What we have *heard*, however, may not be true; but, here, (we ſpeak it with all ſuitable concern for an unfortunate brother,—for Mr. Twiſs, too, is a *Reviewer*) we bear witneſs to his ſufferings from the *ſtrokes* of Iriſh ridicule: and they are plentifully and vigorouſly laid on.

This ſatire is written after the manner of the celebrated Heroic Epiſtle to Sir W. Chambers.—To be *after* ſignifies (ſometimes) in Iriſh, to be *even with*; but we, on this ſide the water, generally ſuppoſe that he who *purſues* is *behind*. We allow, nevertheleſs, that the Writer of this mock-heroic, does not follow his leader at a very great diſtance—There is wit, and there is humour, in his merry performance; with an eaſy and harmonious flow of verſification.

Art. 31. *An Heroic Anſwer from Richard Twiſs, Eſq; to Donna Tereſa Pinna Y Ruiz.* 4to. Kearſly. Reprinted from the Dublin Third Edition. 1777.

Written, as we ſuppoſe, by the ſame ingenious Author. The notes, in both pieces, are extracted from Twiſs's *Travels*, and add no ſmall embelliſhment to the poetry. The waggiſh Bard is heartily welcome to his comical *fling* at the Reviewers.

Art. 32. *The Electrical Eel; or, Gymnotus Electricus.* By Adam Strong, Naturaliſt. 4to. 1 s. 6 d. Bew.

Poetical ſmut. Rocheſter revived.

Art. 33. *Purſuit after Happineſs*, a Poem. To which is added an Ode to Mr. Garrick on his quitting the Stage, alſo an Elegy on the Death of Mr. Barry. 4to. 2 s. 6 d. Kearſly.

Though the firſt of theſe poems is not equal to the very ingenious Miſs More's *Search after Happineſs*, it is not without marks of genius, irregular, indeed, and unſubdued by judgment. The Ode to Mr. Garrick is of inferior merit, and the elegy is ſtill leſs worthy of attention. L.

Art. 34. *Theodoſius to Conſtantia*, a poetical Epiſtle. 4to. 1 s. Walter.

The ſtory of Theodoſius and Conſtantia, written by the illuſtrious Addiſon *, and revived by Dr. Langhorne †, his near relation, is ſo well known, that we need not recite it here. In the epiſtle before us, which is ſuppoſed to have been written by Theodoſius, immediately after his having retired to a convent, and after having learnt the falſity of the report concerning the marriage of Conſtantia, we meet with many good verſes.

How oft, in vain, have I eſſay'd to free
My loveſick ſoul, yet ſtill it clings to thee.
Still clings to thee, by power and time unmov'd,
Dear, fatal proof, how fondly I have lov'd;
* * * *
Let ſtoics boaſt the more than human art
That bids cold apathy infold the heart:

* See Spectator, No. 164.

† See Letters between Theodoſius and Conſtantia.

My gentler breaſt, at ſight of others' woe,
Bids ſighs to murmur, and bids tears to flow;
And (theirs unlike) with ſympathy impreſt,
Mourns the ſad fate of innocence diſtreſt.
* * * *
Hard is my lot, for ever doom'd to ſtay,
Where towering walls exclude the jocund day;
Where not a ſmile illumes the dreary ſcene,
No boſom tranquil, and no brow ſerene.

Yet this is not conſiſtent with what ſoon after follows:

Far wiſer thoſe, who ſeek in glooms like theſe
A life of virtue with a life of eaſe.

But, perhaps, the poet thought conſiſtency incompatible with the ſentiments of a lover in the ſituation of Theodoſius.

The poem is, on the whole, unequal, and contains ſeveral unpoliſhed and inelegant lines. L.

Art. 35. *Imitations, and Tranſlations*, from the Latin of Mr. Gray's Lyric Odes. 4to. 1 s. 6 d. Dodſley.

From the celebrated Alcaic Ode at the *Grand Chartreuſe*.

Great Genius, hear a wand'rer's prayer,
Thou, whoſe ſtrict mandate dictates here,
And ſways this awful place,
Whoe'er thou art; (but no weak pow'r,
No ſtrengthleſs arm can govern *o'er*
This *vaſt ſtupendous* maſs.

Such poetry as this requires only the ſilent criticiſm of italics, of which we ſay, as Sancho ſaid of ſleep, 'bleſſed be the man who invented them.' L.

Art. 36. *Anti-diabo-lady*—calculated to expoſe the Malevolence of the Author of *Diabo-lady*. 4to. 1 s. 6 d. Parker, &c.

'Calculated to *expoſe* the Author'—of Anti-diabo-lady.

Art. 37. POEMATA *Latine partim ſcripta, partim reddita: quibus accedunt quædam in* Q. HORATIUM FLACCUM, *Obſervationes criticæ*. A Gilberto Wakefield, A. B. *et Coll. Jeſu apud Cantab. Socio*. 4to. 3 s. 6 d. White. 1776.

Puerile and juvenile performances. L.

Art. 38. *Ode to Dragon*, Mr. Garrick's Houſe Dog at Hampton. 4to. 6 d. Cadell. 1777.

A witty compliment on Mr. Garrick's retiring from the ſtage, and not unworthy of Hannah More. L.

RELIGIOUS and CONTROVERSIAL.

Art. 39. *An Inquiry into the Nature and Deſign of Chriſt's Temptation in the Wilderneſs*. By Hugh Farmer. The Third Edition. 8vo. 3 s. 6 d. Buckland. 1776.

As we took notice of the two former editions of this learned and ingenious Inquiry, we ſhall only ſay, with reſpect to the preſent impreſſion, that it contains large *Additions*,—more eſpecially in the third ſection; in which the Author confirms his explication of *Chriſt's being brought into a wilderneſs by* or *in the ſpirit*, by new arguments.

Art. 40. *Twelve Sermons.* By the Rev. J. Smith, M. A. Chaplain in Ordinary to his Majeſty. 8vo. 6 s. Harriſon. 1776.

The firſt, eighth, and ninth of theſe Sermons, are, as the Author acknowledges in his preface, partly taken from two eminent French divines; and, we doubt not, they will be no leſs acceptable to the Reader, than they were to the Congregation before which they were preached.

Theſe diſcourſes are all ſhort; but whatever they contain, is ſaid *to the purpoſe*, in an eaſy ſtyle, and plain but not mean language. There is here no pompous diſplay of learning, but there are many indications of an heart that wiſhes well to religion, and endeavours to promote its beſt intereſts.

Art. 41. *The Riches of Goſpel Grace opened*, in Twelve Diſcourſes on the following intereſting Subjects of the New Teſtament; the Word of God in its Truth and Efficacy; the Word of God in its extenſive Latitude; Chriſt the great High Prieſt; Chriſt all in all; Repentance and Remiſſion of Sins; Regeneration, or being born of God; Juſtification by Faith; Evangelical Sanctification; the Baptiſm of the Holy Ghoſt; the Spirit's Teſtimony of the Son; the Father's Glory opened by the Son; the Son of God on the Throne of Judgment. By John Johnſon, Miniſter of the Goſpel in Liverpool. 2 Vols. 8vo. 8 s. ſewed. Warrington printed; ſold by Law in London. 1776.

The Author of the above diſcourſes appears to have great command of words: his language is eaſy and animated: his ſentiments are Calviniſtical, and he ſometimes expreſſes himſelf with a confidence and poſitivity which, it might be hoped, deliberate inquiry on doubtful ſubjects, and a due conſideration of human frailty and fallibility, would tend to correct. H.

SERMONS on the late General Faſt, continued: See our laſt.

XXVIII. *The whole Service* as performed in the Congregation of Proteſtant Diſſenters at Wakefield, December 13, &c. By William Turner. 8vo. 6 d. Wakefield printed.

This diſcourſe is plain and practical, giving a proper account of the nature and deſign of a faſt-day. The preacher wiſely refrains from entering into the controverſy which immediately occaſioned the appointment of the day; though from ſome hints it may be ſurmiſed that he does not violently incline to the government-ſide, in the conteſt with America. The prayers which it has been thought proper to publiſh with the ſermon, are very ſuitable to the occaſion. H.

XXIX. *The Nature, Extent, and Importance, of the Duty of Allegiance*—at Aberdeen. By George Campbell, D. D. Principal of Mariſhal College. 4to. 1 s. Cadell, &c.

There are ſome general principles in which wiſe men agree, on almoſt every ſubject; but in the explication of thoſe principles, in the reaſonings, obſervations, and concluſions that ariſe from them, they are often found to differ widely. This is not, perhaps, more apparent in any inſtance, than on the topic of government. Senſible advocates for the Americans, in the preſent unhappy and miſerable contention,

contention, will agree with the Author of this diſcourſe, in ſome general remarks which he offers; but in the extenſion of thoſe remarks, and in ſeveral of his reflections on the diſpute between Britain and its colonies, they will think there is reaſon to diſſent from him, and even ſometimes to charge him with partiality. Few of the late faſt-ſermons have entered ſo particularly into a diſcuſſion of the queſtion between us and our American brethren as this; which has, eſpecially in ſome parts, rather the air of a political pamphlet than of a Chriſtian miniſter's addreſs to his audience, on a day of humiliation. For this, however, the Author makes ſome apology in his preface, the chief ſtreſs of which reſts on the duty of a Chriſtian miniſter to inculcate on his hearers all the precepts of the goſpel, and among the reſt, that of obedience to magiſtrates. The ingenuity and ability of the writer are ſufficiently apparent, and his reflections on the American controverſy, in particular, deſerving of attention, though they are chiefly ſuch as have been conſidered and *re*-conſidered, as it ſhould ſeem, but to little purpoſe. The uſe which the Doctor makes of irony and ridicule, in ſome inſtances, appears to us, unſuitable to the occaſion, unworthy of the place in which he ſtood, and what would be ſeldom proper in the diſcuſſion of a point which is now become ſo ſerious and ſo truly deplorable. He is, no doubt, perfectly convinced of the injuſtice of the American cauſe, and we need not wonder that he ſhould thus conſider it, if the opinion of that people is formed merely, or chiefly, from the character with which he tells us Mr. Burke has furniſhed him, (though he owns himſelf inclined to think it exaggerated) that they are a proud, fierce, jealous, ſtubborn, untractable, ſuſpicious, litigious, chicaning race of pettifoggers. Dr. Campbell has, however, candor enough to admit that in regard to the article of *repreſentation*, there is ſome difference between the ſubjects in America and Britain: "The members of the houſe of commons," ſays he, "in almoſt every tax they lay on their Britiſh fellow-ſubjects, tax themſelves in proportion. The caſe is different in regard to their fellow-ſubjects in America. But this, he adds, is an inequality that neceſſarily reſults from the difference of ſituation, and is, beſides, more than counterbalanced by ſome motives and difficulties that will ever effectually prevent the legiſlature from going the ſame lengths in taxing the American ſubjects which it may ſafely go in taxing Britons." This laſt ſuggeſtion may tend to alleviate the evil; how far it will be admitted as an anſwer to the objection, it is not requiſite for us at preſent to conſider.

We obſerve that, in the cloſe of the diſcourſe, Dr. Campbell manifeſts ſome approbation of the propoſal made by Dean Tucker. Better far were it, he thinks, to let them have their beloved *independence* than to agree to all the conceſſions which they have requeſted. "I am not ſure," ſays he, "that this would not have been the beſt meaſure from the beginning. I ſay this, however, with all due deference and ſubmiſſion, for I am far from conſidering myſelf as a proper judge in ſo nice a queſtion."

The principal difference between this pamphlet and others that have been written on the American diſpute, lies in the introduction and application of thoſe paſſages of ſcripture which enforce ſubmiſſion

miſſion and obedience to the civil government. Theſe precepts certainly have their force, and muſt be ſuppoſed binding on all who receive the Chriſtian revelation. But though Dr. Campbell introduces a popiſh and eccleſiaſtical interpretation of them, by which alone, he would inſinuate, their power can poſſibly be eluded, he certainly need not be told that this part of the ſubject of liberty has been formerly fully canvaſſed, and it has ſufficiently appeared that an attention to them is very conſiſtent with a zealous regard to thoſe civil and religious rights of mankind, which an honeſt mind would wiſh to defend and ſecure. It belongs to others more particularly to canvaſs this point, and therefore we ſhall only farther obſerve, that it is moſt true, as our Author ſays, that the Chriſtian religion is friendly to order, and to the public peace; which it will not permit us *raſhly* to infringe. He adds, "the ancient landmarks of the conſtitution, it forbids us to remove, in the preſumptuous hope that we ſhould place them anew better than our forefathers have done." *Raſhly* to infringe the public peace is, we agree with the Doctor, inconſiſtent with chriſtianity, and with common reaſon and ſenſe. But *conſtitutionally*, in this writer's phraſe at other times, to attempt amendments, which may be done without any real diſturbance of the general order, if all parties are properly diſpoſed, is far from being contrary to the ſpirit of the goſpel, which leads by all means to promote each other's comfort and happineſs.

As we have drawn out this article to a much greater length than we intended, we ſhall here cloſe it by uniting in the wiſh with which the good Doctor finiſhes his ſermon; "May God, who bringeth light out of darkneſs, and order out of confuſion, make all our troubles terminate in what ſhall prove the felicity of all." H.

Single SERMONS *on various Occaſions.*

I. *The Doctrine of a crucified Lord, vindicated and applied*—At St. Sepulchre's, London. By Thomas Weales, D. D. Vicar of the Pariſh. 6 d. Turpin.

II. *Grace diſplayed, and Saul converted*; preached in Newgate, Dec. 8, 1776. By Henry Forſter, A. M. 6 d. Vallance. Methodiſtical.

III. At the Pariſh Church of St. George, Hanover-Square, for the Benefit of the Lock Hoſpital, Feb. 25, 1777. By the Rev. Martin Madan, Chaplain, &c. 6 d. Buckland, &c.

IV. At Wincheſter Aſſizes, before the Judges, &c. March 5, 1777. By Richard Burleigh, Curate of Beaulieu. 6 d. Beecroft, &c.

*** *The following* NOTE *has, by accident, been omitted; it ſhould have been inſerted at the End of our Abſtract of the Life of the late Biſhop of Rocheſter:* ſee Rev. February.

The Editor of Biſhop Pearce's Life has committed a great miſtake in ſaying, that *Dr. Buſby uſed to detain thoſe boys longeſt under his diſcipline, of whoſe future eminence he had moſt expectation*, and aſſigning this as the reaſon of Mr. Pearce's being kept at Weſtminſter ſchool to the 20th year of his age; for Mr. Pearce was ſent to Weſtminſter ſchool, Feb. 12, 1704, at which time Dr. Friend was maſter of it. Dr. Buſby died in 1695, aged 89.

COR. F.

CORRESPONDENCE.

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN,

YOUR Correſpondent R. E. R. is right, as to the magnificence and elegance of Potſdam; but I felt, when there, a painful *ſomething* at the impropriety of beggars occupying what could only ſuit their ſuperiors. But Potſdam was to be magnificent at all events, and the outſide is indeed ſo. Force, and military deſpotiſm, are not calculated to draw inhabitants of WORTH together. There is much money ſpent to ſhew the traveller *ſplendida miſeria*. The rage for building has been the foible of that family. There is ſomething ſhocking in a *valet de chambre* living in a palace fit for a ſovereign prince. The Military Orphan-houſe and Workhouſe, this Gentleman ſays, is *perhaps equal* to Greenwich Hoſpital in grandeur and neatneſs. After ages will not impute this to the noble charity of this opulent and powerful nation, but to the taſte of the monarch for ſplendour; the nation is not opulent, but the monarch is, and will be. Potſdam reſembles the forced fruits of the gardens of *Sans Souci*; it is a hothouſe in an ungrateful climate.

Your conſtant reader, and humble ſervant,

S. N.

*** The Reviewer of Art. I. in the laſt Number, had diſcovered, previous to the receipt of a letter on the ſubject from a Correſpondent, that the diviſion and conſtruction ſuggeſted by Dr. Chandler, in his notes on chap. i. 23. and chap. ii. 1. of the epiſtle to the Epheſians, were not *new*: ſee Monthly Review for laſt Month, p. 166, l. 8. He had found, on examination, that Dr. Doddridge, *in loc.* takes notice of ſome who propoſed the ſame conſtruction, though he diſapproves of it. But it appears that the learned commentator Dr. C. was not apprized of this; and the Reviewer was miſled by an improper confidence in the accuracy of his inquiry. He ſays (ſee note, p. 91) ſpeaking of the connexion between the three firſt verſes of the ſecond chapter and the laſt verſe of the firſt chapter; 'however evident this appears to me, yet no interpreters or critics, that I have ſeen, have taken the leaſt notice of it; and therefore for want of it, have been greatly at a loſs for the conſtruction of the words, and how to fix a proper ſupplement to make up the ſenſe of them.'

We are obliged to our Correſpondent for his remark; and likewiſe for noticing the *errata*, in this and other Articles, which had eſcaped both the tranſcriber and corrector; particularly that of כתים* for מתים which is in the original copy from which the tranſcript was made.

R

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* Review, March, p. 166.

†‡† Mr. Dale reminds us of a poſtſcript to a letter in his *Supplement*, &c. (ſee Review for Feb. Art. 20) which eſcaped our notice. From this poſtſcript it appears, that he actually withdrew from the *Laudable Society*, in April, as ſoon as the payments which he required were returned to him; and therefore that our advice in that Article, which was not intended to ſuggeſt any reflection on his integrity, was needleſs. Our Readers, we apprehend, will not be much entertained or edified by a Correſpondence, which principally relates to the members of that inſtitution; and Mr. Dale will excuſe us for returning his papers, according to his deſire. R. S.

† *Amicus*, of Worceſterſhire, cannot poſſibly be ſerious; and yet he ſeems but a ſober joker. He ſays, 'the Author of the Epiſtle to Sir W. Chambers has avowed himſelf, under the name of *Malcolm M'Gregor*. If it be true that poor *Amicus* has been *bummed*, we have charity enough to ſet him right, by informing him that, in conſequence of his letter, we have made inquiry among the pretended M'Gregor's friends, and have diſcovered that his real name is not Malcolm M'Gregor, but *Rigdum Funnidos*.

†•† We have nothing to object againſt T. B. but that his Letter is not worth the *poſtage*.

‡•‡ An '*occaſional Correſpondent*' takes notice of a paſſage in Mr. Hume's Life, inſerted in our Review for laſt Month, p. 209; and obſerves that the Author advances a '*falſe fact*,' in aſcribing the "Remarks on the Natural Hiſtory of Religion," to the pen of Dr. Hurd: at the ſame time charging the Doctor 'with all the illiberal petulance, arrogance, and ſcurrility, which diſtinguiſh the Warburtonian ſchool.' But our Correſpondent aſſerts, on the contrary, 'that Dr. Hurd did not write that pamphlet, whatever its merits may be.'—In anſwer to this, we have only to inſert Mr. Cadell's advertiſement prefixed to the new edition (juſt publiſhed) of the *Remarks*, &c. *viz.* "The following is ſuppoſed to be the pamphlet referred to by the late Mr. David Hume, in p. 21 of his Life, *as being written* by Dr. HURD. Upon my applying to the Biſhop of Litchfield and Coventry for his permiſſion to republiſh it, he very readily gave me his conſent. His Lordſhip only added, he was ſorry he could not take to himſelf the WHOLE infamy of the charge brought againſt him; but that he ſhould hereafter, if he thought it worth his while, explain himſelf more particularly on that ſubject.

Strand, March 1777. T. CADELL."

From the foregoing advertiſement, it is ſufficiently clear that either our *Occaſional Correſpondent* was NOT WHOLLY in the ſecret, with regard to the publication in queſtion, or that he ſought, in *ſome degree*, to diſguiſe the fact, at the ſame time that he was exclaiming againſt the infidelity or uncertainty of hiſtory.—It is now ſufficiently apparent that, whoever was *wholly*, or *partly* concerned in writing the ingenious remarks on Hume's Nat. Hiſt. &c. the charge is brought pretty home to the "Warburtonian ſchool."—For our opinion of the merit of the *Remarks*, ſee Rev. vol xvii, p. 189.

This

This Gentleman wiſhes, alſo, to clear the memory of Martin Luther the reformer, from the imputation of preaching againſt indulgences out of reſentment of the affront put upon his order; which motive is attributed to him in *Noorthouck's Claſſical Dictionary*: ſee Rev. for laſt Month, p. 183. But he has himſelf ſupplied the only juſtification that can perhaps now be given for adopting ſuch a remark, viz. that "Mr. Noorthouck did not invent it, but found it." If circumſtances diſpoſed mankind to think ſo, of Luther, and nothing deciſive can be produced to the contrary, it may ſtill remain the moſt natural account of his *firſt* quarrel with the Dominicans, and their ſpiritual merchandiſe; without detracting from the ſincerity of his ſubſequent vigorous zeal againſt the doctrines and uſurpations of the church in which he was bred. Reſentment, however "paltry," might ſtimulate inquiries, that could not fail to lead a man of talents and honeſty to conviction. The moſt excellent character, if exalted above the ſtandard of human nature, riſes to the incredible, and is thus only the more expoſed to degradation.

An ambiguity in the ſame work, relating to a tranſlation of Longinus ſaid to be made by Edmund Smith, the author of Phædra and Hippolitus, has been remarked by another Correſpondent: on this head it is ſufficient to obſerve, that the tranſlation of *Longinus*, ſo well known under the name of *Smith's*, is the work of the preſent Dean of Cheſter.

N.

ERRATA *in our laſt.*

P. 174, l. 3, for *Genoa*, r. *Geneva*.
— 176, about the middle "9th of Aug. 25 days before the victory at Roſbach;" a miſtake of the Author, or Tranſlator, of Voltaire's Life, as that victory is juſtly dated the 5th of Nov. in l. ult. of p. 174.
— 177, l. 32, for *ſeventeenth*, r. *eighteenth*.
— 183, l. 13 from bottom, dele *and* at beginning.
— 185, l. ult. for *brought*, r. *bought*.
— 186, Title of Article VI. *Gallic*, ſhould be *Gallia*.*
— 122, l. penult, for *is*, r. *are*.
— 197, ten lines from bottom, for ιχθυς, r. ιχθυες.
— 203, l. 19, for *it is*, r. *is it*.
— 218, Art. VIII. l. 10, no ſtop after *ſubject*.
— 224, Article 17, *in the torrid zone*; an overſight, as Chili lies wholly beyond, or ſouth of the torrid zone.
— 231, l. 17, at the end dele *and*.
— 236, l. 5, for *or*, r. *on*.
— 240, l. 4, *long*. Query (to our Correſpondent R. E. R.) Whether it ſhould not be *high*? as *long* is ambiguous, and may refer to the extent of the flight.

Ibid. To the Errata in the Reviews for Jan. and Feb. already noticed, after that in p. 21, l. 8, a material one in l. 26 of that page, viz for *world*, r. *word*.

* Though not *right* in the book.

THE

MONTHLY REVIEW,

For MAY, 1777.

ART. I. Rowley's *Poems continued.* Vid. laſt Month's Review.

WE reſume this Article with laying before our Readers ſuch proofs of the authenticity of theſe poems, as have been communicated to us by our friends and correſpondents; among the reſt we are particularly obliged to Mr. George Catcott, a learned antiquary in Briſtol, and to Dr. Thomas Smith, an eminent phyſician of Wrington in Somerſetſhire. The following account comes from the hands of Mr. Catcott:

'The poetical compoſitions contained in this book were moſt of them written during the contentions between the houſes of York and Lancaſter: of courſe they may ſerve to convince poſterity that the flames of civil diſcord did not entirely conſume the genius of poetry; that this period (which almoſt every hiſtorian aſſures us was deſtitute of poetical productions) had its poets, and that this ſublime and engaging part of literature was by no means at a ſtand, even in thoſe diſaſtrous times.

'The progreſs of poetry may juſtly be conſidered as the progreſs of human nature from barbarity to refinement; and, ſurely, it muſt be a pleaſing diſquiſition to trace the gradual advances of the human mind, from its infancy to a ſtate of maturity. It is an obſervation of Lord Orrery, that no poet or hiſtorian of note was born in this calamitous period; but the fortunate diſcovery of theſe valuable works of genius affords a full refutation of his Lordſhip's opinion.

'I think it neceſſary, for the information of the Public, to mention all I know of the diſcovery of Rowley's Poems, and what authority I have for believing them to have been really written in the reign of Edward the Fourth, and collected by Mr. *William Canynge* the ſole founder of *St. Mary Redcliffe church*, in the city of Briſtol, and left by him in the ſaid church at his deceaſe.'

After mentioning what was quoted expreſsly from him in the preface to theſe poems (ſee our laſt Review) Mr. Catcott thus proceeds:

'It does not appear preciſely at what time Chatterton's father made this diſcovery; but there are ſome reaſons for thinking it was about the year 1748; and particularly it is ſaid, that upon his applying to the veſtry for paper to cover the boy's copy books, the churchwardens, through a ſtrange kind of inattention to things of this ſort, told him, that he might make uſe of the old parchments which were in the cheſts beforementioned, and which they ſuppoſed were valuable upon no other account. It is impoſſible to ſay what, or how many writings were deſtroyed in conſequence of this permiſſion; but Mr. Chatterton, having, it ſeems, a taſte for poetry, and meeting with ſeveral of Mr. Rowley's compoſitions in that way, he copied many of them: however, during his life, none of them were made public. At his deceaſe the remaining MSS. and copies fell into the hands of his ſon, a young man of very UNCOMMON ABILITIES, but BAD PRINCIPLES. His education was no other than what he received from a ſchool on St. Auguſtin's Back, in which nothing was taught but Engliſh, writing, and accounts. Yet, with theſe diſadvantages, he diſcovered an UNCOMMON TASTE FOR POETRY, and I have now in my poſſeſſion ſome good ſpecimens of his abilities in that way. He was alſo a great PROFICIENT IN HERALDRY, and very ſoon made himſelf acquainted with the OLD CHARACTERS of the MSS. his father left behind him, and as quickly diſcover'd their value. He was not, however, of an OPEN OR INGENUOUS DISPOSITION, and, conſequently, would never give any SATISFACTORY ACCOUNT of what he poſſeſſed; but only from time to time, as HIS NECESSITIES obliged him, produced ſome tranſcripts from theſe originals, and it was with great difficulty, and ſome expence, I procured what I have. Knowing that Mr. William Barrett, an eminent ſurgeon in Briſtol, was then writing a treatiſe on the Antiquities of that city, I introduced young Chatterton to him, and of him Mr. B. purchaſed ſome of the originals. He has frequently confeſſed to me that he deſtroyed many others, and mentioned the titles of ſome at that time in his poſſeſſion, which I could never get a ſight of; as, The Tragedy of the Apoſtate (of which Mr. Barrett above-mentioned has a ſhort extract) the ſubject was, a perſon's apoſtatiſing from the Chriſtian to the Jewiſh religion. He alſo informed me that his father (who took great delight in muſical compoſitions) had a book of that ſort compoſed by Rowley; but I do not recollect, whether his ſon ever had it in his poſſeſſion. In tranſcribing theſe poems he ſeems never to have departed from the obſolete language in which

which they were written, unleſs we ſuppoſe him to have done it in ſome inſtances in the *Briſtow Tragedy*, which ſtands in leſs need of a Gloſſary than any of the others; in all the reſt, at leaſt, he appears to have adhered ſtrictly to the original language, and, in order to make it intelligible, he has added a Gloſſary to ſome of them, which, though not complete in all reſpects, facilitates the reading. It is very obſervable, in many inſtances, that, where he could not make out the true original reading, HE HAS INSERTED WORDS THAT ARE ABSOLUTELY UNINTELLIGIBLE, rather than ſupply others from the current ſtock. Many proofs of this may be ſeen in the Tragedy of Ælla (ſee an extract from this in our laſt Review) which ſeems to have been tranſcribed, from the beginning to the end, with the moſt ſcrupulous attention. The language of this tragedy is pathetic, and the ſituations are affecting. Prior to Rowley's time the plays were moſtly taken from holy writ, and the church was the theatre where, ſometimes, the moſt monſtrous abſurdities were exhibited. In his Epiſtle to Mr. Canynge, previous to this tragedy, he ſeems to have broken through the prejudice of the times in which he lived, and to have introduced a new kind of drama, almoſt upon the ſame plan on which our preſent theatrical compoſitions are formed: his words are theſe:

Plaies madde fromme hallie tales I holde unmete,
Lette ſomme greate ſtorie of a manne be ſonge;
Whanne as a manne wee Godde and Jeſus treate,
Ynne mie poore mynde wee doe the Godhedde wronge.

In 1770, Chatterton went to London, and carried all this treaſure with him, in hopes, as we may very reaſonably ſuppoſe, of diſpoſing of it to his advantage; he accordingly applied, as I have been informed, to that learned antiquary, Mr. Horace Walpole, but met with little or no encouragement from him; ſoon after *which*, in a fit of deſpair, as it is ſuppoſed, he put an end to his unhappy life, having firſt cut to pieces and deſtroyed all the MSS. he had in his poſſeſſion.

With reſpect to the antiquity of theſe poems, it needs only to be obſerved, that Mr. Canynge, the great friend and patron of Rowley, died in the year 1474, and by his will directed that theſe, together with a vaſt collection of other writings, ſufficient to fill three or four large cheſts, ſhould be depoſited in *Redclift church*, in the room before-mentioned, requeſting that the mayor and chief magiſtrates of the city, attended by the town-clerk, together with the miniſter and church-wardens of the pariſh would annually inſpect the ſame, and ſee that every thing was carefully preſerved; ordering, moreover, that AN ENTERTAINMENT SHOULD BE PROVIDED FOR THEM ON THE DAY WHEN THIS VISITATION SHOULD BE HELD. Mr. Canynge indeed had uſed the utmoſt precaution for their ſecurity,

for before you entered the room where they were depoſited, you had to paſs through three doors, each of which has three different locks, Rowley ſays in a MS. of his own writing, now in Mr. William Barrett's poſſeſſion, that the cheſt which contained the folio ledger was bound round with iron, and had on it ſix different locks, which were to be opened by the ſeveral truſtees. This cheſt remains entire to this day, in the room before mentioned; from whence we may very reaſonably conclude, that what was contained under theſe locks, was of no ſmall value in the eſtimation of that great man, whom Rowley, in ſome MS. memoirs of himſelf, ſtyles in very emphatical language, "The favouryte of Godde, the friende of the chyrche, the companyonne of kynges, and the fadre of hys natyve cittie, the grete and goode Wyllyamm Canynge, &c."

'Mr. Canynge had likewiſe a cabinet of curioſities, which he had collected at a very great expence; and Rowley aſſiſted him in making the collection. The greateſt part of a large folio was filled with his compoſitions. This folio Rowley ſays, "was a preſente wordie of a grete kynge;" and the loſs of it will be ever ſincerely regretted by the friends of literature; as the writings might have thrown ſome light on the learning of thoſe times. Mr. Canynge was alſo a man of an extenſive genius, and liberal turn of mind, the diſtinguiſhed patron of literature, and a lover of the fine arts.

'It happens very unfortunately that there remains no account of Mr. Rowley, except what we meet with in his own memoirs. From thence it appears that he lived in the greateſt intimacy with Mr. Canynge, and received very extraordinary marks of his favour and generoſity. Mr. Rowley's works indeed are a ſufficient teſtimony of his wonderful genius as a poet; but if, beſides this, we conſider that extreme modeſty (ſo inſeparable from great minds) with which he ſpeaks of himſelf, and what he calls his "unwordhie poems," that warmth of gratitude ſhewn upon all occaſions to his illuſtrious friend; the perpetual delight he takes in dwelling upon his many amiable virtues, and the earneſt deſire which he ſo conſtantly manifeſts of tranſmitting his fame to poſterity; all theſe things give us ſo high an idea of the goodneſs of his heart, that we cannot forbear loving the man, as much as we admire the poet.'

Mr. Catcott, who appears to have written the above, about five years ago, has, upon later application and inquiry, formed a ſecond memoir concerning Rowley's works, of which likewiſe he has favoured us with a copy. It is as follows:

'My acquaintance with Chatterton was accidental. Being one day, in 1768, at Redcliſt church, with a friend of mine, he obſerved that ſome ancient pieces of poetry had been found there,

there, and that many ſpecimens of it were in the poſſeſſion of a youth whom he knew. I was ſoon after made acquainted with him, and he *readily*, and without reward, gave me the Briſtow Tragedy, Rowley's Epitaph on Mr. Canynge's Grandfather, and one or two other little pieces. In two or three days after he brought me two originals; I think the Yellow Roll, and the Ode to Ella, which I immediately put into Mr. Barrett's poſſeſſion. At this time Chatterton could be little more than 15, juſt come from Mr. Colſton's *charity ſchool*; and I well recollect his mentioning the names of *moſt* of the poems which have ſince appeared, as being then in his poſſeſſion. This fact, I think, may be conſidered as a full confutation of an opinion which has gained ſome ground, of his being the Author of theſe poems, and having forged theſe pretended originals; and I will venture to ſay, that if any of thoſe gentlemen who affect to diſbelieve the evidence brought in proof of the authenticity of Rowley's writings, will diveſt themſelves of all prejudice, they will ſoon ſee the abſurdity of ſuppoſing that a lad of 15, bred up at a *charity ſchool*, without the advantages of a claſſical education, afterwards hackney-writer to an attorney, and kept confined to his maſter's buſineſs, could at once ſtart from his obſcurity, commence a judge of coins, become acquainted with heraldry, write whole ſentences of Latin and Greek, for I can produce inſtances of both, and forge MSS. which diſcover the moſt evident marks, both by their characters and ſtyle, as well as the nature of the parchment itſelf, and the manner of the writing, of their being penned at leaſt three centuries ago. To my certain knowledge he underſtood no language but his mother tongue, ſo that though he might copy Greek and Latin, he could not compoſe in thoſe languages. I have already taken notice of the manner of writing. In the Ode to Ella, which is written upon vellum, the characters are, in general, very fair and legible; but what is very remarkable, and which I think may be conſidered as a ſtrong, if not an undoubted proof of its authenticity, the lines are not kept diſtinct, but the whole is written in the manner of a proſe compoſition, as was uſual, when parchment was ſo very ſcarce.

'I ſhall conclude with laying before the candid Reader the following remarks:

'In a poem called the *Briſtowe Tragedie*, or Death of Sir Charles Bawdin, King Edward the Fourth is repreſented as ſitting in the Minſter window to ſee Sir Charles paſs to execution. St. Ewin's church was then the City Minſter, and in the books of the church there is now to be ſeen a charge for fitting up the church for the reception of King Edward in the year 1461, and his being in Briſtol that year, is confirmed by Howe in his continuation of Stowe's Chronicle. From the Old Original

Ledger I have extracted verbatim (among ſeveral others) the following memorandums, being part of *the Accompte of Peirs.*

" Grenfelde & Wendryk Tayllor Procurators of the ſayde chyrche of Seyncte Ewins of Bryſtowe frō the XX daye of March ynn the fyrſtezere of Kynge Edwarde the 4th untoe the fyrſte daye of Averell, ynn the year yan next ymedyatly ſuing bye an hool zere and odde days.

Coſte don onn the chyrche.

	s.	d.
" Item to 1 labourer 7 days, every daye iij d. i. e. 3d. - - - - - - - xxj d.	1	9
" Item for carryinge awaie the rubbel, j d. -	0	1
" Item for waſhynge the chyrche pay ven ageyns Kynge Edwarde 4th is comynge iiij d. ob. - - - - - - - -	0	4½

' Among the proſe MSS. is an account of Briſtol, in which Mr. Rowley mentions a church founded by a Johannes Lamyngtonn. In pulling down the ſchool-houſe in 1762, which was the remains of a church or chapel, was found a ſtone coffin, on which was the name of Johannes Lamyngtonn at length, in very legible characters. The ſtone coffin is now preſerved entire in Saint Mary *Redcliffe church*, with his effigies at full length on the cover, habited like a prieſt, quite perfect, and large as life.

' The following circumſtance may, I think, with great propriety, be conſidered as an additional proof of the authenticity of theſe valuable remains of ancient poetry, &c.

' The caſe is as follows: In digging a grave in March 1776, in the chapel at the north entrance into Redcliffe church, between two and three feet under the ſurface of the ground was diſcovered a very large ſtone ſarcophagus, probably upwards of 1000 years old, at leaſt it is prior to the late St. Nicholas church, which is the oldeſt in Briſtol, and built, as I have been credibly informed, about 900 years ago; and what greatly ſtrengthens this opinion is, that it is made of a peculiar kind of ſtone, which is not found nearer Briſtol than the Foreſt of Dean, or ſome parts of Glamorganſhire. And as there was a great deal of Dundry ſtone uſed in the fabric of St. Nicholas, a conſiderable part of which is ſtill preſerved in the plinth, that, by way of ornament, entirely ſurrounds the lower part of the preſent edifice, I think this may very reaſonably be urged in favour of its being prior to the late church; for certainly the builders would never have acted ſo very abſurdly as to ſend ſo far as the Foreſt for ſtone, if they had known it might have been had equally as good and as large ſo near as Dundry, which is not more than four ſhort miles diſtant: and this, in my humble opinion, may juſtly be conſidered as another ſtrong proof of the authenticity of Rowley's Hiſtory of Briſtol, in

which it is ſaid there was a church on Redclifft Hill, prior to that built by Sir Simon de Bourton, being founded by Brightrikus or Bithric in 789, in which the before-mentioned ſarcophagus was probably depoſited, and indeed, whoever examines it attentively, may eaſily diſcover evident marks of remote antiquity.

'The ſubſequent proofs in favour of the authenticity of the before-mentioned MSS. were drawn up by an ingenious gentleman of the faculty.

'Suppoſing alterations accidentally happening from tranſcribing in the modern hands introduced by Chatterton, do theſe accidental circumſtances conclude againſt the many claims theſe MSS. have, in general, to antiquity?

'Suppoſing even that Chatterton had written ſome things in imitation of Rowley, which, from his abilities and character, it is poſſible he might have done, even theſe muſt have been *trifles*; for when he was firſt acquainted with Mr. Catcott, and little more than 15, he mentioned moſt of thoſe pieces which have ſince appeared as then in his poſſeſſion: ſuch as the Interlude of the Tournament, the Battle of Haſtyngs, Bryſtowe Tragedie, &c. &c. all very long poems.

'Many perſons, qualified both as ſcholars and antiquarians, have fully and on the ſpot, *where only it can be properly done*, examined the evidences on which theſe MSS. ground their claim to antiquity; and I do not recollect a ſingle inſtance of any one who did not appear convinced. Dr. Fry, the late learned Preſident of St. John's, Oxford, particularly examined the whole with the greateſt deliberation; was thoroughly convinced of their authenticity; copied moſt part with his own hand; went very far in making a gloſſary, and intended completing it.

'Mr. Hale, a gentleman near Briſtol, and who formerly was in the law, has frequently, and very lately, aſſured me, that he had not the leaſt doubt of the MSS. being original, both from the writing and the fabrication of the parchment. This gentleman is well qualified to decide on this point. He poſſeſſes great numbers of very ancient manuſcripts, which were collected by Sir Matthew Hale, whoſe immediate deſcendant he is. Mr. Hale has likewiſe had very uncommon opportunities of information, having in his profeſſion been employed to make abſtracts of the old Deeds of many of the churches in Briſtol, on account of his being ſo perfect a judge of old writing.

'The late Lord L—— thoroughly inveſtigated this matter, and was convinced.

'I recollect that Mr. Barrett gave him a tranſcript of the Song to Ælla, written in the ſame manner as the original, like a proſe compoſition.

'Lord C—— examined this affair with great attention, went through the whole evidence on the ſpot, and heard the objections made by the gentlemen of London from themſelves, yet is he ſtill convinced that the Poems are authentic.

'In 1771, Mr. Harris of Saliſbury having a work in hand upon the riſe and progreſs of Engliſh Poetry, deſired Dr. —— to requeſt Mr. Barrett to ſend him ſome ſpecimens of Rowley's *Poems*, the original of which Mr. Barrett had in his hands, together with an account of the manner in *which they were diſcovered*, and the evidence of their originality. Mr. Barrett did ſo, and Mr. Harris expreſſed the pleaſure he received from them in the higheſt terms, without even an hint as if he doubted their authenticity.

'The Dean of Clogher is likewiſe perfect maſter of the proofs, and is convinced that the Poems in general have a claim to antiquity.

'Dr. Fry at firſt very much doubted the authenticity of theſe Poems, &c. on account of "the elegance of the language, ſo very different from what one would *have expected* in ſuch an age as that in which they were ſuppoſed to have been written."

'Dr. Mills, Dean of Exeter, and Preſident of the Antiquarian Society, who is well acquainted with obſolete Engliſh, and perfect maſter of ancient characters, and, conſequently, as capable as any one of detecting a forgery, had there been any, has minutely examined all the originals on the ſpot, and is fully convinced they are authentic.'

We have, from the ſame hands, a curious account of the Temple church in Briſtol, copied verbatim from the original, in Rowley's hand-writing, and ſigned with his name. It begins thus: 'Tys uncouthe whann this chyrche was fyrſte ybuyldenn, nathleſs I rede ynn Bocharde of the reveſſrie, that ynn 1271 ſyx wommenne ynn Eaſter weeke dydd doe pennaunce for ewbrie, goeyng from Seyncte Paulle's Croſſe to the new chyrche of the Templarres.'

From ſeveral circumſtances now found in that church, correſponding with Rowley's account, Mr. Catcott ſeems to have no doubt of its authenticity.

We have likewiſe another memoir concerning a ſermon ſaid to be written by Rowley, 'On the Deeitie of Holie Spryte.' With reſpect to this Mr. Catcott obſerves, in a letter to Dr. Smith, 'there is a paſſage in it from Gregory Naz. not a letter of which Chatterton underſtood.'

We have now put our Readers in poſſeſſion of all the teſtimonies, concerning the antiquity of theſe Poems, that we have been able to obtain. In our next Review we ſhall attend to the internal evidence, and give our final opinion.

ART.

L.

ART II. *A Survey of Experimental Philoſophy, conſidered in its preſent State of Improvement. Illuſtrated with Cuts.* By Oliver Goldſmith, M. B. 8vo. 2 Vols. 12 s. Carnan. 1776.

WE find ourſelves rather at a loſs in what terms to characteriſe this unequal performance. As far as it extends, this Survey of Experimental Philoſophy is executed in a pleaſing, and, *errors excepted*, an inſtructive manner; when our Author ſtands on ſafe ground, and has made himſelf maſter of the ſubjects of which he treats. His illuſtrations, too, are often happily choſen, and generally cloathed in familiar and agreeable, though frequently incorrect, language. But, on the other hand, the work contains a great number of errors; ſome of which have probably proceeded from haſte and inadvertence; but there are others, of ſuch a nature as evidently indicate that the Author was not himſelf ſufficiently acquainted with the ſubjects which he undertook to teach others. It would be equally tedious and unprofitable to the Reader were we to lay before him many of the defects and errors which we have obſerved on a curſory peruſal of this performance: it may be proper however to produce a few, merely in juſtification of this cenſure.

In the chapter on *Electricity*—a ſubject ſo generally known—he betrays almoſt a total ignorance of ſome of the moſt ſimple phenomena. The common electric ſpark, from a common conductor, is deſcribed in the following tumid and magnified terms: —'An appearance is excited, that *every way reſembles lightning*; the flaſh is ſudden, the noiſe is loud, a ſulphureous ſmell enſues, a *great pain* and *ſhock is* felt, and a ſlight burn remains upon the finger that ſuſtains the experiment.'—We may add, that the Author, in the preceding page, deſcribes the conductor as being 'a long tube of *white iron*.'

Again, could any one imagine that our Philoſophical *Surveyor* had ever ſeen the common Leyden experiment, when they find him amplifying its well-known effects in the following terrific manner.—After deſcribing a coated ſquare pane of glaſs, 'of about twenty inches diameter, though the larger the better,' and ſuppoſing it placed on a metallic ſtand, he adds—'Things being thus diſpoſed, the *chain* is ſtrongly electrified by turning the globe, and thus communicating with the upper ſide of the pane [the latter] is electrified alſo. Now ſhould a man be *ſo raſh*, things being in this ſituation, as to touch the under ſurface of the pane with one hand, while with the other he touches the chain that communicates between the upper ſurface and the globe, the ſhock would be ſo terrible, that *it would ſtrike him dead in an inſtant*.'

Theſe paſſages, as well as others in this and other chapters of the work, carry with them the air of literal tranſlations from the French and other languages. The former, in particular, are probably taken from the deſcriptions of ſome of the firſt relators of theſe experiments;—poſſibly of Muſchenbroek, who talked like one planet ſtruck, after receiving the firſt electric *ſhock*:—[See the ſcared Profeſſor's own account of the matter, and his extraordinary declaration on that event, in our 37th volume, Auguſt 1767, page 101.] We ſhall add one more quotation on this ſubject, which appears to be a tranſlation likewiſe.

'*Mr.* Franklin,' ſays Dr. G. or rather ſome more *early* author, whom he is ſervilely tranſlating, 'has invented a method of ſecuring *the* houſes, and conſequently the inhabitants, from the violence of thunder. It is no more than procuring a *long* iron rod, which *reaches from the cloud to the* earth,'—long indeed!—'and is ſo erected in or near a houſe, as to *touch* no non-electric ſubſtance whatever, except the ground below, and the *cloud* above. The end of this rod, *touching* the electrified *cloud* imbibes the electric fluid with which the cloud is charged, and carries it down to the earth; where it is diſſipated without farther miſchief.'

In treating of the aſcent of water between two glaſs plates, whoſe ſurfaces are placed nearly in contact with each other, he ſays, that 'if the diſtance between them be about the hundredth part of an inch, the water will riſe to about an inch; if the *diſtance* be but *half* that, the water will riſe but *half* as high.'—He ſhould have ſaid, or probably meant to have ſaid, *twice* as high. The error indeed appears to have proceeded rather from inadvertence than ignorance; for the Author had juſt before rightly obſerved that 'the *leſs* the *diſtance* between the two ſurfaces of the glaſſes, the *higher* will the water riſe:' and ſoon afterwards, when he treats of the ſimilar phenomenon, preſented by capillary tubes, he juſtly obſerves, that 'if a tube the *hundredth* part of an inch diameter, raiſes the water to *one* inch, a tube the *fiftieth* part of an inch will raiſe juſt *half* an inch of water.'—In the firſt of theſe paſſages, he was probably led into the miſtake by conſidering the *half* of the hundredth part of an inch to be the fiftieth of an inch, inſtead of the two hundredth part of that diſtance.

In chap. 8, the only reaſon which the Author aſſigns why the planets, primary and ſecondary, do not move in circles, is that, 'while they are attracted by the bodies reſpectively in their centers, at the ſame time they are, in a leſſer proportion, attracted *by each other*. For this reaſon, he adds, they do not move in circular orbits, but in ſuch as are elliptical, &c.'—Not ſeeming to know, or, at leaſt, conſidering, that this cauſe

can

can only produce anomalies, or irregularities, in their courſe; and that the elliptical form of their orbits is produced by the inequality between the projectile and gravitating force; or that the nature of the curve in which they revolve is determined by the *ratio* between their centripetal and projectile forces.

To this liſt of errors and inadvertencies, ariſing from a miſapplication of talents excellent in ſome other walks of literature, we ſhall add only one article more, relating to *Optics*.—Treating of the *Refraction of Light*, he obſerves that this fluid 'paſſes with equal eaſe through the hardeſt diamonds and the ſofteſt air; it meets in the denſeſt mediums nothing to retard its progreſs, but much to increaſe its celerity, for it obeys the influence of their ſuperior attractions.—A ray of light, darting obliquely upon the water, has the obliquity of its fall interrupted by attraction, and conſequently falls more perpendicularly down; though, *rigorouſly ſpeaking*, the ray, in its deſcent *through* water or glaſs, is not refracted *from the ſurface to the bottom* in a *ſtraight line*, but a *crooked one*.'

Rigorouſly ſpeaking, however, the ray actually moves in a *ſtraight* line *through* the media mentioned by the Author, *from the ſurface to the bottom*, or through any others of *uniform denſity*; whatever be their depth or thickneſs. In theſe *media*, it is only before it touches, and when it is leaving, the refracting *ſurface*, and is at an inſenſible diſtance from it, that it aſſumes a *curve* direction. In ſhort, the Author's propoſition, ſo *rigorouſly* announced, betrays his want of knowledge in the ſubject; and is true only with reſpect to a ray of light entering into and deſcending through the atmoſphere, or any other *medium* whoſe *denſity* is either gradually *increaſing* or *diminiſhing*.

Notwithſtanding the ſhare and kind of merit which we have allowed to this work, at the beginning of the Article; theſe and ſeveral other errors, not here ſpecified, render it very unfit, while they remain in it, to be put into the hands of tyros; for whoſe uſe performances of this kind are chiefly deſigned. The philoſophical reader, who is capable of correcting the Author's miſtakes as he goes along, does not ſtand in need of ſuch an inſtructor.

B—y.

ART. III. *Poems. A new Edition, with Additions.* By Thomas Warton. 8vo. 3s. ſewed. Becket. 1777.

WE have always conſidered Mr. Warton as a poet of the firſt abilities, whoſe genius was directed by claſſic taſte and judgment, and whoſe fancy, however ſeductive, led him not to an affectation of overlaboured ornament. Simplicity and perſpicuity, ſupported by elegance, are the diſtinguiſhing marks

marks of the beſt poetry. How ſucceſsful Mr. W. has been in cultivating theſe, will appear from the Poems before us.

In the firſt place we are to obſerve that this publication may be conſidered as, in ſome meaſure, original, here being only ſeven pieces that have before appeared, and near three times that number which are now firſt printed.

The firſt of theſe [originals] is an inſcription in an Hermitage, at Anſley-Hall, in Warwickſhire; than which nothing, in our opinion, can be more beautifully ſimple, or characteriſtic:

I.

Beneath this ſtony roof reclin'd,
I ſooth to peace my penſive mind:
And while, to ſhade my lowly cave,
Embowering elms their umbrage wave;
And while the maple diſh is mine,
The beechen cup, unſtain'd with wine:
I ſcorn the gay licentious croud,
Nor heed the toys that deck the proud.

II.

Within my limits lone and ſtill,
The blackbird pipes in artleſs trill:
Faſt by my couch, cogenial gueſt,
The wren has wove her moſſy neſt;
From buſy ſcenes, and brighter ſkies,
To lurk with innocence, ſhe flies;
Here hopes in ſafe repoſe to dwell,
Nor aught ſuſpects the ſylvan cell.

III.

At morn, I take my cuſtom'd round,
To mark how buds yon ſhrubby mound;
And every opening primroſe count,
That trimly paints my blooming mount:
Or o'er the ſculptures, quaint and rude,
That grace my gloomy ſolitude,
I teach in winding wreaths to ſtray
Fantaſtic ivy's gadding ſpray.

IV.

At eve, within yon ſtudious nook,
I ope my braſs-emboſſed book,
Pourtray'd with many a holy deed
Of martyrs, crown'd with heavenly meed:
Then, as my taper waxes dim,
Chant, ere I ſleep, my meaſur'd hymn;
And, at the cloſe, the gleams behold
Of parting wings bedropt with gold.

V.

While ſuch pure joys my bliſs create,
Who but would ſmile at guilty ſtate?
Who but would wiſh his holy lot
In calm Oblivion's humble grott?

Who

Whobut would caſt his pomp away,
To take my ſtaff, and amice gray;
And to the world's tumultuous ſtage
Prefer the blameleſs hermitage?

The Monody written at Stratford upon Avon is well appropriated and picturesque. The graphical painting of the river, which gives as perfect an idea of it as you could gain from the pencil of a Teniers, and the fine enthuſiaſm that follows, are of the happieſt execution:

Avon, thy rural views, thy paſture wild,
The willows that o'erhang thy twilight edge,
Their boughs entangling with th'embattled ſedge;
Thy brink with watery foliage quaintly fring'd,
Thy ſurface with reflected verdure ting'd;
Sooth me with many a penſive pleaſure mild.
But while I muſe, that here the bard divine
Whoſe ſacred duſt yon high arch'd iles incloſe,
Where the tall windows riſe in ſtately rows,
Above th' embowering ſhade,
Here firſt, at Fancy's fairy-circled ſhrine,
Of daiſies pied his infant offering made;
Here playful yet, in ſtripling years unripe,
Fram'd of thy reeds a ſhrill and artleſs pipe:
Sudden thy beauties, Avon, all are fled,
As at the waving of ſome magic wand;
An holy trance my charmed ſpirit wings,
And awful ſhapes of leaders and of kings
People the buſy mead,
Like ſpectres ſwarming to the wizard's hall;
And ſlowly pace, and point with trembling hand
The wounds ill cover'd by the purple pall.
Before me Pity ſeems to ſtand
A weeping mourner, ſmote with anguiſh ſore,
To ſee Misfortune rend in frantic mood
His robe, with real woes embroider'd o'er.
Pale Terrour leads the viſionary band,
And ſternly ſhakes his ſceptre, dropping blood.

The Poem on the Death of King George the Second, addreſſed to Mr. Secretary Pitt, we have always reckoned amongſt the beſt performances of this Author. It is elegant and harmonious in the greateſt degree; and as it was unaccountably taken no notice of in our review of the Oxford Verſes on that occaſion, we ſhall preſent our Readers with it here:

So ſtream the ſorrows that embalm the brave,
The tears that Science ſheds on Glory's grave!
So pure the vows which claſſic duty pays
To bleſs another Brunſwick's riſing rays!
O PITT, if choſen ſtrains have power to ſteal
Thy watchful breaſt awhile from Britain's weal;
If votive verſe, from ſacred Isis ſent,
Might hope to charm thy manly mind, intent

On

On patriot plans, which ancient freedom drew,
Awhile with fond attention deign to view
This ample Wreath, which all th' aſſembled Nine
With ſkill united have conſpir'd to twine.
Yes, guide and guardian of thy country's cauſe!
Thy conſcious heart ſhall hail with juſt applauſe
The duteous Muſe, whoſe haſte officious brings
Her blameleſs offering to the ſhrine of kings:
Thy tongue, well tutor'd in hiſtoric lore,
Can ſpeak her office and her uſe of yore:
For ſuch the tribute of ingenuous praiſe
Her harp diſpens'd in Grecia's golden days;
Such were the palms, in iſles of old renown,
She cull'd, to deck the guiltleſs monarch's crown;
When virtuous Pindar told, with Tuſcan gore
How ſcepter'd Hiero ſtain'd Sicilia's ſhore,
Or to mild Theron's raptur'd eye diſclos'd
Bright vales, where ſpirits of the brave repos'd:
Yet ſtill beneath the throne, unbrib'd, ſhe ſate,
The decent hand-maid, not the ſlave, of ſtate;
Pleas'd in the radiance of the regal name
To blend the luſtre of her country's fame:
For, taught like Our's, ſhe dar'd, with prudent pride,
Obedience from dependence to divide:
Though princes claim'd her tributary lays,
With truth ſevere ſhe temper'd partial praiſe;
Conſcious ſhe kept her native dignity,
Bold as her flights, and as her numbers free.
And ſure if e'er the muſe indulg'd her ſtrains,
With juſt regard, to grace heroic reigns,
Where could her glance a theme of triumph own
So dear to fame as GEORGE's trophied throne?
At whoſe firm baſe, thy ſtedfaſt ſoul aſpires
To wake a mighty nation's ancient fires:
Aſpires to baffle Faction's ſpecious claim,
Rouze England's rage, and give her thunder aim:
Once more the main her conquering banners ſweep,
Again her commerce darkens all the deep.
Thy fix'd reſolve renews each firm decree
That made, that kept of yore, thy country free.
Call'd by thy voice, nor deaf to war's alarms,
It's willing youth the rural empire arms:
Again the lords of Albion's cultur'd plains
March the firm leaders of their faithful ſwains;
As erſt ſtout archers, from the farm or fold,
Flam'd in the van of many a baron bold.
Nor thine the pomp of indolent debate,
The war of words, the ſophiſtries of ſtate:
Nor frigid caution checks thy free deſign,
Nor ſtops thy ſtream of eloquence divine:
For thine the privilege, on few beſtow'd,
To feel, to think, to ſpeak, for public good.

In

In vain Corruption calls her venal tribes;
One common cauſe one common end preſcribes:
Nor fear nor fraud, or ſpares or ſcreens, the foe,
But ſpirit prompts, and valour ſtrikes the blow.
O PITT, while honour points thy liberal plan,
And o'er the Miniſter exalts the Man.
ISIS cogenial greets thy faithful ſway,
Nor ſcorns to bid a ſtateſman grace her lay.
For 'tis not Her's, by falſe connections drawn,
At ſplendid Slavery's ſordid ſhrine to fawn;
Each native effort of the feeling breaſt
To friends, to foes, in equal fear, ſuppreſt:
'Tis not for her to purchaſe or purſue
The phantom favours of the cringing crew:
More uſeful toils her ſtudious hours engage,
And fairer leſſons fill her ſpotleſs page:
Beneath ambition, but above diſgrace,
With nobler arts ſhe forms the riſing race:
With happier taſks, and leſs refin'd pretence,
In elder times, ſhe woo'd Munificence
To rear her arched roofs in regal guiſe,
And lift her temples nearer to the ſkies;
Princes and prelates ſtretch'd the ſocial hand,
To form, diffuſe, and fix, her high command:
From kings ſhe claim'd, yet ſcorn'd to ſeek, the prize,
From kings, like GEORGE, benignant, juſt, and wiſe.
Lo, this her genuine lore.—Nor thou refuſe
This humble preſent of no Partial Muſe
From that calm Bower*, which nurs'd thy thoughtful youth
In the pure precepts of Athenian truth:
Where firſt the form of Britiſh Liberty
Beam'd in full radiance on thy muſing eye;
That form, whoſe mien ſublime, with equal awe,
In the ſame ſhade unblemiſh'd Somers ſaw:
Where once (for well ſhe lov'd the friendly grove
Which every claſſic grace had learn'd to rove)
Her whiſpers wak'd ſage Harrington to feign
The bleſſings of her viſionary reign;
That reign, which now no more, an empty theme,
Adorns philoſophy's ideal dream,
But crowns at laſt, beneath a GEORGE's ſmile,
In full reality this favour'd iſle.

The Verſes on the Marriage of the King are of inferior merit; not ſo thoſe on the Birth of the Prince of Wales.

The Hamlet, an Ode, written in Whichwood Foreſt, is a delightful picture of rural life, or rather of the life of the huſbandman. *Felix ſi ſua bona nôrit.* But to enjoy what the poet deſcribes he muſt poſſeſs the poet's enthuſiaſm:

* Trinity College, Oxford; in which alſo Lord Somers, and Sir James Harrington, author of the OCEANA, were educated.

The

The hinds how bleſt, who ne'er beguil'd
To quit their hamlet's hawthorn-wild;
Nor haunt the croud, nor tempt the main,
For ſplendid care, and guilty gain!
When morning's twilight-tinctur'd beam
Strikes their low thatch with ſlanting gleam,
They rove abroad in ether blue,
To dip the ſcythe in fragrant dew:
The ſheaf to bind, the beech to fell
That nodding ſhades a craggy dell.
'Midſt gloomy ſhades, in warbles clear,
Wild nature's ſweeteſt notes they hear:
On green untrodden banks they view
The hyacinth's neglected hue:
In their lone haunts, and woodland rounds,
They ſpy the ſquirrel's airy bounds:
And ſtartle from her aſhen ſpray,
Acroſs the glen, the ſcreaming jay:
Each native charm their ſteps explore
Of Solitude's ſequeſter'd ſtore.
For them the moon with cloudleſs ray
Mounts, to illume their homeward way:
Their weary ſpirits to relieve,
The meadows incenſe breathe at eve.
No riot mars the ſimple fare
That o'er a glimmering hearth they ſhare:
But when the curfeu's meaſur'd roar
Duly, the darkening vallies o'er,
Has echoed from the diſtant town,
They wiſh no beds of cygnet-down,
No trophied canopies, to cloſe
Their drooping eyes in quick repoſe,
Their humble porch with honied flowers
The curling woodbine's ſhade embowers:
From the trim garden's thymy mound
Their bees in buſy ſwarms reſound:
Nor fell Diſeaſe, before his time,
Haſtes to conſume life's golden prime:
But when their temples long have wore
The ſilver crown of treſſes hoar;
As ſtudious ſtill calm peace to keep,
Beneath a flowery turf they ſleep.

Mr. Warton is particularly happy in deſcriptive poetry, and has ſucceſsfully adhered to the axiom, *ut pictura poeſis*, long ſince laid down by one of his brethren in office, we mean the Poetry Profeſſor of Rome.

Of this talent in this walk the foregoing Poem, and the ſeventh Ode ſent to a Friend on leaving a favourite Village in Hampſhire, will prove very agreeable ſpecimens:

Ah mourn, thou lov'd retreat! No more
Shall claſſic ſteps thy ſcenes explore!

When

When morn's pale rays but faintly peep
O'er yonder oak-crown'd airy ſteep,
Who now ſhall climb its brows to view
Thy length of landſkips, ever new;
Where Summer flings, in careleſs pride,
Her varied veſture far and wide!
Who mark, beneath, each village-charm,
Or grange, or elm-encircled farm:
The flinty dove-cote's crouded roof,
Watch'd by the kite that ſails aloof:
The tufted pines, whoſe umbrage tall
Darkens the long-deſerted hall:
The veteran beech, that on the plain
Collects at eve the playful train:
The cott that ſmokes with early fire,
The low-roof'd ſane's emboſom'd ſpire!
Who now ſhall indolently ſtray
Through the deep foreſt's tangled way;
Pleas'd at his cuſtom'd taſk to find
The well known hoary-treſſed hind,
That toils with feeble hands to glean
Of wither'd boughs his pittance mean!
Who mid thy nooks of hazle ſit,
Loſt in ſome melancholy fit;
And liſtening to the raven's croak,
The diſtant flail, the falling oak!
Who, wandering at return of May,
Catch the firſt cuckow's vernal lay?
Who, muſing waſte the ſummer hour,
Where high o'er-arching trees embow'r
The graſſy lane, ſo rarely pac'd,
With azure flowrets idly grac'd!
Unnotic'd now, at twilight's dawn
Returning reapers croſs the lawn:
Nor fond attention loves to note
The weather's bell from folds remote:
While, own'd by no poetic eye,
Thy penſive evenings ſhade the ſky!
For lo! the Bard who rapture found
From every rural ſight or ſound;
Whoſe genius warm, and judgment chaſte,
No charm of genuine nature paſt;
Who felt the Muſe's pureſt fires,
Far from thy favour'd haunt retires:
Who peopled all thy vocal bowers
With ſhadowy ſhapes, and airy powers.
And ſee, thy ſad ſequeſter'd glooms
Their ancient, dread repoſe reſumes!
From the deep dell, where ſhaggy roots
Fringe the rough brink with wreathed ſhoots,
Th' unwilling Genius flies forlorn,
His primroſe chaplet rudely torn.

With hollow ſhriek the Nymphs forſake
The pathleſs copſe, and hedge-row brake.
Where the delv'd mountain's headlong ſide
Its chalky entrails opens wide,
On the green ſummit, ambuſh'd high,
No longer Echo loves to lie.
No pearl-crown'd Maids, with wily look
Riſe beckoning from the reedy brook.
Around the glow-worm's glimmering bank,
No Fairies run in fiery rank;
Nor bruſh, half-ſeen, in airy tread,
The violet's unprinted head.
But Fancy, from the thickets brown,
The glades that wear a conſcious frown,
The foreſt-oaks, that pale and lone,
Nod to the blaſt with hoarſer tone,
Rough glens, and ſullen waterfalls,
Her bright ideal offspring calls.
So by ſome ſage inchanter's ſpell,
(As old Arabian fablers tell)
Amid the ſolitary wild,
Luxuriant gardens gaily ſmil'd:
From ſapphire rocks the fountains ſtream'd,
With golden fruit the branches beam'd;
Fair forms, in every wonderous wood,
Or lightly tripp'd, or ſolemn ſtood;
And oft, retreating from the view,
Betray'd, at diſtance, beauties new:
While gleaming o'er the criſped bowers
Rich ſpires aroſe, and ſparkling towers.
If bound on ſervice new to go,
The maſter of the magic ſhow,
His tranſitory charm withdrew,
Away th'illuſive landſcape flew:
Dun clouds obſcur'd the groves of gold,
Blue lightning ſmote the blooming mold:
In viſionary glory rear'd,
The gorgeous caſtle diſappear'd:
And a bare heath's unfruitful plain
Uſurp'd the wiſard's proud domain.

The Ode written at Vale-Royal Abbey in Cheſhire is much in the ſtyle and manner of the Churchyard Elegy, and appears to be modelled upon it; yet it wants the ſimplicity of the latter; but that, poſſibly, the magnificence of the ſubject would not eaſily allow.

Our Author ſeems, alſo, to have had Mr. Gray in his eye when he wrote his Odes, entitled, *the Cruſade*, and *the Grave of King Arthur*; for they are much in the wild and wizard ſtrains of his Cambrian lyre. The great poet, probably, thought this kind of minſtrelſy beſt adapted to expreſs the magic myſteries and

and romantic enthuſiaſm of the times he deſcribes. We do not think theſe Odes inferior to Mr. Gray's. At the ſame time they have more perſpicuity. Some pretty original Sonnets follow, but we muſt—*ſteal no more.* L.

ART. IV. *An Eſſay on the Application of Natural Hiſtory to Poetry.* By J. Aikin. 12mo. 2s. 6d. ſewed. Warrington, printed for Johnſon in London. 1777.

THE natural alliance between the Sciences and the Arts, though extremely obvious, has not been ſufficiently attended to by artiſts. Relying too much upon the native powers, of which they are, or imagine themſelves to be, poſſeſſed, they have ſeldom taken due care to acquire that knowledge which is requiſite to provide materials for the diſplay of genius and to regulate its exertions. Hence it ſo frequently happens that great abilities are injudiciouſly employed upon improper ſubjects, and that in productions which bear the evident traces of a maſterly hand, we meet with incongruities and deviations from truth and nature, which are no inconſiderable diminution of their merit.

In none of the fine Arts is the utility of extenſive and various knowledge more apparent than in poetry. It being the province of the poet to collect and combine images from every quarter, it muſt be of infinite advantage to him to be capable of ſurveying the ſeveral fields of nature with an accurate and ſcientific eye. It is by this means alone that poetical compoſition can be ſufficiently diverſified to give it the charm of novelty: and it is perhaps to be imputed to the neglect of this application of ſcience, more than to any real deficiency of poetical genius in the preſent age, that in modern poetry we ſee ſo much reaſon to complain of a perpetual repetition of the ſame images clad almoſt in the ſame language.

This general idea is illuſtrated at large in the preſent eſſay, ſo far as reſpects that extenſive branch of ſcience, Natural Hiſtory. The ingenious Writer, with that happy union of ſolid judgment and elegant taſte which characteriſes his works, has ſhewn, by a number of well choſen examples, that the want of a minute attention to the objects of nature, has occaſioned a ſameneſs of thought and expreſſion in poetical deſcriptions, which has all the appearance of ſervile imitation, and has produced confuſed, obſcure, incongruous and falſe delineations of nature. This latter obſervation our Author thus illuſtrates:

'The genius of the eaſtern poets, bold, ardent, and precipitate, was peculiarly averſe to preciſion and accuracy. Hurried away by the warm emotions ariſing from an idea forcibly impreſſed upon their minds, they often ſeem entirely to loſe

ſight of the train of thought which the propoſed ſubject would ſeem naturally to ſuggeſt. Hence their deſcriptions, however animated and ſtriking in certain points, are ſeldom full and diſtinct enough to form accurate repreſentations. I will venture to cite thoſe highly celebrated zoological paintings in the book of Job in confirmation of this remark. In all of theſe it is found, that ſome one property of the animal, which it indeed poſſeſſes in an eminent degree, but not excluſively, gives the leading tone to the deſcription, and occupies the whole attention of the poet, to the neglect of every minuter, though perhaps more diſcriminating circumſtance. Thus, the ſole quality of the horſe which is dwelt upon, is his courage in war. This, indeed, is pictured with great force and ſublimity; but by images, many of which are equally applicable to any other warlike creature. Even the noble expreſſion of "his neck being cloathed with thunder," is not ſo finely deſcriptive, becauſe it is leſs appropriated, than the "*luxuriat toris animoſum pectus*" of Virgil; and, for the ſame reaſon, I can ſcarcely agree with Mr. Warton in preferring the paſſage, "He ſwalloweth the ground with fierceneſs and rage, neither believeth he that it is the ſound of the trumpet," to the lines

Stare loco neſcit; micat auribus, & [illegible]mit artus;
Collectumque premens volvit ſub naribus ignem.

'The indiſtinctneſs of moſt of the other deſcriptions in this book may be inferred from the very different opinions entertained by critics concerning the animals which the writer intended. Thus, the behemoth is by ſome ſuppoſed to be the elephant, by others the hippopotamus. The reem, abſurdly in our verſion rendered the unicorn, is variouſly interpreted the rhinoceros, urus, oryx, and biſon. What is more extraordinary, the leviathan, to which a whole chapter is appropriated, has, with almoſt equal plauſibility, been maintained to be the whale and the crocodile—a fiſh, and an amphibious quadruped. It may, indeed, be alleged, that the deſign of the poet in this place, which was to inculcate ſublime ideas of the Divine power and majeſty from conſiderations of the grandeur of his works, and ſentiments of humiliation from the compariſon of human ſtrength and courage to thoſe of other creatures, did not require, or even admit of minuteneſs in zoological deſcription. Still, however, ſuch want of preciſion in the great outlines of his figures, muſt be imputed to the prevalence of a characteriſtic manner, rather than to the deciſion of the judgment.

'This fault, if we may venture to call it ſo, to which the Oriental writers, from the peculiar caſt of their genius, and an exuberance of that fire which conſtitutes the very eſſence of poetry, were liable, is not, however, that againſt which it is neceſſary

neceſſary to caution a modern poet. Want of knowledge, attention, or diſcernment, have occaſioned thoſe failures which the following inſtances are [illegible]ant to exemplify.

'Lucan, a poet much more converſant with the ſchools of rhetoricians than with the works of nature, has contrived to ſhew great ignorance in a cloſe and ſervile copy from Virgil. That writer deſcribes with admirable truth and nature thoſe preſages of an impending ſtorm which appear in the actions of certain animals. Among the reſt he mentions that of the heron's leaving its accuſtomed haunts in the marſhes, and ſoaring to a great height in the air. This circumſtance is thus varied in the repreſentation by Lucan:

——— *auſa volare*
Ardea ſublimis, pennæ confiſa natanti,

"The heron dares to fly on high, truſting to its ſwimming feather."

'He ſeems to have concluded that the heron, as a fowl converſant with water, muſt be a ſwimmer; whereas every one in the leaſt acquainted with the hiſtory of this bird knows that it takes its prey only by wading, for which its long legs are admirably adapted. Some of his commentators, indeed, have attempted to free him from the imputation of ignorance, by ſuppoſing that the epithet "ſwimming feather" was intended to denote that eaſy motion of a bird through the air which has often been reſembled to ſailing or ſwimming. But from the whole turn of the paſſage, it appears evident to me, that Lucan meant to improve upon his original by one of thoſe antithetical points which, on all occaſions, he ſo much delights to introduce: the images of flying and ſwimming are therefore ſet in oppoſition to each other; and unleſs the latter be employed in its ſimple ſignification, the words "daring" and "truſting" are not at all applicable. Were even the other explanation admitted, the ſmooth ſwimming motion would very ill apply to a bird which is remarkable for its heavy and laborious flight.

'His variation of another circumſtance, in the ſame paſſage, is equally erroneous. To the crow, which Virgil deſcribes as ſtalking ſolitary over the dry ſands, he alſo attributes the action which that poet rightly appropriates to water fowl, of daſhing the water over its body before ſtormy weather.

——— *caput ſpargens undis, velut occupet imbrem,*
Inſtabili greſſu metitur litora cornix.

'Mr. Warton's tranſlation of Virgil, though in general extremely chaſte and correct, affords one inſtance of ſimilar error in deviating from the original:

Behold for thee the neighb'ring naiad crops
The violet pale, and poppy's fragrant tops. Ecl. II.

'The epithet *fragrant* is the tranſlator's addition; and an improper one; ſince that plant has only a faint diſagreeable odour.

'A miſtake, different in kind, ſince it relates to time rather than to quality, yet reſembling in ſubject, appears in Pope's firſt paſtoral. The roſe is repreſented as blowing along with the crocus and violet; though, in reality, ſome months intervene betwixt their flowering:

Here the bright crocus and blue vi'let glow,
Here weſtern winds on breathing roſes blow.

'Manilius, in a ſhort deſcription of Africa, has improperly introduced the peaceful and innoxious elephant into an enumeration of the fierce and venomous animals which infeſt that torrid region:

Huic varias peſtes, diverſaque membra ferarum,
Conceſſit bellis natura infeſta futuris;
Horrendos angues, habitataque membra veneno,
Et mortis partus, viventia crimina terræ;
Et vaſtos elephantes habet, ſæveſque leones,
In pœnas fœcunda ſuas, parit horrida tellus. Aſtron. lib. 4.

'Mr. Creech, in his tranſlation of this paſſage, has aggravated this impropriety almoſt to ridicule, by coupling the lion and elephant in one action, entirely unſuitable to the latter.

Here nature, angry with mankind, prepares
Strange monſters, inſtruments of future wars;
Here ſnakes, thoſe cells of poiſon, take their birth,
Thoſe living crimes and grievance of the earth;
Fruitful in its own plagues, the deſert ſhore
Hears elephants and frightful lions *roar*.

'Shakeſpeare, in the Two Gentlemen of Verona, gives the following beautiful lines to the baniſhed Valentine:

Here I can ſit alone, unſeen of any,
And to the nightingale's complaining notes
Tune my diſtreſſes, and record my woes.

'The plaintive character of the nightingale renders its introduction pleaſing and proper; but Congreve, in a paſſage apparently imitated from this, has ſpoiled the image by tranſferring it to the lark, whoſe character is always cheerful and ſprightly:

The morning lark to mine accords his note,
And tunes to my diſtreſs his warbling throat.

'It has been already obſerved that the leviathan of Job is variouſly underſtood by critics for the whale and the crocodile. Both theſe animals are remarkable for the ſmallneſs of their eyes in proportion to the bulk of their bodies. Thoſe of the crocodile are indeed ſaid to be extremely piercing out of the water; in which ſenſe, therefore, the poet's expreſſion that "its eyes

eyes are like the eye-lids of the morning," can only be applicable. Dr. Young, however, in his paraphraſe on this part of Job, deſcribing the crocodile as the animal intended in the original, has given the image an erroneous reference to the magnitude, rather than the brightneſs of its eye:

Large is his front; and when his burniſh'd eyes
Lift their *broad* lids, the morning ſeems to riſe."

Mr. Aikin next proceeds to take notice of thoſe falſe repreſentations of nature, which are grounded on ancient error or fable, and judiciouſly obſerves that in the deſcription of natural objects, every fabulous image ſhould be avoided.

Having ſhown that the accurate and ſcientific knowledge of nature would obviate many of the defects uſually diſcoverable in poetical compoſitions, the Author goes on to exhibit the beauties which the poet may derive from natural, and chiefly from animated objects. In this part of the work he has judiciouſly ſelected paſſages from the poets, particularly Virgil, Milton, and Thomſon, to illuſtrate the application of images drawn from natural hiſtory to the purpoſes of ſimple deſcription; after which he quotes ſeveral ſimilies from Homer as inſtances of the uſe of natural images in the figures of compariſon. Theſe quotations, though numerous, appear neceſſary to eſtabliſh the leading ſentiment of the Eſſay; and they are accompanied with remarks, which at once diſcover a ſolid judgment and a correct taſte.

In order to ſhew that the ſources which natural hiſtory affords for poetical deſcription, are yet open and unexhauſted, the Writer enumerates many natural objects and incidents, which, though highly pictureſque, have not hitherto been taken notice of by the poets. Several of theſe are ſelected from Pliny's Natural Hiſtory, and from the relations of modern travellers. But the chief materials for this part of the deſign are drawn from Mr. Pennant's Britiſh Zoology, to which Mr. Aikin acknowledges himſelf indebted for the original idea of his Eſſay.

'Were a ſecond Thomſon, ſays our Author, to ariſe among us, he might derive ſeveral pleaſing additions to the rural ſcenery and poetical calendar of this country from the work already ſo often referred to, Mr. Pennant's Britiſh Zoology. Some of the circumſtances which I ſhall ſelect from it, are ſo exactly ſuited to the manner of that admirable poet, that we may be aſſured he would have made uſe of them, had they occurred to his mind.

Among the ſigns which announce the very earlieſt approach of ſpring, he would have dwelt with delight upon the intereſting and pictureſque figure of the miſſel thruſh, the largeſt of our ſongſters; concerning which Mr. Pennant acquaints us,

that " it begins its ſong, which is very fine, ſitting on the ſummit of a high tree, very early in the ſpring, often with the new year, in blowing ſhowery weather; whence the inhabitants of Hampſhire call it the ſtorm-cock."

' We have ſeen how exquiſitely Thomſon has painted a hot ſummer's noon, by a group of animals oppreſſed with languor under the beams of a meridian ſun. Were the inſtant of time changed, and the effects of a leſs overpowering heat to be repreſented, a diſtinguiſhed place in the landſkip might be allotted to the fox, which " in warm weather will quit its habitation for the ſake of baſking in the ſun, or to enjoy the freſh air; but then it rarely lies expoſed, but chuſes ſome thick brake, and generally of gorſe, that it may reſt ſecure from ſurprize. Crows, magpies, and other birds, who conſider the fox as their common enemy, will often, by their notes of anger, point out its retreat."

' It is ſomewhat extraordinary that the very curious œconomy of the decoys for wild ducks ſhould have eſcaped Thomſon's notice: the marſhy wooded ſolitudes in which they are placed; the art with which they are conſtructed; the wonderful inſtinct which renders theſe creatures capable of being taught to be the crafty betrayers of their companions; the ſurprize and ſtruggle of the ſtrangers on finding themſelves unexpectedly entrapped, would all together afford copious matter as well for ſentiment as deſcription. A circumſtance relating to them, mentioned by Mr. Pennant, would be a pleaſing and entirely new object in an evening picture. " As ſoon as the evening ſets in, the decoy riſes (as they term it) and the wild fowl feed during night. If the evening is ſtill, the noiſe of their wings, during their flight, is heard at a great diſtance, and is a pleaſing, though rather melancholy ſound."

' The agreeable uſe Mr. Jago has made of the migration of ſwallows, was juſt now remarked. The moral plan of his poem rendered it leſs proper to enter minutely into the natural part of the phenomenon; but a deſcriptive poet might greatly improve the picture from Mr. Pennant's article on that ſubject. With what pleaſing and picturesque circumſtances are the departure and return of the ſwallows repreſented in the two following relations! " Mr. White (a clergyman of Selborne, Hants) on Michaelmas 1768, had the good fortune to have ocular proof of what may reaſonably be ſuppoſed an actual migration of ſwallows. Travelling that morning very early between his houſe and the coaſt, at the beginning of his journey he was environed with a thick fog; but on a large wild heath the miſt began to break, and diſcovered to him numberleſs ſwallows, cluſtered on the ſtanding buſhes, as if they had rooſted there;

there: as ſoon as the ſun burſt out, they were inſtantly on the wing, and with an eaſy and placid flight, proceeded towards the ſea."

"Returning home, ſays Sir Charles Wager, in the ſpring of the year, as I came into ſounding in our Channel, a great flock of ſwallows came and ſettled on all my rigging; every rope was covered; they hung on one another like a ſwarm of bees; the decks and carving were filled with them. They ſeemed almoſt famiſhed and ſpent, and were only feathers and bones; but being recruited with a night's reſt, took their flight in the morning."

'The migration of birds in general, is indeed a fertile ſource of thoſe uncommon and even ſublime ideas which are eſſential to poetry. What more admirable than that ſecret impulſe which incites every individual of a whole ſpecies to croſs immenſe ſeas and tracts of land in ſearch of a ſecure retreat againſt unknown impending evils! What more beautiful than the order of their aſſembling and flight! What more aſtoniſhing than their prodigious numbers when congregated for this purpoſe! "I have ſeen, ſays Linnæus, the ſurface of the Calix (a river in Lapland) for the ſpace of eight days and nights, entirely covered with ducks, paſſing towards the ſea on their ſouthern journey, exceeding in number the armies of Xerxes, ſo that I could not have imagined that ſuch a multitude of birds ever exiſted."

After theſe extracts it will be unneceſſary to ſay any thing farther to engage the attention of our Readers to this pleaſing and truly claſſical performance. X.

ART. V. *Dr.* WATSON'S *Hiſtory of the Reign of Philip the Second, King of Spain,* concluded.

HAVING already fully expreſſed our idea of the general character of this work, it only remains that we make ſuch further extracts from it, as ſhall at once afford our Readers ſome entertainment, and enable them to form a judgment concerning its merit. Out of the great variety of valuable materials which offer themſelves to our notice, we ſhall make no apology for ſelecting the following long but intereſting narrative of the ſiege of Leyden.

'In order to form a juſt conception of the operations of this memorable ſiege, it is neceſſary to remember that Leyden lies in a low ſituation, in the midſt of a labyrinth of rivulets and canals. The city was large and populous; and, at the time of the ſiege, was ſurrounded with a deep ditch, and a ſtrong wall, flanked with baſtions. That branch of the Rhine which ſtill retains its ancient name, paſſes through the middle of it; and

and from this ſtream ſuch an infinity of canals are derived, that it is difficult to ſay whether the water or the land poſſeſſes the greater ſpace. By theſe canals, the ground on which the city ſtands is divided into a great number of ſmall iſlands, united together by near a hundred and fifty ſtone-bridges, that are equally ſubſervient to the beauty of the place, and the convenience of the inhabitants. Leyden is at the diſtance of a few hours journey from the Hague, Delft, and Gouda, and only a little farther from Rotterdam on the one hand, and Haerlem on the other. On account of its ſituation, as well as on its own account, it was deemed a place of the firſt importance, and a prize worthy of all the ardour which was diſplayed by the contending parties.

'The Prince of Orange, who had received notice of the Governor's intention to renew the ſiege, communicated his intelligence to the citizens; and exhorted them to furniſh themſelves with ſtores of proviſions, and to ſend out of the town all ſuch perſons as would be uſeleſs in defending it. They were not ſufficiently attentive to theſe injunctions. The Prince complained of their remiſſneſs, and informed them, that for three months at leaſt it would not be in the power of the States to raiſe the ſiege.

'To retard the approach of the Spaniards, he ordered ten companies of Engliſh adventurers, under the command of Col. Edward Cheſter, to take poſſeſſion of two forts, one at the ſluice of Gouda, and the other at the village of Alphen, by which the enemy muſt paſs in their way to the city. Theſe troops did not anſwer the expectation which William had conceived of their behaviour. The five companies which were placed at the ſluice of Gouda, after a ſhort reſiſtance, betook themſelves to flight; and the other five, after a ſkirmiſh in which no perſon fell on either ſide, baſely imitated the example of their countrymen, and retired under the walls of Leyden. The citizens, who from their ramparts had beheld their ignominious behaviour, and ſuſpected them of treachery, refuſed to admit them within the town. The Engliſh aſcribed their conduct to the inſufficiency of the fortifications which they had been appointed to defend; but not being able to wipe out the ſuſpicion entertained of their fidelity, they all deſerted to the enemy, but a few whom the people of Leyden received with open arms.

'The Prince of Orange having intended that the Engliſh forces, after being obliged to quit their firſt ſtations, ſhould have retired into the town, had not provided any other troops to defend it. The inhabitants were therefore reduced to the neceſſity of truſting for their defence to their own valour and conduct: a circumſtance, which at firſt had not a formidable aſpect, but which in the end proved the cauſe of their preſervation:

tion; ſince it was thereby much longer before they were reduced by famine than it would have been, if beſides themſelves they had had a numerous garriſon to ſupport.

'The government of Leyden was committed on this occaſion to Janus Douza, a perſon of noble birth; and well known in the literary world, by his poetical productions. By his example, and his eloquence, this illuſtrious patriot kindled in the minds of his fellow-citizens, ſuch a zeal for liberty, and ſo great an abhorrence of the tyranny of Spain, as rendered them ſuperior to every diſtreſs, and in a great meaſure ſupplied their want of military ſkill. They muſt however have been found inferior to the Spaniards; and if Valdez, the Spaniſh commander, to whom Requeſens committed the conduct of the ſiege, had puſhed his operations with proper vigour, he muſt certainly have made himſelf maſter of the town. But whether he wanted to ſave his men, and to carry his end without bloodſhed; or deſpaired, with the ſkill and force which he poſſeſſed, to be able to reduce ſo ſtrong a place by ſack and ſtorm, he did not think of any other expedient for ſubduing it, but that of blocking it up on all ſides, ſo as to prevent the entrance of ſupplies. To this one point all his operations were directed. By a circular chain of more than ſixty forts, which communicated with each other, and ran quite round the city, he inveſted it on every ſide, and not only rendered it impoſſible to introduce ſupplies, but even cut off all intelligence between the beſieged and their friends in the other cities, except what was conveyed by pigeons, in the manner to which the Proteſtants had recourſe during the blockade of Haerlem.

'By one of the forts called Lammen, the beſieged having been deprived of the benefit of paſturing their cattle in the neighbouring meadows, they ſallied out with great fury upon the Spaniards, and almoſt got poſſeſſion of the fort; but after an obſtinate and bloody conteſt, they were at laſt obliged to retire. The Spaniards fortified themſelves in that ſtation more ſtrongly than before; and the beſieged now deſpaired of being able, either in that or any other quarter, to remove them to a greater diſtance from the city. Inſtead of this, they apprehended daily their nearer approach to it; and expected they would ſoon open their batteries, in order to prepare for taking it by ſtorm. This belief ſerved to quicken the inhabitants; and the women as well as the men were employed day and night, without ceaſing, in ſtrengthening the fortifications. An account was taken of the ſtock of proviſions within the town; and, in order to make it hold out as long as poſſible, they began to huſband it betimes. They were perpetually exhorting and animating each other, and expatiating upon the cruelty and perfidy of the Spaniards, and the unworthy fate of the people

people of Zutphen, Haerlem, and other places, who had truſted to their faith and mercy. When they were ſolicited to return to their allegiance by Lanoy, De Lique, and other natives of the Low Countries; they made anſwer in the words of a celebrated Latin poet, *Fiſtulam dulce canit volucrem dum decipit auceps.*

'To other letters, in which they were deſired to reflect on the miſery to which they muſt ere long be reduced, they replied, that they had, upon the moſt mature conſideration, reſolved rather to die of hunger, or to periſh with their wives and children in the flames of the city, kindled by their own hands, than ſubmit to the tyranny of the Spaniards.

'That miſery which, during the firſt two months of the ſiege exiſted only in idea, was at laſt realized. Their whole ſtock of ordinary proviſions being conſumed, they were obliged to have recourſe to the fleſh of dogs and horſes. Great numbers died of want; and many by the uſe of this unnatural food. The reſolution of the people at length began to fail, and they now believed their preſent calamities to be ſuperior even to thoſe they ſhould experience under the Spaniſh government. Some of them conceived a deſign to deliver up the town, and formed a ſecret aſſociation for this purpoſe. But their plot being detected, means were taken to prevent them from putting it in execution. A great number of people having come one day in a tumultuous manner to a magiſtrate whoſe name was Adrian, exclaiming that he ought either to give them food, or deliver the town into the hands of the enemy: "I have ſolemnly ſworn, he replied, that I will never ſurrender myſelf, or my fellow-citizens, to the cruel and perfidious Spaniard; and I will ſooner die than violate my oath. I have no food, elſe I would give it you. But if my death can be of uſe to you, take, tear me in pieces, and devour me; I ſhall die with ſatisfaction, if I know that by my death I ſhall for one moment relieve you from your direful neceſſity."

'By this extraordinary anſwer, the people, ſtruck with aſtoniſhment, were ſilenced, and their fury was for ſome time appeaſed.

'The Prince of Orange, who was not ignorant of the extreme miſery to which the beſieged were reduced, had done every thing in his power to accompliſh their relief. He had already collected large ſupplies of proviſions; but could not, with all his activity and addreſs, raiſe a ſufficient force to open a paſſage into the city. When he found that the ſituation of the beſieged would not admit of longer delay, he convened an aſſembly of the States of the province. The Deputies, after conſidering the ſtrength of the enemy, and the amount of their own forces, perceived it to be impracticable to relieve the beſieged,

ſieged, either by land, or by the river and canals; they therefore had recourſe to an expedient, which was dictated by deſpair, and was the only one at preſent in their power to employ. They reſolved to avail themſelves, againſt the Spaniards, of that furious element, from which their country had often ſuffered the moſt dreadful devaſtation; to open their ſluices, to break down the dykes of the Maeſe and the Iſſel, and by thus laying all the country round Leyden under water, to get acceſs to the beſieged with their fleet. Nothing could be more repugnant to the ideas of this people than ſuch a reſolution. To drain their lands, to exclude the water, and preſerve their dykes, were then, as they are ſtill, objects to the Dutch of almoſt continual attention, and which coſt them annually an immenſe expence. But they were at preſent animated by objects ſtill more important and intereſting, and their love of liberty, joined to their dread of Popery and the Spaniſh yoke, prevailed over every other conſideration. The damage, which it was ſuppoſed would ariſe from the meaſure adopted, was eſtimated at ſix hundred thouſand guilders. But they conſidered, that if the Spaniards ſhould ſucceed in their preſent enterprize, not only the region to be overflowed, but all the reſt of the province, would fall under their ſubjection.' This the ſtates regarded as infinitely worſe than either poverty or death; and in their preſent diſpoſition, they would have choſen to ruin the country altogether, rather than leave it to be enjoyed by an enemy whom they held in ſuch abhorrence. They were now employed in the demolition of thoſe mounds, upon which their exiſtence as a nation depends, with a degree of induſtry and ardour, equal to that which they were accuſtomed to employ in repairing them, after the ravages of an inundation.

'The water, after its barriers were removed, diffuſed itſelf over all the adjacent fields; and, in a few days, almoſt the whole region which lies between Rotterdam, Gouda, Delft, and Leyden, was overflowed. The Spaniards were thrown at firſt into the utmoſt dread and terror; but when they underſtood the cauſe of this unexpected inundation, and obſerved that the water did not riſe above a certain height, they recovered from their aſtoniſhment. They were obliged to abandon ſuch of their forts as were ſituated in the lower grounds, and to retire to thoſe which ſtood higher; however, of theſe laſt, they hoped to be able to keep poſſeſſion, and to continue the blockade, till the famine, which they knew raged in the town with dreadful fury, ſhould conquer the obſtinacy of the citizens, and bring the ſiege to a concluſion.

'The Prince of Orange, in the mean time, was employed with the utmoſt diligence in preparing every thing neceſſary to ſecure the ſucceſsful execution of his intended purpoſe. He ordered

ordered to be built, at Rotterdam and other places, near two hundred flat-bottomed veſſels, having each of them ten, twelve, fourteen, or ſixteen oars; and theſe he mounted with guns, and manned with eight hundred Zealanders; a rude and ſavage, but a brave and determined band, animated at once by religious zeal, and the moſt implacable hatred againſt the Spaniards; and whoſe appearance was rendered horrid by the ſcars of innumerable wounds, which they had received in their late naval engagements. They were brought from the fleet by Boiſſot, the Admiral of Zealand, to whom the conduct of the preſent enterprize was committed.

'With ſuch of the veſſels as were already equipped, Boiſſot left Delft in the beginning of September, and directed his courſe towards Leyden. But the water had not as yet riſen to a ſufficient height; and the banks of the rivers and canals, in which only there was a proper depth of water, were ſo ſtrongly fortified, as to render his approach to the city impracticable. From ſome of their forts he obliged the Spaniards to retire, but others were of ſufficient ſtrength to withſtand his moſt vigorous attacks. In order to avoid theſe, he continued to break down more dykes as he advanced, and, in his progreſs, had ſeveral bloody engagements with the enemy. The blockade, however, remained ſtill as cloſe as ever. Boiſſot began to be apprehenſive of the iſſue. Heaven ſeemed not to favour his deſign. The north wind continued much longer than had been ever known at the preſent ſeaſon, and retarded the water in its aſcent. The Prince of Orange, when Boiſſot entered upon his expedition, had been confined to his chamber by a dangerous illneſs. He was now recovered, and came to viſit the Admiral's diſpoſition of his ſhips, which he found to be exactly conformable to the directions which the States had given him; but their deſign, the Prince perceived, muſt prove abortive, and all their labour and expence be loſt, unleſs the wind ſhould change ſoon to another quarter, and the autumnal tides riſe as uſual.

'With extreme impatience they now expected the approach of theſe tides, which are commonly the ſubject of dread and terror to the Hollanders. The ſituation of the beſieged was become the moſt deplorable and deſperate. During ſeven weeks there had not been a morſel of bread within the city; and the only food had been the roots of herbs and weeds, and the fleſh of dogs and horſes. Even all theſe were at length conſumed; and the people reduced to live on ſoup made of the hides of animals which had been killed. A peſtilence ſucceeded to the famine, and carried off in a few weeks ſome thouſands of the inhabitants. Thoſe who ſurvived, overwhelmed with anguiſh at the diſmal ſcenes which they daily witneſſed, were ſcarcely able to perform the mournful office of burying the dead. In this

this dreadful ſituation, they beheld from their walls, the ſails and flags of the veſſels deſtined for their relief; but had the mortification to perceive, that it was utterly impoſſible for them to approach. It is not ſurpriſing that ſome of the people, finding their miſery greater than they were able to endure, ſhould have entertained the thoughts of ſurrendering the town to the enemy. Some conſpiracies were again formed for this purpoſe; but they were diſcovered and defeated by the vigilance of Douza, ſupported by a great majority of the people, to whom neither the peſtilence, nor famine, nor death, in its moſt hideous forms, appeared ſo dreadful as the tyranny of the Spaniards.

'But the time of their deliverance was at hand; and Heaven interpoſed at laſt in a conſpicuous manner in their behalf. Towards the end of September, the wind changing from the north-eaſt to the north-weſt, poured the ocean into the mouths of the rivers with uncommon violence; and then veering about to the ſouth, it puſhed the water towards the plains of Leyden, till they were converted into a ſpacious lake, in which the Spaniſh forts were ſeen ſcattered up and down, and many of them almoſt covered with water.

'Boiſſot ſeized with ardour the opportunity which was thus preſented to him. And though ſeveral of the enemy's fortifications ſtill lay in the way by which it was neceſſary for him to advance, he ſoon obliged the Spaniards to abandon them. The Zealanders purſued them, ſometimes on foot along the dykes, and ſometimes in their boats; and had ſeveral rencounters with them, in which, from the advantage which their boats afforded them, they were every where victorious. The ſituation of the Spaniſh troops at this time was truly deplorable. Some were ſwallowed up in the mud and water; and others attempting to march along the dykes, were either killed by the fire from the boats, or dragged down with hooks fixed to the ends of long poles, and put to the ſword without mercy. Fifteen hundred periſhed in their retreat.

'All the forts were now forſaken, except the fort abovementioned, called Lammen, of which, if the Spaniards had kept poſſeſſion, they might have retarded the approach of the fleet for ſeveral days. This fort was much ſtronger, and ſtood higher than the reſt. But when the garriſon underſtood that their general had fled, and that the Zealanders on the one hand, and the beſieged on the other, were preparing to begin an attack, they abandoned their ſtation, and by torch light effectuated a junction with the reſt of the forces, in the middle of the night.

'In this manner was the ſiege of Leyden raiſed, in the beginning of the fifth month after the blockade was formed. Boiſſot advanced without delay to the gates of the city. The people, pale and meagre, ran, as their ſmall remains of ſtrength would

would allow, to meet him; and many of them ſo greedily devoured the food which he diſtributed, that what was intended for their relief, proved the cauſe of their inſtant deſtruction; for proviſions of every kind in the city had been entirely exhauſted, and the beſieged were ſo weakened, that if the blockade had continued two days longer, they muſt all have periſhed.

'When they were ſomewhat refreſhed with the food which Boiſſot had brought, they accompanied the magiſtrates to one of the churches, where they rendered thanks to the Almighty for their deliverance. Never was any aſſembly more deeply agitated. By the conſideration of that ſignal and unexpected deliverance, when they were upon the brink of ruin; joined to their remembrance of the diſmal ſcenes which they had witneſſed, and of the many friends and fellow citizens whom the famine and peſtilence had carried off, their minds were overpowered at once with gratitude and ſorrow. They were diſſolved in tears; and mingled together the voices of praiſe and of lamentation.

'The cotemporary hiſtorians have further recorded, that when the Prince of Orange received information of the raiſing of the ſiege, being engaged in public worſhip in one of the churches at Delft, he ſtood up, and read to the audience the letters which contained the intelligence; after which, the States being convened, a day of general thankſgiving was appointed.'

One of the moſt diſtinguiſhed characters which appeared under Philip the Second, was Farneſe, Duke of Parma, whom Philip employed againſt Henry IV. of France. Between this great general and the French monarch, Dr. Watſon draws the following compariſon:

'From their earlieſt youth they had been alike diſtinguiſhed by the love of arms; and had paſſed their lives either in learning or practiſing the art of war. They poſſeſſed alike the talent of conciliating the affections of their troops, without any relaxation of diſcipline or diminution of authority. They were equal too in perſonal courage, in quick diſcernment, and in fertility of genius. But the King was prompt in his deciſions; the Duke more cautious and circumſpect. The latter always cool, and maſter of himſelf, tranſgreſſed, on no occaſion, the bounds of the ſtricteſt prudence; but the former was often betrayed by his natural impetuoſity and ardour, rather to act the part of a common ſoldier, than of a general, and unneceſſarily to expoſe his perſon to danger. From the ſame impetuoſity of temper, the King was ever fond of ſtriking a deciſive blow by a pitched battle in the field, whereas the Duke choſe rather to accompliſh his deſigns by ſtratagem and dexterity, without bloodſhed. Notwithſtanding this diverſity in their characters, they were indiſputably the greateſt captains of the age in which they lived;

lived; and may be compared, without ſuffering by the compariſon, with the moſt illuſtrious commanders either in ancient or in modern times.'

This encomium upon the character of Henry IV. of France, and indeed the praiſes generally beſtowed upon him by hiſtorians, do not appear to us to have ſufficient foundation in facts. Without entering farther into the ſubject at preſent, it is evident from ſome circumſtances, in that part of the hiſtory of this prince which our Author relates, that he by no means deſerves to be ranked in the ſame claſs of military merit with the Duke of Parma. After Henry had raiſed the ſiege of Paris, he was ſo intent upon the idea of an immediate engagement, that he remained ignorant of the Duke's deſigns againſt the ſtrong fortreſs of Lagny, till it was too late to ſecure it. On the Duke of Parma's ſecond expedition into France, Henry took ſuch a raſh and injudicious ſtep, at the head of a ſmall detachment, that, inſtead of a great general, he appeared to the Duke in no better light than as a captain of horſe. And when the Duke was blocked up with his army in the peninſula of *Caux*, Henry was ſo inattentive to the motions of his adverſary, that he ſuffered himſelf to be amuſed by the pretence of an attack, till the Duke had tranſported his troops over the Seine to *Caudebec*. In theſe operations Henry appears to have little claim to the title of one of the greateſt captains of the age, and gives few proofs of being equal to the Duke of Parma in "quickneſs of diſcernment and fertility of genius."

We have ſometimes in the courſe of this work ſeen occaſion to wiſh that the Author had illuſtrated his narrative of ſieges and military operations, with engraved plans of the ſcenes of action.

ART. VI. *Addreſſes to Young Men.* By James Fordyce, D. D. 12mo. 2 vols. 7s. ſewed. Cadell. 1777.

THOSE who have read Dr. Fordyce's *Sermons* to Young Women, will naturally form great expectations from his *Addreſſes* to Young Men; and we may venture to aſſure ſuch as are diſpoſed to make candid and equitable allowances for the difficulty of the taſk, that their expectations will not be diſappointed. The tender and affectionate concern which the Author expreſſes for the improvement of youth in knowledge and virtue,—in every thing that can render them truly amiable,—ſhews the goodneſs of his heart; and the agreeable and entertaining manner in which he communicates to them the moſt uſeful inſtructions, does honour to his taſte and genius. But as the ſentiments which we entertain of his merit, as a writer, are well known, we ſhall only add, in few words, with reſpect to the preſent work,—what may be ſaid of all the

Author's publications—that it is admirably calculated to promote the moſt important intereſts of human ſociety.

Well knowing with what contempt and diſguſt many of the young men of the preſent age are taught to look on every thing that bears the name of preaching, and ſenſible of the difficulty of obtaining their attention to friendly admonition in the form of Sermons, the Doctor has, with great propriety, adopted a different plan:

'I have ſtudied to accommodate myſelf alſo,' ſays he, 'to the gayer part of my youthful friends, for whoſe happineſs, as well as for that of the graver, I ſhall always be ſolicitous, without giving up a ſingle point of true religion, or ſound morality.

'It has been my aim to engage the hearts, no leſs than the underſtandings, of my hearers, in favour of truth and goodneſs. Curious ſpeculations, learned enquiries, philoſophical diſquiſitions, or the diſtinctions of a metaphyſical divinity, did not enter into my deſign. If they had, they might have been eaſily extracted from a moderate library. But, partly to impreſs upon the youthful mind, ſentiments of piety and worth, partly to warn it againſt the miſchiefs to which it is moſt expoſed in a ſtate of public manners highly corrupt and ſeducing, was my chief endeavour.

'I am under little apprehenſion, that thoſe who join liberality of ſentiment to ſerioufneſs of principle, will reject the friendly counſels here preſented, becauſe they are not introduced with texts of ſcripture, becauſe they are not fettered by the formalities of method, or yet becauſe they are accompanied with illuſtrations, remarks, and modes of compellation, more familiar, leſs ſolemn, and nearer the level of common life, than have been often adopted in grave diſcourſes.

'Yet it will be underſtood, that I ſpeak to Young Men at large, as forming one numerous aſſembly, which I ſuppoſe to be preſent, and whoſe preſence I feel to be an object of importance and animation. I only except the hypocritical bigot, the profligate infidel, and the malevolent detractor. For them I profeſs no zeal: on them I can ſtamp no impreſſion; and from them I expect no quarter, if they ſhould chance to mix with my hearers.

'It will likewiſe be perceived, that theſe two volumes compriſe but a portion of my ſubject, which appears on the ſlighteſt ſurvey both comprehenſive and various. To do it but tolerable juſtice, many topics of much moment will afterwards require our conſideration, if it ſhall pleaſe Heaven to afford leiſure and ability.'

The ſubject of our Author's firſt Addreſs is,—*The Reſpect due to Young Men*, and the introduction to it will give our Readers a clear idea of the manner in which he endeavours to gain the attention and captivate the hearts of youth. He addreſſes them not in the language of a wild enthuſiaſt, a gloomy bigot, a ſour Chriſtian, a formal, ſolemn diſciplinarian, or rigid moraliſt, but in the mild, perſuaſive, and affectionate language of a real friend, and prudent counſellor, who has their welfare and happineſs ſincerely at heart.

"Whether I conſider you," ſays he, "whom I have now the pleaſure of addreſſing, as individuals, or a part of ſociety; as entering on the theatre of life, or deſigned for a higher exiſtence when you leave it; as poſſeſſed of great advantages, ſubject to many difficulties, or expoſed to peculiar temptations; I am deeply impreſſed with your importance, and tenderly anxious for your welfare. Thus, indeed, I have long felt with regard to you; and to merit your eſteem by promoting your improvement, your reputation, and your happineſs, has long been an object of my ambition.

'Will you hearken to me, then, as to a brother and a friend, whilſt I endeavour with freedom and affection, with familiarity and reſpect at the ſame time, to engage your thoughts on a variety of topics cloſely connected with your particular circumſtances, and your beſt intereſts? I pretend to no influence, but that of perſuaſion, and to no authority, but that of truth. It is not my intention to indulge indiſcriminate ſatire, or general declamation againſt vice and folly, without any diſtinction of characters, or any view to the principles and manners of the age. I mean not to burden your memories with the minute ſubdiviſions of ſcholaſtic method, or to perplex your underſtandings with the unſatisfactory ſubtilties of theological debate. Yet leſs would I ſeek to miſlead your imaginations by the phantoms of a wild enthuſiaſm, or chill your hearts by the gloomy ſpectres of ſuperſtition. Far from wiſhing to debar you from any innocent delight, I propoſe to ſhow, by what means you may actually multiply your pleaſures, and enjoy with the higheſt reliſh, to the largeſt extent, and for the longeſt term, every gratification becoming your nature, and ſuited to your ſtate.

'Our ſyſtem, nevertheleſs, may appear to be ſomewhat unfaſhionable. But if you will honour us with your attention, we doubt not of being able to convince you, that in reality it implies nothing vulgar or illiberal; that it requires not a ſingle action, word, look, or thought, of which you can have reaſon, in any company, or on any occaſion, to be aſhamed. Neither, as I hope, will you find us, in the proſecution of our plan, ſtrict without neceſſity, or ſevere without cauſe. We are willing, gentlemen, to make every candid allowance for the imbecillity of human nature, like thoſe who feel themſelves men; and for the gaiety of juvenile minds, like thoſe who remember that they alſo were once young. When the cleareſt rules of duty oblige us to remonſtrate, and our warnings are ſeconded by the moſt awful ſanctions of religion, even then we would temper admonition with tenderneſs, and engage you to embrace inſtruction chiefly from ingenuous motives; always regretting when we are compelled to enforce it by conſiderations leſs attractive, but never aſſuming the air of a tutor, or adopting the ſtyle of thoſe that affect "to have dominion over your faith, inſtead of being helpers of your joy."

"Young men exhort to be ſober-minded—Intreat the younger men as brethren'—were the directions given by an Apoſtle to two Evangeliſts, who were both his pupils and his friends, reſpecting the manner in which they ſhould treat the youth of their days. You will not ſay, that this was the language of a bigot. A bigot, you are ſenſible, is the avowed enemy of all moderate counſels. A condeſcending diſpoſition, an obliging demeanour, he neither practiſes

nor commends. His fancy is too much heated to regard the meaſures of common ſenſe, or the laws of ſocial life, in matters of ſpiritual concern; and his judgment is too narrow to comprehend the extenſive objects of religion and humanity. Such a man does not exhort, but dictate, does not intreat, but command; and as for the plain unpretending virtues of prudence and ſobriety, a temperate mind and a diſcreet behaviour, what are they to him who is intoxicated with a conceit of his ſuperior ſanctity and wiſdom? How different was the character of St. Paul!

'Formerly, indeed, he too had been a blind and furious zealot: but from the time that he imbibed the meek and lowly ſpirit, with the enlarged and generous principles of his new Maſter, no one could be more mild or unaſſuming, more ſtrictly attentive to the rights of mankind, or more ſweetly ſolicitous for their ſalvation—"Young men exhort,"—to what? To diſplay their courage, or their zeal, by perſecuting thoſe who differ from them, by deſtroying God's creatures in God's name, as he had done when himſelf a young man; or yet to evidence their virtue and their piety by renouncing all terreſtrial enjoyments, relinquiſhing all ſecular connexions, and being unprofitable to others under the pretence of ſaving themſelves? No; but to be "ſober-minded," that is to ſay, regular and conſiderate, careful to govern their paſſions, improve their faculties, and prepare for performing with diligence and diſcretion their duty to ſociety. But however important or neceſſary ſuch advice may appear, it muſt never be obtruded with officiouſneſs, or preſſed with aſperity; it muſt ſtill be prompted by a benevolent diſpoſition, and ſtill accompanied with an amiable addreſs. This enlightened man well knew that the human mind revolts againſt all violent attempts to controul her; that ſhe requires to have her reaſon convinced by argument, and her affection engaged by kindneſs; that her innate pride is ſhocked at thoſe who would preſume to tutor her with rigour; that both the ſpirit and impatience of youth in particular are apt to rebel, where authority, however founded, is not ſoftened by gentleneſs, or rather where the maſter is not happily concealed in the friend; but that much may be done by him who has the ſkill to graft inſtruction upon ingenuity, and to gain the confidence of his diſciples by uſing them well.—"Intreat the young men as brethren." Regarding them as the rational offspring of your common Parent, as members of the ſame great family with you, initiated in the ſame divine faith, and deſtined to the ſame immortal fellowſhip, avoid in your reproofs, admonitions, and counſels, whatever might tend to diſguſt or diſcourage them: let candour and benignity reign in all: beſeech, obteſt, conjure them to be wiſe, to be good, to be happy: let your arguments breathe, throughout, the heart-felt earneſtneſs, the whole beautiful flame of fraternal and chriſtian friendſhip. In ſhort, St. Paul was thoroughly acquainted with human nature and human life. In this inſtance he diſcovers not more concern for the edification and felicity of Young Men, than knowledge of their conſequence, character, and ſituation."

From this introduction, the Reader will readily perceive what may be expected from the *Addreſſes* of a writer ſo well acquainted with the human heart, and with the propereſt methods

thods of gaining the affections and the confidence of youth. The ſubjects are theſe:—The Reverence which Young Men owe to themſelves; Honour as a Principle; Honour as a Reward; the Deſire of Praiſe; Love; Friendſhip; a Manly Spirit, as oppoſed to Effeminacy; a Manly Spirit, as oppoſed to Cowardice; the Beauty of Humility; the State of the Times as a Motive to early Piety.—Theſe ſubjects have not novelty indeed to recommend them, but they are placed in a pleaſing and ſtriking point of view; the ſentiments are juſt and pertinent, elegantly expreſſed, and beautifully illuſtrated.

When we conſider the well known character of our Author, and the importance of his ſubject, we cannot but think it unneceſſary to extend this article to any conſiderable length, as there are few readers of taſte and curioſity, we imagine, who will not be deſirous of having recourſe to the work; certainly no parents, who are ſolicitous for the happineſs of their ſons, who will not warmly recommend it to their frequent and attentive peruſal.—Happy the young men, who take our author for their guide and counſellor! He will conduct them with ſafety and honour through the dangerous and ſlippery paths of youth; will teach them to act a manly part in every rank and relation of life; to check their preſumption and ſelf-conceit; not to be *high-minded*, but *to fear*; that of all diſpoſitions, genuine humility is not only the moſt decent, but the moſt engaging; that genuine and invincible courage is inſeparably connected with rectitude and religious hope; that if the early part of life be trifled away without improvement, manhood will be contemptible, and old age wretched. He will ſhew them wherein true pleaſure conſiſts, and how to enjoy it in ſafety; that in order to be wiſe, it is not neceſſary to be dull; that a man's underſtanding will not be the worſe, for his having employed it on the beſt objects; his talents the leſs brilliant, for his not abuſing them; his converſation the leſs chearful, for his being eaſy in his mind; or his manners the leſs pleaſing and courteous, when his principles inculcate and inſpire every kind affection; that chearfulneſs and amuſement are not precluded, but, on the contrary, heightened by a judicious mixture of ſerioufneſs and reflection; and that all the harmleſs unbendings of merriment are conſiſtent with the ſtricteſt rules of a liberal piety. He will teach them to beware of raſh and dangerous connections; to be ſlow and cautious in contracting intimacy; to conſider virtuous friendſhip, when once eſtabliſhed, as a ſacred engagement. To conclude, he will teach them, that reverence to God is the moſt powerful reſtraint from vice, as well as the higheſt incentive to virtue.

R.

ART. VII. *The Hiſtory of the Flagellants; or, the Advantages of Diſcipline:* Being a Paraphraſe and Commentary on the *Hiſtoria Flagellantium* of the Abbé Boileau, Doctor of the *Sorbonne*, Canon of the Holy Chapel, &c. By Somebody who is not Doctor of the *Sorbonne*. 4to. 11. 1s. Hingeſton, &c. 1777.

OUR learned Readers, that is, thoſe who have gone through the *whole proceſs* of a claſſical education, and conſequently are not ignorant of the meaning of the term Flagellation, will eaſily give us credit when we aſſure them, that we ſat down to the peruſal of the Hiſtory of the Flagellants, with feelings which were by no means likely to bias our judgment in favour of the work. By a very natural aſſociation of ideas, the ſight of the title-page, with a kind of magical incantation, inſtantly conjured up a diſagreeable train of images, which we had long ago conſigned to oblivion—placed us in the gloomy region of diſcipline, and at the foot of the frowning pedagogue—led us through the whole ceremony of denudation and maſtigation—and obliged us to feel over again, many a "diſtreſsful ſtroke that our youth ſuffered."

Meminî quæ plagoſum mihi parvo
Orbilium dictare.

It is no ſmall proof of the merit of this work (for which the Public is ſaid to be indebted to Mr. de Lolme, Author of a Treatiſe on the Conſtitution of England) that it has ſo entirely overcome our ſchool-boy prejudices, as to enable us to find much entertainment in a ſubject formerly ſo diſagreeable, and even to convince us that flagellation is a practice exceedingly natural, and capable of the moſt uſeful application.

We cannot give our Readers an idea of the manner, in which this change has been produced in our opinions and feelings on this important ſubject, without firſt making them acquainted with the nature and general plan of the work.

The Abbé Boileau, who was elder brother to the celebrated poet of that name, wrote a book (in 12mo. printed at Paris, 1700) entitled, *Hiſtoria Flagellantium, de recto et perverſo flagrorum uſu apud Chriſtianos*; containing, not an hiſtory of the particular ſect of heretics called Flagellants, but a collection of facts and quotations on the ſubject of ſelf-diſcipline and flagellation, written apparently with no other deſign than to amuſe the Public with a number of anecdotes with which the Author had been amuſed himſelf. The facts related in this work are incoherently put together, and the Abbé's reflections upon them obſcure and often inconſiſtent. Inſtead therefore of giving a tranſlation of the work, our Author has thought it more eligible to write another book, from the materials contained in that of the

the Abbé Boileau. Of the manner in which he has executed this deſign, he gives the following account:

'With theſe materials, the quantity or number of which I determined neither to increaſe or decreaſe, I attempted to write a book; propoſing to myſelf a taſk of much the ſame nature with that kind of play which ſometimes ſerves to amuſe companies of friends in winter-evenings, in which ſets of words in appearance incompatible with one another, are propoſed, and are without any of them being left out or even diſplaced, to be made into ſome conſiſtent ſpeeches, by the help of intermediate arguments. Such taſk I have, as I ſay, tried to perform without ſetting aſide any of the facts and quotations from authors contained in the Abbé Boileau's book: only I have taken great liberty with reſpect to placing and diſplacing ſuch facts, as without that indulgence the taſk on this occaſion was not to be performed. The work, or problem, therefore I propoſed to myſelf, inſtead of being that which more commonly occurs, and is expreſſed in the following terms; "certain arguments being given, to find the neceſſary facts to ſupport them;" was this, a certain number of facts, pretty well authenticated, being given, to find the natural concluſions and inductions which they ſupply."—To this paraphraſe thus made on the materials afforded by the Abbé Boileau, and to what little I have preſerved of his book; viz. the ſubſtance of the firſt chapter, and the titles of the ſecond and third, with part of that of the fifth, which anſwers to the ſixth of this book, I have added an ample commentary, in which I have introduced only ſuch facts, as either memory or other authors ſupplied me; ſo that the Abbé's work (a twelves book) printed on a very large type, has ſwelled into the majeſtic quarto which is now laid before the Public.—In compoſing this quarto, two different parts I have performed. In the paraphraſe on the Abbé Boileau's work, keeping to the ſubject, and preſerving as much as I could the turn of my Author's book, I have expreſſed myſelf in the ſtyle and manner, in which it was not unlikely a Doctor of the Sorbonne, and a Dean of the Church of Sens, might have written: in the commentary I have followed my own inclination. Conformably to that which is often practiſed on the ſtage, where the ſame player fills two different parts at the ſame time, by ſpeedily altering his dreſs; I have in this work acted in two different alternate capacities, as I changed ſides: in the text I acted the part of a Doctor of the Sorbonne; and then, quickly reſuming my former ſtation, I expatiated and commented in the note, upon what the Doctor had juſt ſaid in the text.'

The ends which the Author propoſes to himſelf in this work are, the information of poſterity, who will here find a minute detail of wonderful facts;—the moral inſtruction of the preſent

age, by giving them a ſtriking proof of that deep ſenſe of juſtice which exiſts in the breaſts of all men;—and the entertainment of philoſophers and critics by furniſhing them with an unuſual ſubject of ſpeculation and debate, and of the Public in general, by collecting into one view, without any offence to religion or decency, many ſingular and ludicrous facts.

In the text of the work, in which the Writer ſpeaks as a Doctor of the Sorbonne, he proves with profound erudition and acute criticiſm, that no perſons under the Jewiſh law, inflicted on themſelves, with their own hands, voluntary chaſtiſements, or received it from the hands of others; this mode of puniſhment being only impoſed in a coercive manner as an atonement for certain crimes: he then proceeds to ſhew, that there is no authority for this practice in the writings of the New Teſtament. He next produces many authorities to prove that the uſe of flagellation prevailed among the ancient Heathens, both as a puniſhment of ſlaves, captives, and criminals, and as a voluntary act of religion.

In ſupport of this latter poſition, our Author, among other quotations, makes ſeveral from Lucian, which only appear to prove that flagellation was uſed by the Spartans, and among ſeveral of the ſects of the Greek philoſophers, as an exerciſe of the fortitude and hardineſs of their youth. The following paſſage might have been adduced from the ſame author as a direct proof that it was cuſtomary among the prieſts, in their acts of religion, among other auſterities, to make uſe of voluntary flagellation. In *The Death of Peregrinus*, who had burned himſelf at the Olympic games, Lucian, expreſſing his expectation that he would be admitted among the divinities, ſays "his diſciples will ſhortly appoint him prieſts, who will ſcourge, or cauterize, their fleſh, or perform other marvellous ceremonies."—Μαρτυρομαι δε η μεν τας ιερεας αυτε αποδειχθησεσθαι, μασιγων, η καυτηριων, η τινος τοιαυτης τερατειργιας.

Our learned Doctor of the Sorbonne, in the next place, refutes the opinion that voluntary flagellations were in uſe among the Fathers and firſt Chriſtians; proving by irrefragable arguments, that this ought not to be inferred from any figurative expreſſions in their writings, or from ſuch extraordinary facts as the ſcourging which the angel gave to St. Jerome becauſe he was fired with an ardent deſire of acquiring the ſtile and eloquence of Cicero, the laſhes which St. Anthony received from the Devil in his cell, or thoſe which he inflicted on St. Hilario, when, as St. Jerome relates, "this wanton gladiator [meaning the Devil] beſtrode him, beating his ſides with his heels, and his head with a ſcourge."

That ſelf flagellation was unknown, or at leaſt not generally uſed in the early ages of Chriſtianity, is next inferred from the entire

entire ſilence of the rules inſtituted by the firſt founders of monaſteries on this head; corrections being only enjoined as puniſhments for offences, and inflicted by another perſon, commonly by the Biſhop. Among other offences puniſhed with the laſh, the Author mentions that of converſing with a woman in the abſence of any witneſs: "Let the man (ſays St. Columbanus, who firſt inſtituted the monaſtic life in France) who has been alone with a woman, and has talked familiarly to her, be kept on bread and water for two days, or receive two hundred laſhes"—from whence, by the way, we may infer, that in the judgment of a Monk, the loſs of a good dinner is a puniſhment equivalent to that of receiving a hundred laſhes.

Voluntary flagellations began to be countenanced by men of great eminence, and to come into general practice in the eleventh century. Of the ſeverity with which they were uſed our Author gives many wonderful inſtances, among which are the following: "That holy man, the Biſhop of Eugubio, would often impoſe upon himſelf a penance of an hundred years, and perform it in twenty days, by the ſtrenuous application of a broom. Every day being ſhut up in his cell, he recited the whole Pſalter, or Book of Pſalms, at leaſt one time, when he could not two, being all the while armed with a beſom in each hand, with which he inceſſantly laſhed himſelf.—It was the conſtant practice of Dominic the Cuiraſſed, after ſtripping himſelf naked, to fill both his hands with rods, and then vigorouſly flagellate himſelf; this he did in his times of relaxation. But during Lent time, or when he really meant to mortify himſelf, he frequently undertook the hundred years penance, which a man has accompliſhed, when he has flagellated himſelf during the whole time the Pſalter is ſung twenty times over. In one day he fuſtigated himſelf while it was repeated twelve times over, "which (ſays Cardinal Damian, who was himſelf no mean performer in this way) filled me with terror when I heard the fact."—St. Anthelm ſcourged himſelf every day, making laſhes fall thick on his back and ſides, and by thus heaping ſtripes upon ſtripes, he never ſuffered his ſkin to remain whole.—And the widow Cechald, among many other woman who ranked themſelves with the Flagellants, went through the hundred years penance, allotting three thouſand laſhes for every year."

The infliction of this puniſhment by the hands of the confeſſor after this became general, and was ſubmitted to even by Princes. Nay, women became ſubject to caſtigation from the Monks; a practice which led to great abuſes. To illuſtrate this, the Doctor relates the following ſtory: "A woman who was gone to make her confeſſion, had been ſecretly followed

by her huſband, who was jealous of her; and he had hid himſelf in ſome place in the church where he might ſpy her: but as ſoon as he ſaw her led behind the altar by the prieſt, in order to be flagellated, he made his appearance, objected that ſhe was too tender to bear a flagellation, and offered to receive it in her ſtead. This propoſal the wife greatly applauded; and the man had no ſooner placed himſelf upon his knees, than ſhe exclaimed, "Now, my Father, lay on ſtoutly, for I am a great ſinner."

Among other laudable applications of flagellation, our hiſtorian mentions one in honour of St. Edmund; 'who, during the time he was purſuing his ſtudies in Paris, being ſolicited by a young woman to commit the ſin of fornication, bade her come to his apartment, and there, ſtripping her naked, flagellated her ſo ſeverely, that he covered her whole body with ſtripes.' On which fact the commentator ſagely remarks, 'I fear much, that among the crouds of young men of this country, who are in theſe times continually flocking to the above-named city, there are but very few who imitate the conduct of their bleſſed countryman St. Edmund.'

After a brief hiſtorical narrative of the riſe and progreſs of thoſe ſects which have adopted this practice, and been denominated Flagellants, our Doctor demonſtrates, with much anatomical ſkill as well as logical ſhrewdneſs, that this practice ought to be followed with ſome prudence and caution, without which the *lower* diſcipline may be contrary to decency, and the *upper* may bring defluxions on the eyes.

Having given this general account of the Doctor's text, we ſhall ſelect a few brilliant paſſages from the Commentator's notes; ſome of which the Reader may obſerve, if he thinks it worth while, are not very cloſely connected with the main ſubject.

'Among thoſe Solitaries who fixed their habitations upon the tops of columns, particular mention is made of one who was afterwards, on that account, denominated St. Simeon Stylites, from the Greek word Στύλος, a column. This St. Simeon Stylites was a native of Syria; and the column upon which he had choſen to fix his habitation, was ſixty cubits high. Numbers of people reſorted to it, from all parts, in order to conſult him upon different ſubjects; and he delivered his oracles to them from his exalted manſion. One of his methods of mortifying himſelf was, to make frequent genuflexions; and he made them ſo quickly, it is ſaid, and in ſuch numbers, that a perſon, who one day ſpied him from a little diſtance, and attempted to count them, grew tired, and left it off when he had told two thouſand.——

'St.

'St. Anthony is commonly thought to have a great command over fire, and a power of deſtroying, by flaſhes of that element, thoſe who incur his diſpleaſure; the common people having been led into this belief, by conſtantly ſeeing a fire placed by the ſide of that Saint in the repreſentations that are made of him; though this fire is placed there for no other reaſon than becauſe the Saint is alſo thought to have the power of curing the eryſipelas, otherwiſe called the ſacred fire (ignis ſacer) in the ſame manner as St. Hubert cures the hydrophoby, St. John the epilepſy, and other Saints other diſorders. A certain monk of St. Anthony, who was well acquainted with the above prepoſſeſſions of the vulgar concerning the power of this Saint, uſed, on Sundays, to preach in publick, in different villages within a certain diſtance from his convent. One day he aſſembled his congregation under a tree on which a magpye had built her neſt, into which he had previouſly found means to convey a ſmall box, filled with gunpowder, which he had well ſecured therein; and out of the box hung a long thin match, that was to burn ſlowly, and was hidden among the leaves of the tree. As ſoon as the monk, or his aſſiſtant, had touched the match with a lighted coal, he began his ſermon. In the mean while the magpye returned to her neſt; and finding in it a ſtrange body which ſhe could not remove, ſhe fell into a paſſion, and began to ſcratch with her feet, and chatter unmercifully. The friar affected to hear her without emotion, and continued his ſermon with great compoſure; only he would now and then lift up his eyes towards the top of the tree, as if he wanted to ſee what was the matter. At laſt, when he judged the match was near reaching the gunpowder, he pretended to be quite out of patience; he curſed the magpye, and wiſhed St. Anthony's fire might conſume her, and went on again with his ſermon: but he had ſcarcely pronounced two or three periods, when the match on a ſudden produced its effect, and blew up the magpye, with its neſt; which miracle wonderfully raiſed the character of the friar, and proved afterwards very beneficial to him and his convent.——

'A certain friar, in a convent of the Benedictine order, found means to procure, beſides plenty of good wine, a certain number of diſhes extremely nice and well-ſeaſoned, ſeveral of which were expreſsly forbidden by the inſtitutes of the order; and he invited a ſelect party of brothers to partake of his fare. As they could not, with any degree of ſafety, carry on the entertainment in the cell of any of them, they thought of repairing to ſome one of the cellars of the houſe, and there hid themſelves in one of thoſe wide and ſhallow tuns (about eight or nine feet in diameter, and three or four feet deep) which ſerve in the making of wines. The Abbot, in the mean while, miſſing

miſſing ſo many of the monks from the convent, went in ſearch of them through all the different apartments; and being unable to find them, at laſt went down into the vaults, where he ſoon perceived whereabout they lay: he marched up to the place, and, on a ſudden, made his appearance over the edge of the tun. The monks were prodigiouſly alarmed at this unexpected appearance of the Abbot; and there was none among them but who would have gladly compromiſed the affair, by giving up his remaining ſhare of the entertainment, and ſubmitting to inſtant diſmiſſion. But the Abbot, contrary to all expectation, put on a ſerene and chearful look; kindly expoſtulated with the monks on their having made a ſecret of the affair to him; expreſſed to them the great pleaſure it would have been for him to have been one of their party, and added, that he ſhould ſtill be very glad to be admitted to partake of their entertainment. The monks anſwered, by all means; and the Abbot thereupon leaped into the tun, ſat down among them, partook of their excellent wine and well-ſeaſoned diſhes with the greateſt freedom, in juſt the ſame manner as it is ſaid Sir J. L. would of the dinner of his ſervants in his own kitchen, and, in ſhort, ſpent the greater part of the afternoon with them in the tun in a moſt agreeable and convivial manner. At laſt the Abbot thought proper to retire, and as ſoon as he was gone, one part of the monks began to wonder at his extraordinary condeſcenſion, while the other part were not without fears that it foreboded ſome misfortune. Indeed, the latter were in the right; for the Reader muſt not think that the Abbot had acted in the above manner out of any ſudden temptation he had felt at the ſight of the jollity of the friars, or of the dainties that compoſed their entertainment: by no means; his deſign had only been, by thus making himſelf guilty along with them, to be the better able to ſhew them afterwards the way to repentance, and thereby derive good from evil. In fact, the next day, a chapter having been ſummoned, the Abbot deſired the Prior to fill his place, while himſelf took his ſeat among the reſt of the monks. Soon after the chapter was begun, he came forward into the middle of the aſſembly, accuſed himſelf of the ſin he had committed the day before, and requeſted that diſcipline might be inflicted upon him. The Prior objected much to a diſcipline being inflicted on the Abbot; but the latter having inſiſted, his requeſt was complied with. The other Monks were at firſt greatly aſtoniſhed at the conduct of the Abbot; but ſeeing no poſſibility of keeping back on that occaſion, they came forwards, and likewiſe confeſſed their ſin; when the Abbot, by means of a proper perſon he had ſelected for that purpoſe, got a ſtout diſcipline to be inflicted upon every one of his late fellow banqueters.——

'An

'An infinite variety of inſtruments have been uſed for the purpoſe of flagellation, whether they were contrived at leiſure by the ingenious perſons who were to uſe them, or were ſuddenly found out, from the ſpur of ſome urgent occaſion. Thus, incenſed pedants, who could not quickly enough find their uſual inſtrument of diſcipline, have frequently uſed their hat, their towel, or, in general, the firſt things that fell under their hands. A certain gentleman, as I have been credibly informed, once flagellated a ſaucy young fiſhwoman with all the flounders in her baſket. Among Saints, ſome, like Dominic the Cuiraſſed, have uſed beſoms; others, like St. Dominic the founder of the Dominican order, have uſed iron chains; others, like Gualbert, have employed knotted leather thongs; others have uſed nettles, and others, thiſtles. A certain Saint, as I have read in the Golden Legend, had no diſcipline of his own, but conſtantly took, to diſcipline himſelf with, the very firſt thing that came under his hand, ſuch as the tongs for the fire, or the like. St. Bridget, as I have read in the ſame book, diſciplined herſelf with a bunch of keys; a certain lady, as hath been mentioned in a former place, uſed a bunch of feathers for the ſame purpoſe; and laſtly, Sancho did things with much more ſimplicity, and flagellated himſelf with the palms of his hands.'

By this time our Readers may conceive it poſſible that the preſent work may have ſo far reconciled us to the idea of flagellation, as to enable us to peruſe the hiſtory of it with pleaſure. But in what manner it has convinced us that flagellation is a natural and uſeful practice, may require ſome explanation.

That it is a natural practice may be fairly inferred from its general prevalence; for unleſs men were prompted to it by ſome ſecret principle in nature, how ſhould it ever have come into their heads to macerate their fleſh with birchen beſoms, leathern thongs, or iron chains? If it be true that "no man ever yet hated his own fleſh," the maxim muſt be underſtood with one very material exception: for there is one part of the body which all men have agreed to treat with indignity, and which, notwithſtanding our Author's very learned and laboured apology for it, will, it is to be feared, be deſpiſed and kept under, and perhaps ſcourged and beaten, to the end of the world.—It will be ſaid, that if the practice of flagellation had been natural, it would have been univerſal: and ſo, in one form or other, moſt undoubtedly it has been. Whether a man ſhuts himſelf up in a box at the top of a column ſixty cubits high, like St. Simeon Stylites; or denies himſelf the uſe of fire, like St. James of Niſibe; or enjoins himſelf perpetual ſilence, like

like the Fathers of La Trappe; or obliges himſelf to riſe in the midſt of a cold winter's night to perform his vigils, when it would be full as comfortable to lie ſtill in his bed; or laſtly, dines upon barley-bread and onions, when his favourite ſirloin is ſmoking on the board; whether in any of theſe methods, or by any other of the innumerable voluntary auſterities which are in uſe among mankind, he becomes his own tormentor;—he flagellates himſelf as truly as ever Dominic the Cuiraſſed did, and is a living proof, that whatever philoſophers may aſſert concerning men's natural love of happineſs, it is very natural for men to take pleaſure in *ploguing themſelves*.

Concerning the utility of flagellation, it muſt be owned, that many of the facts related in this work ſeem, at firſt view, to render it doubtful. But the chief reaſon why it has not always been productive of advantage, and in ſome inſtances has proved pernicious, is, that it has been employed upon improper occaſions. Nothing is more certain, than that when it is performed as an act of religion, and conſidered either as an atonement for moral turpitude, a ſubſtitute for active virtue, or a method of increaſing a man's ſtock of merit, it is attended with the moſt ſerious inconveniences. But if it were excluded from all religious tranſactions, and only employed as a puniſhment for thoſe offences which cannot come under the notice of the civil power, who can queſtion its utility? If a court of flagellation were inſtituted, in which the betrayer of confidence, the violator of decorum, the duelliſt, and the defamer ſhould be ſentenced to receive a number of ſtripes proportioned to the nature of his offence; it would perhaps ſoon be found that there is more good ſenſe than is commonly imagined in the ancient apophthegm, "A rod is for the back of a fool;" for there is many a fool, and many a ſcoundrel, who though he can feel nothing elſe, would feel a *cat-o'-nine-tails*.

If ever this uſeful inſtitution ſhould be eſtabliſhed, the Public will be under great obligations to the Author of this work: if not, ſtill they will be indebted to him for the *innocent entertainment* his curious performance affords. At leaſt, the Reviewers, who are always happy when in the midſt of their ſevere labours they are treated with a laugh, will very readily pay him their thanks; for they are perfectly of his mind, that "entertainment is a thing which is not by any means to be deſpiſed in this world."

E.

ART.

ART. VIII. *Objections to Mr. Lindſey's Interpretation of the firſt Fourteen Verſes of St. John's Goſpel, as ſet forth in the Sequel to his Apology*; with ſome Strictures on his Explication of St. Paul's Text. Phil. ii. 5, 6, &c. By a Serious Enquirer. 8vo. 1 s. 6 d. Johnſon. 1776.

THE Author of theſe objections, who is an unitarian upon that plan which ſuppoſes the pre-exiſtence of Chriſt, and who hath treated Mr. Lindſey with the utmoſt candour and reſpect, has examined the paſſages of the New Teſtament mentioned in the title-page with a very minute and critical attention. We are not certain whether he has not carried his grammatical diſtinctions and niceties ſomewhat farther than the ſubject will bear, conſidering that the Apoſtle St. John could be no adept in the Greek tongue, and that the words of that language are often applied with great latitude, even by the beſt claſſic writers. Not to enter into our Objector's criticiſms, we ſhall lay before our Readers his epitome of the argument drawn from the beginning of St. John's Goſpel.

'The ſupreme God, who is but one, cannot be προς ἑαυτον, his own companion.

'But the *Logos* was in the beginning προς τον θεον, with the one ſupreme God.

'Therefore the *Logos*, if he be a perſon and God, is not the one ſupreme God.

'2*dly*, The primary agent, if more than one was concerned in the creation of the world, was the one ſupreme God.

'But the *Logos*, if he be a perſon, is not the one ſupreme God, as has been proved above; therefore the *Logos*, if he be a perſon, was not the primary agent in the creation of the world. But the world was made by him δι' αὐτου; he muſt therefore have been the *miniſterial* agent; and ſuch is the ordinary ſignification of the prepoſition δια.

'3*dly*, To *enlighten* every man was a *perſonal* action, which the *perſon* John Baptiſt did *not* perform. But the *Logos* did *enlighten* every man; therefore the *Logos*, who is contraſted to John Baptiſt, and performed the *perſonal* action, which John Baptiſt did *not* perform, is a *Perſon*.

'4*thly*, The *Logos*, that was made fleſh, and whoſe glory was ſeen, was μονογενης παρα πατρος, i. e. in ſome peculiar manner *derived* from the father, the ſupreme God.

'But the attribute of wiſdom is co-eſſential and co-eternal with the ſupreme God, and can in no way be *derived* from him.

'Therefore the *Logos* is not the attribute of wiſdom; he muſt therefore be a *Perſon*; for no *medium* is pretended.

'5*thly*,

'5*thly*, He, who does *one* and the *ſame* action, is *one* and the *ſame* agent.

'But the *Logos*, by full authority received from God, changed the Jewiſh for the Chriſtian diſpenſation; which ſame change was made by Jeſus Chriſt, i. e. *Jeſus Chriſt* and the *Logos* did *one* and the *ſame* action.

'Therefore *Jeſus Chriſt* and the *Logos* are *one* and the *ſame* agent under different names.

'The reſult of the whole is, that the Logos is neither the ſupreme God himſelf, nor an attribute of the ſupreme God, but a Perſon, *who was in the beginning with God*, who was God's miniſter in the creation of the world, as he was afterwards in aboliſhing the Jewiſh Peculiarity, and inſtituting a new and more gracious ſcheme of religion, which ſhould take in παντα ἀνθρωπον, men of every degree, and every nation under heaven.'

With the ſame attention our Author has diſcuſſed the paſſage in the Epiſtle to the Philippians; and he has added a poſtſcript concerning the worſhip of Jeſus Chriſt, which contains ſeveral judicious and important obſervations.

In the courſe of our reflections upon the controverſy between the Socinians and the Arians, it hath frequently occurred to us, that the former have the advantage with regard to the general ſtrain of the New Teſtament, and the latter with reſpect to ſome particular places. Our Lord is ſpoken of as a man, in the common and ſtated language of the Scriptures; nor is the ſtreſs of his undertaking uſually laid upon his pre-exiſtent nature. On the other hand, a few detached paſſages look ſo ſtrongly this way, that no critical ſkill ſeems to be capable of eluding, in a ſatisfactory manner, the difficulties which attend them. An argument this, for heſitation in our determinations, and for the greateſt mutual candour and good-will, when we are the moſt ſatisfied of the rectitude of our opinions. K.

ART. IX. *A Code of Gentoo Laws; or, Ordinations of the Pundits, from a Perſian Tranſlation, made from the Original, written in the Shanſcrit Language.* 4to. Pages 322, with a Preface of 74.

THIS very curious publication is introduced with a letter from Governor Haſtings to the Court of Directors of the United Company of Merchants of *England*, trading to the Eaſt-Indies.—The letter is as follows:

'Honourable Sirs,

'I have now the ſatisfaction to tranſmit to you a complete and corrected copy of a TRANSLATION of the GENTOO CODE, executed with great ability, diligence, and fidelity, by Mr. *Halhed*, from a Perſian verſion of the original Shanſcrit, which was undertaken under

der the immediate inſpection of the Pundits or Compilers of this work.

'I have not time to offer any obſervations upon theſe productions; indeed they will beſt ſpeak for themſelves: I could have wiſhed to have obtained an omiſſion or amendment of ſome paſſages, to have rendered them more fit for the public eye; but the Pundits, when deſired to reviſe them, could not be prevailed upon to make any alterations, as they declared, they had the ſanction of their Shaſter, and were therefore incapable of amendment; poſſibly theſe may be conſidered as eſſential parts of the work, ſince they mark the principles on which many of the laws were formed, and bear the ſtamp of a very remote antiquity, in which the refinements of ſociety were leſs known, and the manners more influenced by the natural impulſe of the paſſions. I have the honour to be, &c.

Fort-William,
Mar. 27, 1775. WARREN HASTINGS.'

In regard to the Code of Laws, it will afford ample matter for reflection to the philoſopher, the politician, and even to the divine. The laws bear the moſt genuine ſtamp of antiquity, correſpond, in many inſtances, with the manners of the early Grecians, at or before the period of the Trojan war, and of the Weſtern nations, before their emerſion from barbariſm; and ſeem calculated for the crude conceptions of an almoſt illiterate people, upon their firſt civilization.

We cannot give a better view of the deſign of this compilation than in the words of the ingenious Tranſlator, who, in a large preliminary treatiſe, after a few general and introductory obſervations, gives a ſhort account of the Shanſcrit language, and an explanation of ſuch paſſages in the body of the Code, as may appear, by their peculiarity or repugnance to our ſentiments, to lie moſt open to objection. This preliminary treatiſe ſhews a very enlarged and liberal turn of mind, and does great honour to Mr. Halhed, eſpecially when we conſider his age; for, in a letter to Governor *Haſtings*, he tells us, *that he finds himſelf involuntarily held forth to the Public as an Author, almoſt as ſoon as he has commenced to be a man.*

'The importance of the commerce of India, ſays he, and the advantages of a territorial eſtabliſhment in Bengal, have at length awakened the attention of the Britiſh legiſlature to every circumſtance that may conciliate the affections of the natives, or enſure ſtability to the acquiſition. Nothing can ſo favourably conduce to theſe two points as a well-timed toleration in matters of religion, and an adoption of ſuch original inſtitutes of the country, as do not immediately claſh with the laws or intereſts of the conquerors.

'To a ſteady purſuance of this great maxim, much of the ſucceſs of the Romans may be attributed, who not only allowed to their foreign ſubjects the free exerciſe of their own religion, and the adminiſtration of their own civil juriſdiction, but ſometimes, by a policy ſtill more flattering, even naturalized ſuch parts of the mythology

of the conquered, as were in any reſpect compatible with their own ſyſtem.

'With a view to the ſame political advantages, and in obſervance of ſo ſtriking an example, the following compilation was ſet on foot; which muſt be conſidered as the only work of the kind, wherein the genuine principles of the Gentoo juriſprudence are made public, with the ſanction of their moſt reſpectable Pundits (or Lawyers) and which offers a complete confutation of the belief too common in Europe, that the Hindoos have no written laws whatever, but ſuch as relate to the ceremonious peculiarities of their ſuperſtition.

'The profeſſors of the ordinances here collected ſtill ſpeak the original language in which they were compoſed, and which is entirely unknown to the bulk of the people, who have ſettled upon thoſe profeſſors ſeveral large endowments and benefactions in all parts of Hindoſtan, and pay them beſides a degree of perſonal reſpect little ſhort of idolatry, in return for the advantages ſuppoſed to be derived from their ſtudies. A ſet of the moſt experienced of theſe lawyers was ſelected from every part of Bengal for the purpoſe of compiling the preſent work, which they picked out ſentence by ſentence from various originals in the Shanſcrit language, neither adding to nor diminiſhing any part of the ancient text. The articles thus collected were next tranſlated literally into Perſian, under the inſpection of one of their own body; and from that tranſlation were rendered into Engliſh with an equal attention to the cloſeneſs and fidelity of the verſion. Leſs ſtudious of elegance than of accuracy, the Tranſlator thought it more excuſable to tire the Reader with the flatneſs of a literal interpretation, than to miſlead him by a vague and devious paraphraſe; ſo that the entire order of the book, the ſeveral diviſions of its contents, and the whole turn of the phraſe, is in every part the immediate product of the Bramins. The Engliſh dialect, in which it is here offered to the Public, and that only, is not the performance of a Gentoo. From hence therefore may be formed a preciſe idea of the cuſtoms and manners of theſe people, which, to their great injury, have long been miſrepreſented in the Weſtern world. From hence alſo materials may be collected towards the legal accompliſhment of a new ſyſtem of government in Bengal, wherein the Britiſh laws may, in ſome degree, be ſoftened and tempered by a moderate attention to the peculiar and national prejudices of the Hindoo; ſome of whoſe inſtitutes, however fanciful and injudicious, may perhaps be preferable to any which could be ſubſtituted in their room. They are interwoven with the religion of the country, and are therefore revered as of the higheſt authority: they are the conditions by which they hold their rank in ſociety. Long uſage has perſuaded them of their equity, and they will always gladly embrace the permiſſion to obey them; to be obliged to renounce their obedience would probably be eſteemed among them a real hardſhip.

'The attention which the Tranſlator was forced to beſtow upon ſo uncommon a ſubject, the number of enquiries neceſſary for the elucidation of almoſt every ſentence, and the many opportunities of moſt deciſive information, which the courſe of the work preſented, give

give him, in ſome meaſure, a right to claim the conviction of the world upon many dubious points, which have long eluded the niceſt inveſtigation. He is very far from wiſhing to eſtabliſh his own doctrines upon the ruins of thoſe which he found already erected; and when he oppoſes popular opinion, or contradicts any ill-grounded aſſertion, it is with the utmoſt diſtruſt of his own abilities, and merely in ſubmiſſion to the authority of that truth which the candid will ever be glad to ſupport, even in prejudice to a ſyſtem of their own formation.

'In a track ſo untrodden as this, many paths muſt be attempted before we can hit upon the right. We owe much to every perſon, who in ſo troubleſome a road hath removed a ſingle obſtacle, or opened the ſmalleſt channel for diſcovery; and the more difficult the completion of the adventure, the greater is the merit of each attempt. The preſent work, however, is the only one of this nature ever undertaken by authority; the only inſtance in which the Bramins have ever been perſuaded to give up a part of their own conſequence for the general benefit of the whole community; and the pen of the Tranſlator muſt be conſidered as entirely the paſſive inſtrument, by which the laws of this ſingular nation are uſhered into the world from thoſe Bramins themſelves.'

It is unneceſſary for us to add any thing to the account here given of the work now before us; what Mr. Halhed has ſaid being full, diſtinct, and ſatisfactory. We cannot deny ourſelves the pleaſure, however, of placing before our Readers, (eſpecially as this work is not to be purchaſed) a ſhort preliminary diſcourſe written by the Bramins themſelves:

'From men of enlightened underſtandings and ſound judgment, who, in their reſearches after truth, have ſwept from their hearts the duſt of malice and oppoſition, it is not concealed, that the contrarieties of religion, and diverſities of belief, which are cauſes of envy, and of enmity to the ignorant, are, in fact, a manifeſt demonſtration of the power of the Supreme Being: for it is evident that a painter, by ſketching a multiplicity of figures, and by arranging a variety of colours, procures a reputation among men; and a gardener, for planting a diverſity of ſhrubs, and for producing a number of different flowers, gains credit and commendation; wherefore it is abſurdity and ignorance to view, in an inferior light, him who created both the painter and the gardener. The truly intelligent well know, that the differences and varieties of created things are a ray of his glorious eſſence, and that the contrarieties of conſtitutions are a type of his wonderful attributes; whoſe complete power formed all creatures of the animal, vegetable, and material world, from the four elements of fire, water, air, and earth, to be an ornament to the magazine of creation; and whoſe comprehenſive benevolence ſelected man, the centre of knowledge, to have the dominion and authority over the reſt; and, having beſtowed, upon this favourite object, judgment and underſtanding, gave him ſupremacy over the corners of the world; and, when he had put into his hands the free controul and arbitrary diſpoſal of all affairs, he appointed to each tribe its own faith, and to every ſect its own reli-

gion; and having introduced a numerous variety of caſts, and a multiplicity of different cuſtoms, he views in each particular place the mode of worſhip reſpectively appointed to it; ſometimes he is employed with the attendants upon the Moſque, in counting the ſacred beads; ſometimes he is in the Temple, at the adoration of idols; the intimate of the Muſſulman, and the friend of the Hindoo; the companion of the Chriſtian, and the confidant of the Jew. Wherefore men of exalted notions, not being bent upon hatred and oppoſition, but conſidering the collected body of creatures as an object of the power of the Almighty, by inveſtigating the contrarieties of ſect, and the different cuſtoms of religion, have ſtamped to themſelves a laſting reputation upon the page of the world; particularly in the extenſive empire of Hindoſtan, which is a moſt delightful country, and wherein are collected great numbers of Turks, of Perſians, of Tartars, of Scythians, of Europeans, of Armenians, and of Abyſſinians. And whereas this kingdom was the long reſidence of Hindoos, and was governed by many powerful Roys and Rajahs, the Gentoo religion became catholic and univerſal here; but when it was afterwards ravaged, in ſeveral parts, by the armies of Mahomedaniſm, a change of religion took place, and a contrariety of cuſtoms aroſe, and all affairs were tranſacted, according to the principles of faith in the conquering party, upon which perpetual oppoſitions were engendered, and continual differences in the decrees of juſtice; ſo that in every place the immediate magiſtrate decided all cauſes according to his own religion; and the laws of Mahomed were the ſtandard of judgment for the Hindoos. Hence terror and confuſion found a way to all the people, and juſtice was not impartially adminiſtered; wherefore a thought ſuggeſted itſelf to the Governor General, the Honourable *Warren Haſtings*, to inveſtigate the principles of the Gentoo religion, to explore the cuſtoms of the Hindoos, and to procure a tranſlation of them in the Perſian language, that they might become univerſally known by the perſpicuity of that idiom, and that a book might be compiled to preclude all ſuch contradictory decrees in future, and that, by a proper attention to each religion, juſtice might take place impartially, according to the tenets of every ſect. Wherefore Bramins, learned in the Shaſter (whoſe names are here ſubjoined), were invited from all parts of the kingdom to Fort William, in Calcutta, which is the capital of Bengal and Bahar, and the moſt authentic books, both ancient and modern, were collected, and the original text, delivered in the Hindoo language, was faithfully tranſlated by the interpreters into the Perſian idiom. They began their work in May 1773, anſwering to the month *Jeyt*, 1180 (Bengal ſtyle) and finiſhed it by the end of February 1775, anſwering to the month *Phaûgron*, 1182 (Bengal ſtyle.)'—The names are ſubjoined.

We need make no apology for inſerting this preliminary diſcourſe of the Bramins, being perſuaded that every liberal-minded Reader will agree with Mr. *Halhed*, who ſays, that few Chriſtians, with all the advantages of enlightened underſtandings, would have expreſſed themſelves with a more becoming reverence

reverence for the grand and impartial deſigns of Providence in all its works, or with a more extenſive charity towards all their fellow-creatures of every profeſſion. R.

ART. IX. PHILOSOPHICAL TRANSACTIONS *of the Royal Society of London.* Vol. LXVI. For the Year 1776. Part 2. 4to. 7 s. 6 d. ſewed. Davis. 1777.

PAPERS relating to ELECTRICITY.

Article 32. *Experiments and Obſervations on a new Apparatus, called, A Machine for exhibiting Perpetual Electricity, &c.* By Mr. William Henly, F. R. S.

THIS, we believe, is the firſt account, that has appeared in our language, of the *Elettroforo Perpetuo*;—an electrical inſtrument not improperly ſo denominated by its ingenious inventor, Sig. Alexander Volta, of Como near Milan. We ſhall give Mr. Henly's deſcription of one of theſe inſtruments nearly in his own words, together with a few obſervations annexed to them; and ſhall ſubjoin ſome particulars relative to its conſtruction and ſingular effects, partly derived from private information, and partly from our own experience.

This machine, ſays the Author, conſiſts 'of a circular plate of glaſs—covered on one ſide with a coating of bees-wax and roſin *, about the ſixteenth part of an inch thick. This coat of wax, &c. being ſtrongly excited with a dry warm flannel,' [while its under ſurface communicates with the earth] 'a circular board is placed upon it, of the ſame dimenſions, coated with tinfoil, and furniſhed with a glaſs handle ſcrewed to, and ſtanding upright upon it. Theſe bodies having remained in contact *ſome ſeconds*—[a ſingle inſtant is ſufficient] the board is to be raiſed up by the glaſs handle;' [but not before it has been touched by ſome body communicating with the earth] 'when, applying the knuckle to the tinfoil coating, a ſnap is heard, a ſpark ſeen, and a ſmall ſenſation felt. On replacing the board, and permitting it to remain *ſome ſeconds*, as before, having touched the tinfoil with a finger,'—[This laſt circumſtance, we muſt add, is *eſſential* to the ſucceſs of the experiment] on removing *it* [the inſulated board] again, and applying the knuckle, as at firſt, the ſame phenomena are produced; and may be repeated for a long time, without any re-

* Sealing-wax, ſulphur, and other reſinous ſubſtances may be employed to ſtill better advantage; and may more conveniently, and probably with greater effect, be poured, in a ſtate of fuſion, on any plain metallic or other conducting ſubſtance; ſuch as a wooden board coated with tinfoil, tinplates, &c.—*Glaſs* is by no means neceſſary to the effect.

newal of the excitation of the wax, any further than the replacing the board might be ſaid to excite it.'—[Any ſlight degree of friction on replacing the board, we ſhall obſerve, has no concern whatever in producing the phenomena exhibited by this apparatus.]

In the ſubſequent account which Mr. Henly gives of this inſtrument, he proceeds to relate ſome experiments made with it; and refers the Reader to a former account of ſome ſimilar *phenomena*, produced by an excited plate of glaſs, given by him in the 64th volume of the *Philoſophical Tranſactions*. With reſpect to the permanence of the appearances in this apparatus, he refers to Mr. Grey's experiment with a cone of ſulphur contained in a glaſs veſſel †; and adds a ſingular inſtance, communicated to him by the Rev. Mr. Hemming, of the faculty of retention in a Leyden vial; which after having been charged, and left in a cupboard during 70 days, ſtill attracted a thread of trial at the diſtance of one-ſixteenth of an inch. The caſes however are not parallel; as the *Electrophorus* does not begin to exhibit the *phenomena* peculiar to it, till it has been charged, and then diſcharged, in the ſame manner as a Leyden vial, or a coated plate of glaſs; which laſt, treated in the ſame manner, poſſeſſes the ſame properties, though it does not retain them ſo long as this inſtrument.

Inſtead of reciting or abridging any of the Author's experiments, for which we muſt refer the philoſophical Reader to the Article itſelf; we ſhall obſerve that the ſolution of ſome of the principal phenomena exhibited by this inſtrument is, in our opinion, to be ſought for in that remarkable law or propoſition in electricity, the diſcovery of which we owe to the joint labours and genius of Franklin, Canton, Wilke, and Epinus. This law, as promulgated by Dr. Prieſtley in his valuable *Hiſtory of Electricity* [pag. 247] is, that "*bodies immerged in electric atmoſpheres always become poſſeſſed of the electricity contrary to that of the body, in whoſe atmoſphere they are immerged:*" or in other words, that "*the electricity of one body repels that of another, eſpecially if it have a flat ſurface, and gives it the contrary electricity.*" *Ibid.* pag. 290. Accordingly, the inſulated board in the preſent apparatus, after having been touched while it is lying on the reſinous ſurface, and then lifted up, is found to have acquired an electricity contrary to that of the reſinous ſurface; in the ſame manner, as we formerly ſhewed, after M. de Cigna, [M. Rev. vol. xxxvii. October 1767, pag. 251] that a metallic plate, after being touched with the finger, while an excited ſilk ſtocking, or glaſs tube is held near and parallel to it, and

† See *Dr. Prieſtley's Hiſtory of Electricity*, page 49, firſt edit.

then

then removed from the excited bodies, will exhibit ſucceſſively, on frequent repetitions of the operation, an immenſe number of ſparks; which indicate the electricity in the metallic plate to have been contrary to that of the ſtocking or tube; and that the latter, like the preſent reſinous ſtratum, will ſuffer little or no diminution of their electric power, even after frequent repetitions of the proceſs.

We ſhall add one important circumſtance relating to this inſtrument, with which the Author does not appear to have been acquainted. This is, that the *Electrophorus* is not more remarkable for the *permanency* of its electric properties, than for the *greatneſs* of its effects. We have ſeen ſome conſtructed, of about twelve or fifteen inches diameter, which after one excitation, and the firſt diſcharge or ſhock, ſimilar to that of the Leyden vial, have afforded an almoſt endleſs ſucceſſion of ſparks at the diſtance of three inches, or more; and we have been informed that ſome have been made by the inventor and others, of much larger dimenſions; one of which, in particular, of about five feet in diameter, gives ſtrong and pungent ſparks, at the diſtance of *twelve inches and upwards*.

The few following circumſtances, which we have obſerved, relative to this inſtrument, are ſcarce leſs remarkable. On totally immerging an excited reſinous *Electrophorus* in dry and warm mercury, it was found to have had its virtue only ſomewhat impaired. Nay a charged plate of glaſs, after having been made perfectly moiſt on both ſides by breathing on it, and then being dried at the fire, and treated as an *Electrophorus*, ſtill continued to give ſparks: nor did another glaſs plate which, after excitation, was dipped into a pail of water, and then haſtily dried, fail to attract the pith balls at a pretty conſiderable diſtance; and would ſometimes even give a weak ſpark.

We muſt leave it to the electricians to inquire in what part of the reſinous ſurface or glaſs, this large and ſeemingly inexhauſtible magazine of electric matter, or rather this long continued power of putting that matter in motion, reſides. The Inventor, with ſeeming juſtice, gives his inſtrument the title of *perpetual:* as there are certain ſimple proceſſes, by which its *fire*, like that of the *Veſtals*, may be always maintained or increaſed, without any foreign aid; that is, without any freſh excitation, or communication with any other electrified body.

Article 23. *Extraordinary Electricity of the Atmoſphere obſerved at Iſlington, &c.* By Mr. Tiberius Cavallo.

The extraordinary appearances related in this Article were obſerved by Mr. Cavallo, in the month of October 1775, in conſequence of his having raiſed an *electrical kite* into the air,

while ſome dark clouds paſſed over the zenith of the place. Though neither lightning nor thunder was perceived, the flux of electric matter was at one time ſo very copious, that he thought it expedient not to truſt any longer to the ſilken ſtring by which the kite had been hitherto inſulated; and accordingly fixed the extremity of the *conducting* wired ſtring to one of the chairs in a room on the firſt floor.' While he was thus employed, during the ſpace of leſs than half a minute, he received about a dozen or fifteen very hard ſhocks, which he felt all along his arms, and in his breaſt and legs; ſhaking him in ſuch a manner, that he had hardly power enough to effect his purpoſe, and to warn the people in the room to keep their diſtance.

'As ſoon as I took my hand off the ſtring,' continues the Author, 'the electrical fluid, in conſequence of the chair being a bad conductor, began to ſnap between the ſtring and the ſhutter of the window, which was the neareſt body to it. The ſnappings, which were audible at a good diſtance out of the room, ſeemed at firſt *iſochronous* with the ſhocks I had received; but in about a minute's time they became more frequent, ſo that the people of the houſe compared the ſound to the rattling noiſe of a jack going when the fly is off.'—The cloud which produced theſe effects, and which was then juſt over the kite, was nearly of a circular form, and was black and pretty well defined. It appeared to be about 40 degrees in diameter. The perpendicular height of the kite was calculated to be about 310 feet.

In Article 29, an account is given of a very extraordinary effect of lightning on certain pyed bullocks, &c. ſtruck by it; and in which the *white* hairs were ſtripped off, while the red ſuſtained no injury.

PAPERS relating to CHEMISTRY.

Article 30. *Of the Light produced by Inflammation.* By George Fordyce, M.D. F.R.S.

Beſides the light which appears on the *ignition* of bodies, Dr. Fordyce ſuppoſes that there is alſo a light produced by the *inflammation* itſelf. Ignited bodies, he obſerves, if they be colourleſs, firſt exhibit a red light: as the heat is increaſed, there is a mixture of yellow rays; and in a *melting heat*, there is ſuch a due proportion of all the coloured rays as conſtitutes a pure white. He obſerves likewiſe, that the intenſeneſs of their light depends upon their denſity: for whereas ignited metals throw out a ſtrong light, the rare vapour at the extremity of the flame produced by a blow-pipe, properly applied to a lamp, is not viſibly luminous; though the heat there be ſo great as immediately to give a white heat to glaſs.

'The

'The light produced by the decompoſition of bodies in *inflammation*,' he adds, 'is totally independent of the heat, and its colour is *blue*.'—*Phoſphorus* of urine, reduced to a powder *, and made to line the inſide ſurface of a large glaſs receiver, continues to burn for ſome days, and produces a light attended with very little heat, and at the ſame time is decompoſed: for a little water contained in the receiver becomes impregnated with its acid; and the included air is phlogiſticated and diminiſhed, as in other caſes of *inflammation*. Further, in a heat inſufficient to kindle gunpowder, the ſulphur contained in it will burn off with a blue flame. In this caſe too, the light is produced by the inflammation and decompoſition of the ſulphur.

He further obſerves, that the light, which is produced by the decompoſition of bodies in the proceſs of inflammation, is *blue*, whatever may be the degree of heat in which the inflammation takes place. In the lower part of the flame of a candle, where the inflammation is, the light produced is blue; as it is in the whole of the ſmall flame of a candle when it is firſt lighted, after having been previouſly extinguiſhed by applying tallow to the wick. When a candle burns, the proceſs goes on in this manner. The tallow boils in the wick, and is converted into empyreumatical oil, which riſes in vapour. The air coming in contact with the external ſurface of this vapour, decompoſes the empyreumatic oil, and produces heat and blue light. The interior *ſtratum* of vapour is heated white-hot; and the heat diminiſhes toward the center, which, if the flame be large, is ſcarcely red hot. Accordingly the extremity of a ſlender tube or thread of glaſs, put into the blue flame at the ſurface, will be heated white hot, and melt; immerſed in the center it will ſcarcely become red, if the flame be large.

To the foregoing obſervations, extracted from the preſent article, we ſhall add a remark that has occurred to us, relative to the preſent ſubject, and which may poſſibly be new to ſome of our readers. It is, that beſide the light given by tallow, oil, &c. in the preceding inſtances, theſe ſubſtances furniſh a

* Few perſons, we apprehend, are acquainted with the following eaſy method of reducing this ſubſtance to powder.—'Take,' ſays the Author, 'phoſphorus of urine two drachms; put it into a four-ounce vial; pour upon it three ounces of water; heat it gently, by immerſion in warm water, till the *phoſphorus* melts; ſhut the vial with a cork; take it out of the water, and ſhake it briſkly till it be cold; the *phoſphorus* will be found in powder.'—A receiver may be lined with this powder by adding a very ſmall quantity of water to it, and then making the powder to adhere to its internal ſurface, by gently inclining and turning the receiver round.

degree

degree of light merely on being put into a veſſel ſet upon the fire, and receiving a heat many degrees below their boiling point. This kind of light we firſt obſerved on accidentally extinguiſhing, in the dark, a large and well-lighted candle by inverting it. As ſoon as the melted tallow has put out the light proceeding from inflammation and ignition, if the candle be haſtily turned upright, the extremity of the wick ſhines with a faint whitiſh light, produced by the heat which has been communicated to the tallow by the wick and flame. If too much tallow comes down, the wick will be deprived of the heat ſufficient to produce the phenomenon.

Article 31. *Experiments on Ignited Bodies.* By John Roebuck, M. D. F. R. S.

In the *Appendix* to our 51ſt volume, page 521, we related ſome experiments of M. de Buffon, from which he inferred the *denſerofity of fire*. In one of his trials, he found an iron ball (which weighed 49 pounds 9 ounces, when cold) to weigh, when brought to a white heat, 49 pounds 11 ounces; or to have acquired from the fire a quantity of *igneous matter* weighing two ounces; that is, about 19 grains additional weight to each pound.

The experiments contained in this and the following article, ſeem wholly to invalidate M. de Buffon's concluſions. Dr. Roebuck, in his trials, uſed two accurate balances; one of which, with the weight of a pound, would turn with 1-10th of a grain; and the other, with a weight of half an ounce in each ſcale, would turn with the 1-100th part of a grain. A piece of iron, of nearly one pound weight, having had a white heat given it, was found to have loſt ſcarce a grain when it was cold; and another piece, of about five penny weights, weighed ſomewhat more when it was cold than when it was hot.

Other experiments of a ſimilar kind have been ſince made in the preſence of ſeveral members of the Royal Society; in one of which a cylinder of iron, brought to a white heat, and then weighing 55 pounds, on being ſuffered to cool, ſeemed gradually to *acquire* weight; and about 22 hours after it had begun to cool, was found to have increaſed in weight 6 pennyweights 17 grains. The beam was ſo nicely conſtructed, that, even when it was loaded with the great weight above-mentioned, the ſcale evidently turned with four grains.

Article 38. *Experiments on Ignited Subſtances.* By Mr. John Whitehurſt.

Mr. Whitehurſt's experiments were made on ſmall maſſes; but with a balance ſo tender, as to be ſenſibly affected by the 2000th part of a grain.—A pennyweight of gold, made red

hot,

hot, and brought nearly to a ſtate of fuſion, became apparently *lighter*; but, on cooling, its former weight was perfectly reſtored. The ſame quantity of iron likewiſe ſeemingly *loſt weight* on being equally heated; but its weight was viſibly augmented on becoming cold.

The *apparent* levity of the two metals, when heated, is to be aſcribed to the aſcent of the heated and rarefied air above the ſcale, and to the tendency upwards of the air beneath it, to reſtore the equilibrium. The ſubſequent additional weight in the iron might, Mr. W. ſuppoſes, be *real*, and might ariſe from its having in ſome degree acquired the property of ſteel, in conſequence of its having been heated, as was the gold, upon charcoal, by means of the flame of a candle directed upon it by a blow-pipe.

Mr. W. accounts for the apparent fallacy in M. de Buffon's experiments, by ſuppoſing that the heat of the large maſs of iron employed by him, had a greater effect on that arm of the beam from which it was ſuſpended, than on the other; and that by expanding or lengthening the former in a greater degree than the latter, it produced the preponderancy on that ſide which M. de Buffon aſcribed to the particles of fire contained in the metal.

Article 43. *Experiments made in order to aſcertain the Nature of ſome Mineral Subſtances, &c.* By Peter Woulfe, F. R. S.

The late Mr. Henry Baker having bequeathed 100 l. for the uſe of the Royal Society, with an intent that the intereſt of that ſum ſhould be annually applied for the benefit of one of the Members, whom the Council of the Society ſhould think proper to nominate, for the taſk of making diſcoveries in Natural Hiſtory; the ingenious Author of this paper was appointed for that purpoſe; and in this Article he gives an account of the experiments which he made with a view of aſcertaining how far the *Marine* and *Vitriolic* acids contribute to mineralize metallic and other ſubſtances.

[*To be continued.*]

FOREIGN

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

ITALY.

ART. I.

CAMPI PHLEGRÆI; *or, Observations on the Volcanoes of the Two Sicilies. By Sir* WILLIAM HAMILTON, K. B. F. R. S. *and Envoy Extraordinary of his Britannick Majeſty at the Court of Naples, &c.* 2 Vols. in Folio, of the Atlas ſize, and publiſhed by P. Fabris at Naples in 1776.—In this age of obſervation and experimental reſearches, there are few philoſophers who have examined Nature with ſuch profound attention, and expreſſed her phenomena with ſuch truth and energy, as Sir William Hamilton. For more than ten years paſt, mount *Veſuvius*, the diſtricts in Italy that exhibit the veſtiges or remains of former volcanoes, mount *Ætna*, the iſlands of *Iſchia*, *Stromboli*, and other neighbouring iſles which have been raiſed above the ſurface of the ſea by ſubterraneous fiery eruptions, have been the perpetual objects of his notice and enquiries. The appearances preſented to his view on the ſurface of the earth, and of the ſea, were not ſufficient to ſatisfy his curioſity; he examined the interior parts of the globe, and found an hundred feet below its ſurface various *ſtrata* of aſhes and pumice-ſtones. At the depth of three hundred foot there were found beds of *lava*. The moſt terrible convulſions of Nature, with their various effects, were accurately contemplated by the philoſophic eye of this illuſtrious Naturaliſt. He was preſent at the great eruption of Veſuvius in the year 1767, which was the moſt violent of all that have happened ſince the years 1579 and 1631. He ſaw a conſiderable part of the phenomena which Pliny the Younger has deſcribed in ſuch an affecting manner, repeated with complicated circumſtances of terror; among others, ſtones carried to ſuch an height that, in their deſcent, they took eleven ſeconds (meaſured by Sir William with his watch in his hand) to arrive at the ſides of the *crater*; one ſtone meaſured particularly, twelve foot in length and forty-five in circumference, which was thrown above a quarter of a mile from the mountain. It does not appear that this excellent Naturaliſt has refuſed his attention even to the minuteſt circumſtances that have attended the eruptions of mount Veſuvius. All the different ſubſtances that have iſſued from the bowels of this celebrated volcano, as aſhes, gravel, lava, marbles, pumice-ſtones, chriſtals, ſalts, ſulphurs, &c. have been carefully examined.

amined. In his philoſophical excurſions Sir William was accompanied by Mr. Fabris, an artiſt of the firſt merit, who took plans of the diſtricts, and delineated the objects which were the moſt intereſting and ſtriking. Theſe drawings, which are coloured with ſuch ſurpriſing art, ſuch beauty and force of expreſſion, as to repreſent Nature with the utmoſt accuracy and truth, and the objects delineated in the ſame aſpect which they exhibit to the obſerver, make a conſiderable part of the work before us. Beſide ſuccinct but clear and perſpicuous explications of the cuts in French and Engliſh, Sir William, in five letters addreſſed to the Doctors *Pringle*, *Morton*, and *Maty*, which are here republiſhed *, gives an intereſting account of his obſervations, and of their tendency to throw new light upon the theory of the earth. They ſhew, indeed, with a high degree of evidence, not only that many iſlands, but alſo ſeveral mountains, owe their origin and formation to the eruptions of volcanoes: and the Reader, no doubt, will be ſurpriſed to find that mount Veſuvius, whoſe ſummit is 3659 feet above the level of the ſea, and whoſe baſe is above thirty miles in circumference; and Ætna, whoſe height is 10,036 feet, and whoſe baſe is an hundred and eighty miles in circuit, have been formed in this manner. Theſe two mountains have been formed by *ſucceſſive* eruptions during a courſe of ages; others have derived their origin from *ſudden* exploſions; ſuch as thoſe which, in the ſpace of 48 hours, produced *Monte-Nuovo*, or the new mountain in the neighbourhood of Puzzuolo. Our ingenious Author obſerved veſtiges of volcanoes from the lake *Albano* to *Radicofani*, between Rome and Florence; and his philoſophical reflections on theſe phenomena ſoften their terrible aſpect,

* Theſe letters were originally publiſhed in the *Philoſophical Tranſactions*. An 8vo edition of them, illuſtrated with engravings, was printed in 1772. See Review, vol. xlviii. p. 247. They compoſe, nearly, the whole matter of the firſt of the ſplendid folios now before us. The *notes* are the ſame in both editions; except that one or two new ones are now added. There is, alſo, prefixed to the firſt volume, Sir William Hamilton's letter to Sir John Pringle, dated Naples May 2, 1776, containing a number of additional obſervations relative to the wonderful ſubject of the book; it is alſo to be conſidered as the Author's dedication of his work to the Royal Society. The firſt volume alſo contains a large map of the gulph and adjacent country of Naples, &c. with ſome other engravings finely illuminated.—The ſecond volume, which is much larger than the firſt, is entirely new, and conſiſts wholly of the DRAWINGS, with their EXPLANATIONS: and theſe,—indeed the whole work,—may be pronounced INVALUABLE.

, We ſee, by Mr. Cadell's advertiſement, that ſome copies are on ſale at the price of *Twelve Guineas*.

by

by repreſenting them as *deſigned* by Providence to be the principles of fecundity, though they ſometimes prove inſtruments of deſtruction. They are, according to his hypotheſis, the agents or inſtruments which Nature makes uſe of to till the bowels of the earth, and thus to prepare new materials and ſources of fecundity for the labours of the huſbandman, when a great number of ſucceſſive harveſts have exhauſted the ſoil on which his induſtry has been employed.—The reflexions of our Author upon the ſmoke of the volcanoes, and upon the air of thoſe countries in which ſulphur abounds, are truly philoſophical and judicious; he finds there a very conſiderable portion of electrical matter, which he employs ingeniouſly in the explication of ſeveral phenomena. In ſhort, the whole work, ſplendid and magnificent as it is in the higheſt degree, is, nevertheleſs, recommendable by a kind of merit much ſuperior to this, as it abounds with accurate obſervations, ingenious views, and juſt reaſonings, furniſhing new illuſtrations to ſome of the moſt intereſting branches of natural hiſtory.

II. *Opuſcoli di Fiſica Animale e Vegetabile*, &c. the Second Volume. By the Abbot SPALANZANI. 8vo. Modena. 1776. This volume contains four *opuſculi*, or treatiſes. The ſubject of the *firſt* has an evident connexion with the matters treated in the firſt volume, of which we gave ſome account in our Review for March. The ingenious and indefatigable Abbot here refutes not only the ſyſtem of equivocal generation in general, but alſo that of the *organical molecules* of M. de Buffon, by proving the exiſtence of the ſpermatic worms, which were firſt diſcovered by Lewenhoek, and whoſe reality has been ſince called in queſtion by ſeveral naturaliſts. The obſervations of our Author, ſeconded by repeated experiments, prove, palpably, in our judgments, the miſtakes both of Linnæus and Buffon with reſpect to the ſpermatic worms, which the former conſiders as *inactive matter* ſwimming on the ſurface of animal ſeed, and ſet in motion by its warmth, and to which alſo the latter denies every character and mark of animality, though he does not venture to range them in the claſs of bodies totally inactive. Nor does M. SPALANZANI only demonſtrate the miſtakes of M. de Buffon; he ſhews, moreover, whence they have proceeded, and then proves that there is a ſtrong analogy between the ſpermatic worms and the animalcula of vegetable infuſions, and conſequently that the former are animals in all the extent of that term. This firſt piece is terminated by ſome queſtions propoſed by M. Bonnet of Geneva, relative to the *origin*, *propagation*, and *uſe* of the ſpermatic worms, which our Abbot diſcuſſes with his uſual penetration and ſagacity.

The

The *Second* treatiſe relates to the growth of animal and vegetable germs in a volume of air, ſo confined as to admit of no communication with the atmoſphere, and is deſigned to prove that this confinement is neither prejudicial to the fecundity of plants, nor to the production of animals. The *Third* contains the hiſtory of certain animals, which paſs from life to death, and from death to life again; ſuch as the *rotifer* diſcovered by Lewenhoek, the *tardigradus*, and ſeveral kinds of eels. The Abbot gives a curious account of the ſtructure of theſe ſingular animals, as alſo of their nouriſhment, growth, motions, propagation, reſurrection, &c. The *Fourth* treatiſe contains reſearches concerning the origin of the plants of mould. The botaniſt *Micheli* pretends to have diſcovered the ſeeds of theſe plants, while *Monti*, another botaniſt of no leſs reputation, has treated this diſcovery as chimerical; maintaining, that theſe plants grow ſpontaneouſly without ſeed. M. SPALANZANI decides this point in favour of the former.—Such are the ſubjects treated in this ingenious work, which will, no doubt, be ſoon in the hands of all the lovers of Natural Hiſtory, and will add a new luſtre to the reputation of its Author.

III. *Deſcrizzione del Muſeo, &c. A Deſcription of the Collection of Antiquities and Natural Hiſtory in the Poſſeſſion of the Prince of Biſcari.* By the Abbot DOMINIC. SESTINI, Member of the Academy of Florence. 8vo. Florence. 1776. The collection of the prince of Biſcari has been mentioned with admiration by ſeveral travellers who have given accounts of Sicily. It abounds with columns, capitals, and architraves of Grecian artiſts, with obeliſks of oriental granite, loaded with Egyptian hieroglyphics. It contains 70 ſtatues of exquiſite workmanſhip, 40 heads, 70 buſts of emperors and illuſtrious men, 300 inſcriptions, of which fifty are Grecian, a great number of funeral urns, 800 Hetrurian vaſes, a prodigious number of medals in gold, ſilver, and bronze, as alſo of antiques, and a curious collection of the coins of the lower age, ranged in an alphabetical order. The collection of Natural Hiſtory is equally ample and magnificent; its diverſified treaſures fill five large apartments; the firſt is enriched with the productions of the ocean; the ſecond with thoſe of the earth; the third contains the marine petrifications that have been found in the mountains of Sicily; the fourth exhibits rare animals in a variety of claſſes; the fifth is furniſhed with mathematical inſtruments, a rich apparatus of natural philoſophy, and an immenſe variety of curious machines. In the frontiſpiece of the work is a medal that was ſtruck in honour of the prince of Biſcari, who is there repreſented as the reſtorer of the celebrated academy of the Etnei of Catana.

IV.

IV. *Homeri Ilias Latinis Verſibus expreſſa*, &c. i. e. *The Iliad of Homer tranſlated into Latin Verſe.* By M. RAYMOND CUNICK, of Raguſa, Profeſſor of Greek and Eloquence in the Roman College. Folio. Rome. 1776. The ſucceſs of this Tranſlator is more conſiderable than his attempt was prudent or modeſt; for there are many good verſes in his Latin Iliad. But after all, we can ſcarcely conſider him in any other light than as Patroclus attempting to wield the arms of Achilles; we are ſurpriſed at his boldneſs, and lament his fall.

V. *Fr. Thomæ Mariæ Cerboni Ord. Præd. S. S. Theolog. Magiſtri, &c. De Jure et Legum Diſciplina*, &c. i. e. *Concerning Juriſprudence and the Science of Law.* Vol. I. 4to. Rome. 1776. This learned work, which is worthy of the reputation of Father CERBONI, profeſſor of divinity in the college *de Propaganda Fide* at Rome, contains not only a ſyſtem of univerſal law, but alſo the principles of moral philoſophy and natural theology. Making an indulgent allowance for the contagious influence of Romiſh Divinity upon Moral Philoſophy, this performance merits the eſteem of the public.

FRANCE.

VI. *Monde Primitif*, &c. i. e. *The primitive World analyſed and compared with the modern World, with reſpect to the civil, religious, and allegorical Hiſtory of the Kalendar or Almanack.* By M. COURT DE GEBELIN. 4to. 1776. Paris. In this very learned volume * the Almanack, which every one carries in his pocket, becomes an object of importance, which either directly or indirectly is connected with all the branches of human knowledge. The arrangement of weeks, months, ſeaſons, and years, the eſtabliſhment of feſtivals, the number and times of eclipſes, the revolutions of the heavenly bodies, and the ideas we ought to form of thoſe allegorical ſymbols under which were repreſented either objects relative to the *year*, or the deities that were the patrons of its productions and its labours, all theſe would be illuſtrated in a moſt intereſting manner had we a complete hiſtory of the Almanack.

It is impoſſible to render ſuch an hiſtory ſo compleat as were to be wiſhed. Our Author, however, has made a bold and well-conducted attempt towards ſomething of this kind. He divides his hiſtory of the Kalendar or Almanack into three books. In the FIRST he exhibits, in four columns, the *civil* hiſtory of the Hebrew, Egyptian, Grecian, and Roman Kalendars, the laſt of which contains more materials than the other three taken together.—He then paſſes in review the heavenly bodies, by whoſe courſe the Kalendar is regulated, points out

* For our accounts of the former volumes, ſee the Appendix to our 49th, 50th, and 51ſt volumes.

the

the rules that were obſerved in the diviſion of time, the introduction of aſtrological predictions into the Kalendar, and gives etymological explications of the names employed to denote all theſe objects. The SECOND book contains the *religious* hiſtory of the Kalendar, and gives an account of the ancient feſtivals of all nations, more eſpecially of the Greeks and Romans, conſidered in their origin, their cauſes, the manner of their celebration, the circumſtances that accompanied them, their intention and object. In the THIRD book, the Author treats of the ſymbols and allegorical perſonages that repreſented the different parts into which the year is divided, and the deities that preſided over them. All the ancient feſtivals and allegories had, according to our Author, their ſource in the natural world, in the labours of the huſbandman, and in thoſe influences of natural cauſes that blaſted his induſtry or rendered it ſucceſsful. His illuſtrations of the ancient mithology, from this principle, are learned and ingenious; and we propoſe to lay ſome of them before the Reader in our next *Appendix*.

VII. *Traité Hiſtorique de l'Etat de Treſoriers de France, &c.* i. e. *An hiſtorical Treatiſe concerning the State of the Treaſurers of France, and the Directors-General of the Finances, accompanied with Proofs of the high Dignity and Superiority of theſe Employments.* By M. de GIRONCOURT, &c. 4to. 1776. This work, though it ſeems confined to a particular object, is more extenſively inſtructive than its title indicates. Even in its particular object, which comprehends the antiquity, juriſdiction, credit, privileges, powers, &c. of the treaſurers of France, (an office which ſucceeded, and was derived from, that of the Roman Queſtor in Gaul) ample matter is furniſhed for hiſtorical diſquiſitions that throw light on ſeveral important parts of the conſtitution and juriſprudence of the French nation.

VIII. *Lettres edifiantes et curieuſes ecrites des Miſſions eſtrangers, &c.* i. e. *Curious and edifying Letters of foreign Miſſionaries, the* 33d Collection, in one Volume. 12mo. 1777. Father PATONILLET, who was the director of this publication, when the order of the jeſuits was ſuppreſſed, withdrew from this employment at the time that the 28th volume appeared, and was ſucceeded by an inferior hand in the publication of the four that followed. But this learned jeſuit has reſumed his place in this department of literature, and announces ſeveral new volumes which are ſoon to ſucceed the one now before us. The three firſt letters of this volume or *collection* (as they call it), deſcribe the ceremonial which is obſerved at the court of Pekin, when the Europeans, in their quality of artiſts, are preſented to the emperor. Two new miſſionaries preſented, the one as a painter, and the other as a watch-maker, have furniſhed the materials of this relation, which exhibits a variety of enter-

taining details relative to the interiour œconomy of the emperor's palace, his domeſtic life, and the manners of his court. The other pieces that compoſe this volume are of leſs conſequence.

IX. *Nouveau Syſteme de Muſique theorique & pratique:* i. e. *A new Syſtem of Muſic theoretical and practical.* By M. MERCADIER DE BELESTA. 8vo. Paris. 1777. This ſyſtem is deſigned to be underſtood by the better ſort of muſicians, who are ſuppoſed to know ſomething of the theory of the art they profeſs. It contains new points of view, and will, we imagine, obtain the approbation of thoſe who are good judges in this branch of ſcience. It is divided into ſeven parts. The firſt contains the Elements of Harmony and Melody,—the ſecond treats of the Art of writing Muſic,—the third of Tones and Modes,—the fourth of Diſcord,—the fifth of practical Muſic,—the ſixth of *Licences* (i. e. the liberties which the muſician ſometimes takes in diſpenſing with the exact rules of his art)—the ſeventh of *Deſign*, which hath as eminent a rank in muſic as in painting.

X. *Traité de Muſique, concernant les Tons, les Harmonies, les Accords, & le Diſcours Muſical:* i. e. *A Treatiſe concerning Muſic, with a particular Account of Tones, Harmony, Concords, and muſical Compoſition and Expreſſion.* By M. BEMETZRIEDER.—Together with a ſeparate piece, entitled, *Exemples du Traité de Muſique:* i. e. Examples deſigned to illuſtrate the Principles and Reaſonings of the *Treatiſe:* the Whole in 2 Vols. 8vo. Paris. 1777. This publication is not ſurely deſigned for the common run of fiddlers, who are little acquainted with philoſophical reſearches: how far it will ſatisfy the adepts, we know not; but it appears to us to bear evident marks of knowledge and taſte. In a preliminary diſcourſe the Author gives an expoſition of his theory relative to the origin of the ſounds of the octave, the production of two modes, the notes of the *dieſis* (or the diviſions of a tone) the notes B *molle*, and the formation of harmonics. In the body of the work the Author unfolds the nature, relations, and connexions of the tones, harmonies, and concords that enter into the formation of what he calls *Muſical Diſcourſe*, and divides the whole into four parts, ſeven leſſons, and forty-eight chapters.

XI. *Diſſertation Academique ſur le Cancer, &c.* i. e. *An Academical Diſſertation on the Cancer, which obtained the double* Premium *propoſed by the Academy of Sciences at Lyons, in* 1773. By BER. PEYRILHE, M. D. *and Royal Profeſſor in the College of Chirurgery at Paris.* 12mo. Paris. 1776. This is a French tranſlation of the original Latin diſcourſe done at the requeſt of the Academy by the Author and Mr. Mathey, phyſician at Montpellier, who have alſo enriched the Diſſertation with learned

learned and important notes. It is in this Diſſertation that (if we are not miſtaken) the firſt account is given of the application of *fixed air* to the cancer, as a method of cure, whoſe ſalutary effects have been ſince aſcertained in England and France by ſeveral experiments.

XII. *Du Pronoſtic dans les Maladies Aiguës, &c.* i. e. *Concerning Prognoſtics in acute Diſeaſes.* By. M. LE ROI, Profeſſor of Phyſic at Montpellier, and Fellow of the Royal Society of London. 8vo. Paris. 1776. In this work the learned and ingenious Author has developed the admirable maxims and rules of Hippocrates relative to prognoſtics, aſcertained ſuch of them as are certain, explained thoſe that are obſcure, confirmed by new experiments many that appeared doubtful, and rejected thoſe that are either manifeſtly falſe, or deſtitute of ſufficient evidence. He has alſo added to theſe rules a conſiderable number drawn from his own experience, and from the obſervations of ſome of the moſt eminent phyſicians of the preſent age; ſo that this work, though ſmall in ſize, may be juſtly conſidered as a firſt-rate production in the claſs of medical ſcience.

XIII. *Hiſtoire du Bas Empire, &c.* i. e. *The Hiſtory of the Lower Empire, from the Commencement of the Reign of Conſtantine the Great.* By M. LE BEAU, *Profeſſor of Eloquence in the Royal College at Paris, ancient Secretary to the Academy of Inſcriptions and Belles Lettres, &c.* Vols. XIX and XX. 12mo. Paris. 1776. Theſe two volumes contain the events and revolutions of the empire of the Eaſt, from the year 1118 to 1204, that memorable epocha, which placed Baldwin Count of Flanders on the throne of Conſtantinople.

XIV. *Hiſtoire de la Lorraine:* i. e. *The Hiſtory of Lorrain.* By the Abbé BEXON. Vol. I. 8vo. Paris and Nancy. 1777. In this firſt volume of the hiſtory of a country, which, during ſeven centuries, was an independent ſovereignty, and produced many illuſtrious men, the learned Author gives an account of the earlieſt ſtate of Lorrain, its antiquities, the revolutions of the ancient Auſtraſia, and paſſes in review the reigns of the firſt twenty Dukes, which terminate in the middle of the ſixteenth century. The literary hiſtory of Lorrain, and the lives and characters of the eminent men that add a luſtre to its annals, make an intereſting part of this volume.

XV. *Hiſtoire Generale de Provence:* i. e. *A General Hiſtory of Provence.* By M. PAPON, of the Oratory, Member of the Academy of Marſeilles. Paris. 5 Vols. 4to. 1777. The ſubject of this work, of which the firſt volume is juſt publiſhed, forms one of the moſt intereſting, agreeable, and inſtructive branches of the hiſtory of France; for we find here the antiquity of Marſeilles aſcertained by the moſt authentic monuments, the connexions of *Provence* with the ancient nations of Greece

and Aſia Minor, the founding of Marſeilles, its ſett'ements, commerce and revolutions, the alteration of the characters and manners of the *Provençaux*, their barbariſm, the reſtoration of arts and letters, which extend their influence among the Gauls and paſs into Italy; and laſtly the union of this province with the crown of France.

XVI. *Eſſai Theorique & Pratique ſur les Batailles:* i. e. *A Theoretical and Practical Eſſay on Battles.* By the Chevalier DE GRIMOARD. Paris. 4to. 1777. This is a learned book in the ſcience of manſlaughter, which it reduces to a more regular ſyſtem than we, as yet, have been curſed with. **M.**

MONTHLY CATALOGUE,
For MAY, 1777.

MISCELLANEOUS.

Art. 11. *A Letter upon Education*; Tranſlated from the French of a Royal Author. 12mo. 2s ſewed. Nourſe. 1777.

THE Author of this little Tract on Education is ſuppoſed to be the King of Pruſſia, and indeed it is more calculated for his ſubjects than for the good people of England. The tranſlation is ſo vile, that it is impoſſible to read it without diſguſt. Speaking of the duty of a female, the Tranſlator ſays, 'it is far preferable that ſhe herſelf *ſettles* the accounts of the houſe and *keeps* them regular, than fooliſhly *to run* in debt *on all ſcores*, without *thinking to repay* what her creditors have advanced *ſo readily*, for ſo *long a time*.' In another place 'ſociety cannot ſubſiſt without legitimate marriages, which renews it and renders it eternal. *Theſe* young plants then muſt be carefully nurſed which are formed for the ſtocks of future generations.' Thus, uſing *theſe* for *thoſe*, the young plants are the ſelf-ſame legitimate marriages which renews and renders. But there is no end of the blunders; many of which appear to be of northern extraction. **L.**

Art. 12. *Remarks on Mr. Gilbert's Bill* for promoting the Reſidence of the parochial Clergy, by building, rebuilding, and repairing parſonage Houſes, &c. recommended to the ſerious Peruſal of the parochial Clergy. 8vo. 1s. Parker. 1777.

Rational, ſolid and judicious objections to ſeveral clauſes in the ſaid Bill, which is unfavourable in almoſt every aſpect to that moſt uſeful body of eccleſiaſtics, the parochial clergy. Their incomes are in general very inadequate to their ſtation, and to the expences of the times; and yet it is on theſe poor men that the burthen of this *munificent* Bill is to be laid. But there are a ſet of men called *Bill-ſchemers*, who are continually peſtering the Houſe and the Public with every reverie that comes into their heads. **L.**

Art. 13. *A Letter to her Grace the Ducheſs of Devonſhire.* 4to. 1s. Fielding and Walker. 1777.

A ſerious expoſtulation with the amiable Ducheſs, for thoſe youthful levities, and eſpecially that affected ſingularity of dreſs, by

by which, as it is ſaid, her Grace has frequently condeſcended, in the moſt public manner, to diſtinguiſh herſelf:

"Pleas'd with a feather, tickled with a ſtraw."

Other ladies may, if they pleaſe, peruſe this ſenſible remonſtrance with advantage.

Art. 14. *A Second Letter to her Grace the Ducheſs of Devonſhire.* 4to. 1 s. Fielding and Co.

This ſecond Letter ſets out with a declaration that 'the apprehenſions which her Grace, and ſome of her confidential friends expreſſed,' *previous* to the publication of the Author's firſt Letter, had induced him 'to ſuppreſs many parts of it;' that he (the writer) 'had formed a vain hope, that a ſerious addreſs might awaken her Grace's ſlumbering reaſon, turn its ſcrutinies to her paſt conduct, and force upon her a conſciouſneſs of the many ſubjects which might be obſerved there, for rigid inveſtigation, and ſevere chaſtiſement.' But, adds he, 'the public appearance of that epiſtle converted your apprehenſions, and thoſe of your truſty aſſociates, into a boaſting affectation; and though it had been the ſource of much anxiety, you treated it with a childiſh levity and contempt, which has brought me to my paper again. I ſhall, therefore, proceed, with much good will, to offer the ſuppreſſions of my former Letter to the Public, and to your Grace.'

The *ſuppreſſions* are, accordingly, here reſtored to the living world; and they conſiſt of certain additional ſtrictures on the great Lady's public conduct, and averred levities; conveyed in language of a *leſs ceremonious* tone and tenor, than that of the former Epiſtle.—But does all this look well?—We hope the Author has not been endeavouring to levy contributions on the Ducheſs! If he has, we are not ſorry to find that her Grace had ſagacity and ſpirit enough to fruſtrate the deſign.—But we beg the gentleman's pardon—He profeſſes (and every body believes the profeſſions of anonymous writers), that he is 'not actuated by perſonal envy, or perſonal *reſentment*.'—Yet, after all, is there not ſomething like reſentment, in the reaſons aſſigned, as above, for the publication of theſe '*ſuppreſſions?*'

Art. 15. *A Letter from M. Voltaire to the French Academy:* Containing an Appeal to that Society on the Merits of the Engliſh Dramatic Poet, Shakeſpeare: Read before the Academy on the Day of St. Louis, 1776. Tranſlated from the Original, juſt publiſhed at Paris. With a Dedication to the Marquis of Granby, and a Preface by the Editor. 8vo. 1 s. Bew. 1777.

This violent invective againſt Shakeſpeare was occaſioned by the French Verſion of that Author, of which we gave an account in the Appendix to our 54th Volume. Moſt of the common-place objections to our incomparable Dramatiſt are here collected and aggravated, viz. his irregularities, his meanneſſes, &c.*, but there the attempt at a compariſon between him and the French authors is

* See, alſo, our ſhort mention of the *Original* of this Letter, Rev. Dec. 1776, p. 474.

concluded. On this occaſion the wiſeſt method for an advocate of Shakeſpeare to purſue, would be to take up the argument where Voltaire has dropt it; not to defend Shakeſpeare, but to ſhew, even allowing the whole charge againſt him, that Corneille and Racine, (to whom we may add Voltaire) have as many faults, and much fewer beauties. A female writer of this country has already opened that plan, with merited ſucceſs. C.

Art. 16. *Political Lamentations*, written in the Years 1775, and 1776. To which is annexed, a political Sermon, preached in the Pariſh Church of Walſal, Dec. 13, 1776, being the Day appointed for a General Faſt. By John Darwall. 4to. 2s. Nicoll.

From the Author's ridiculous poetry, which he calls *Political Lamentations*, we, at the firſt glance, thought him in jeſt; but from his equally *lamentable* Sermon annexed, we found him in earneſt: execrating the rebellious Americans, and bewailing the enormous ſins of our own country; by which, if we underſtand him right, the rebellion of the colonies has been ſuperinduced, as a divine judgment. There are, however, in his Sternholdian rhymes, a few ſtrokes of ſomewhat like wit, or, rather, humour; that ſort which, in the ballad of Catherine Hays, (who cut off her huſband's head 'and flung it in the Thames,') never fails, in defiance of the tragical ſubject, to create an hearty laugh.

Art. 17. *An Addreſs* to the Inhabitants of the Pariſh of St. Anne, Weſtminſter. By the Rev. Thos. Martyn *. Containing a full State of his Caſe with the Rev. Dr. Hind †, and the Opinion of the Court of King's Bench upon the Subject; in which the Clergy, in general, are materially intereſted; and the Rights of the inferior Clergy in particular are clearly aſcertained. 8vo. 1s. Corral. 1777.

It is very true, as the above copied title page affirms, that the clergy, in general, are materially intereſted in the main queſtion relative to the conteſt between Dr. Hind and Mr. Martyn; and that the legal deciſion which has been made in favour of the latter, is of the utmoſt conſequence to the curates, in particular: who are highly indebted to their ingenious and ſpirited brother, for his inſtrumentality in procuring, from the Court of King's Bench, 'a full and ſatisfactory explanation of the different engagements by which rectors and curates are connected, and the different caſes which may from thence ariſe, *Arbitrary diſmiſſions*, even under the ſlighteſt of theſe engagements, were conſidered by his lordſhip ‡ to be indefenſible, both in reaſon and in law.'—'It appeared, to the honour of his lordſhip's humanity, that he was neither indifferent or inattentive to the hardſhips of a numerous and reſpectable body of men, who ſuffer worſe than Egyptian tyranny from the taſk-maſters of their own profeſſion. To theſe, his ſentiments, —his doctrine,—and his determination, will be a perpetual ſource of comfort.'

* Curate. † Rector.

‡ Lord Mansfield.

Art.

Art. 18. *A ſhort Account of the Motives which determined the Man called* John the Painter; and a Juſtification of his Conduct. Written by HIMSELF, and ſent to his Friend Mr. A. Tomkins, with a requeſt to publiſh it after his Execution. 4to. 1 s. Williams.

The Author makes *John* declare himſelf an American born; and fired with the moſt enthuſiaſtic love of his country: in conſequence of which, he thought it was his duty, as a ſincere and active patriot, to exert his utmoſt abilities, in order to diſtreſs the enemies of America, by every poſſible means, within the power of an individual to perform. Accordingly, many ſpecious arguments are here uſed, and ſome degree of learning is employed, to demonſtrate that John's attempt to burn the Dock-Yard, at Portſmouth, was, on his principles, highly meritorious, and heroic. But how does all this agree with the accounts which we have had, of John's *penitence* after condemnation? Either the pamphlet, or thoſe accounts, muſt be ſpurious.—Suſpicion ſeems to fall heavieſt on the performance before us.

Art. 19. *A Letter to Courtney Melmoth, Eſq*; With ſome Remarks on two Books, called Liberal Opinions, and the Pupil of Pleaſure. 8vo. 6d. Wilkie.

This Letter freely cenſures ſome of Mr. Melmoth's publications, as unfriendly to virtue; charges the writer with diſplaying luxurious repreſentations of the ſcenes of vice; and particularly characteriſes his *Pupil of Pleaſure* as the preceptor of voluptuouſneſs. It contains juſt and ſerious reflections on the degeneracy of the times, and gives Mr. Melmoth much good advice, which we wiſh for the ſake of the Public, he may have the grace to follow. E.

Art. 20. *Letters on Female Education; Addreſſed to a Married Lady.* By Mrs. Cartwright. 12mo. 2s. Dilly. 1777.

If this writer does not diſcover the elegance of a Chapone, or the ſtrength and penetration of a Gregory, ſhe has, however, beſide the merit of a good intention, that of having expreſſed many juſt remarks and uſeful reflections with a degree of plainneſs and ſimplicity which will render her work generally acceptable. She has enlivened her leſſons of morality and prudence, by interweaving with them an agreeable and pertinent narrative. E.

Art. 21. *A Father's Inſtructions to his Children:* Conſiſting of Tales, Fables, and Reflections, deſigned to promote the love of Virtue, a Taſte for Knowledge, and an early Acquaintance with the Works of Nature. By Dr. Percival. Vol. II. 12mo. 2s 6d. ſewed. Johnſon. 1777.

This ſecond volume is ſo like the former, both in the plan and execution, that it is only neceſſary, after referring our Readers to the account given of the work in our Review, vol. liv. page 184, to ſay, that it bears equal marks of ſolid judgment, elegant taſte, a ſcientific acquaintance with nature, and an amiable goodneſs of heart. It is a work adapted not only to afford agreeable and uſeful inſtruction to children, but to ſuggeſt many valuable hints to parents, in executing the difficult taſk of education. E.

Art. 22. *Inſtructions of a Ducheſs to her Son*; Tranſlated into Engliſh from the original Italian. By a Young Lady. 4to. 2 s. 6 d. Becket. 1777.

A rhapſody of no very uncommon ſentiments and precepts, decently tranſlated by a young Lady, and publiſhed by her Italian maſter.

Art. 23. *The Hiſtory of New York*, from the firſt Diſcovery, &c. By William Smith, A. M. 8vo. 5 s. Almon. 1776.

A republication of a work originally printed in 1757, and recommended in our Review for June, in the ſame year, vol. xvi. p. 517.

Art. 24. *An Inquiry into Facts, and Obſervations thereon.* Humbly ſubmitted to the Candid Examiner into the Principles of a Bill intended to be offered to Parliament, for the Preſervation of the Great Level of the Fens, and the Navigation through the ſame, by a Tax on the Lands, and a Toll on the Navigation. 8vo. 1 s. Owen. 1777.

Contains a clear, and ſo far as appears, a fair account, of the paſt and preſent ſtate of the fens in queſtion; with the ſteps neceſſary to be taken for their future ſecurity.

Art. 25. *The Modern Traveller*: Being a Collection of uſeful and entertaining Travels, lately made into various Countries; the Whole carefully abridged; exhibiting a View of the Manners, Religion, Government, Arts, Agriculture, Manufactures, and Commerce of the known World. Illuſtrated with Maps and ornamental Views. 12mo. 6 Vols. 1 l. 1 s. Lowndes. 1777.

We have had ſeveral Compendiums of modern Voyages and Travels, in a pocket ſize; and this, as containing an abridgment of the lateſt writers, ſeems to deſerve the preference. In the year 1757, we had an abridgment of Modern Travels*, in four duodecimos: it comprehended Maundrel, Shaw, Pococke, Drummond, Ruſſel, Hanway, Pontoppidan, Norden, and the celebrated Journey to Palmyra. That work we are to conſider as the foundation of the preſent abſtract now before us, in ſix volumes: the Editor of which has extended the plan, and brought the collection down to the preſent time. The "Modern Traveller," therefore, contains, beſide the authors before mentioned, the additional travels of Algarotti, Kalm, Sharpe, Baretti, Clarke, Abbé Chappe, Smollett, Groſley, Nugent, Riedeſel, Brydone, Chandler, Pennant, Johnſon, Twiſs, &c. He has, alſo, placed in chronological order, the voyages of Anſon, Ulloa, Byron, Bougainville, Oſbeck, Toreen, and Meſſrs. Wallis, Carteret, and Cooke, and others.

Publications, ſuch as the above, are well calculated for the million, but particularly for young perſons; as no kind of reading is more pleaſing, and at the ſame time more inſtructive. They may, therefore, with great propriety be given as preſents to the younger readers of either ſex: ſince it is equally advantageous to both, to be furniſhed with books which (like the narratives of the moſt approved travellers) are adapted at once to inform and to expand the mind.

* See Review, vol. xvii.

Art.

Art. 26. *Solitude in Impriſonment*, with proper profitable Labour and a ſpare Diet, the moſt humane and effectual means of bringing Malefactors, who have forfeited their Lives, or are ſubject to Tranſportation, to a right ſenſe of their Condition; with Propoſals for ſalutary Prevention: and how to qualify Offenders and Criminals for Happineſs in both Worlds, and preſerve the People in the Enjoyment of the genuine fruits of Liberty, and freedom from Violence. By Jonas Hanway, Eſq; 8vo. 2s. Bew. 1777.

Any intelligent perſon who may advert to the very ſcanty and crude ideas of Chriſtian doctrines, poſſeſſed by the generality even of the moſt orderly and induſtrious of the labouring part of mankind, will be convinced that immorality, among the ignorant, ſprings primarily from ſome other cauſe than the prevalence of what is underſtood by the term infidelity. Every one, as Mr. Hanway obſerves, has his favourite ſyſtem, and it is ours, that it is no leſs abſurd than cruel, firſt to connive at the debauchery of the people for the ſake of the REVENUE, and then to puniſh them for want of virtue and honeſty! The clergy may preach, and the magiſtrate may add pains to penalties; but how is it poſſible for the people to remain virtuous and honeſt, when every temptation is ſtudiouſly thrown in their way to make them otherwiſe? Let our governors, who with ſo much ſophiſtry labour to juſtify legal ſanctions for poiſoning the principal ſeats of induſtry throughout the nation by eſtabliſhments for diſſipation; and who tolerate the multiplication of houſes of idle and vicious reſort every where; let them anſwer this plain queſtion. They know full well why our priſons and workhouſes are ſo crouded; but will rather amuſe the people with any palliatives than check the cauſes of public diſorders by effectual remedies. Pleaſure and labour are incompatible in a general view of human nature; prudence may dictate the latter, but our inclinations and faſhion prompt us to the former: let common ſenſe then decide which is the proper object of legiſlative encouragement. Where the appetite for pleaſure is predominant, how is it to be ſed, but by indirect ſchemes of ſupply, larger in meaſure, and more quickly procured than by honeſt induſtry? The public are greatly obliged to the generous ſtudies of Mr. Hanway; but while things go on in this train, and there is little hope of any alteration for the better, unleſs ſome far different ſpecies of patriotiſm ſhould ariſe from what we have lately been amuſed with; the noſtrum of this worthy writer implied in the terms of *ſolitary impriſonment*, which he conceives to be a ſovereign ſpecific, is a mere troubleſome complicated temporary palliative, to be adminiſtered within hateful walls, and inſufficient to fortify the patient againſt the ſtrong contagion of corrupt manners without. As it is more eaſy to preſerve the virtues of a people by a ſyſtem of wholeſome laws, than to eradicate vice from the hearts of corrupt individuals; it is ſcarcely credible that men committed to priſon for robberies, will ever betake themſelves to honeſt labour when diſcharged. Mr. Hanway, who has a ſcheme of his own to ſupport, will account for this improbability from the preſent mode of confinement; but much more natural reaſons are to be aſſigned for their returning to their old companions, their old manners, and their old methods of ſubſiſtence.

Art. 27. *A Treatiſe on the Charade.* Tranſlated from the French of the Sieur Rondeaulet, Member of the Academy of Belles Lettres at Paris, by Tobias Rigmerole, with Alterations adapted to the Engliſh Language. 4to. 1 s. Davies.

Weeds will ſpring up in the garden of literature, even in its moſt cultivated ſtate. Formerly they wrote in the ſhape of wings, altars, battle-axes, eggs, &c. Theſe were ſucceeded by anagrams, acroſtics, riddles, rebuſes, and the laſt by *Bouts Rimés* and *Charades*, things of the rebus kind. All theſe it is the buſineſs of the literary gardener to bind up in bundles, for the fire.

POETICAL.

Art. 28. *The Firſt of April; or, the Triumphs of Folly.* A Poem. Dedicated to a celebrated Ducheſs. By the Author of *The Diaboliad.* 4to. 2 s. 6 d. Bew. 1777.

This manly Poet perſeveres, we ſee, in running his bold career of perſonal ſatire:—dangerous employment, ſurely! and not leſs ſo than the 'dreadful trade' of the people deſcribed by Shakeſpeare, gathering ſamphire on Dover cliffs. Our Author is exceſſively ſevere on many people for giving too much way to their follies and paſſions: have they not *reſentments* too! But, perhaps, he concludes himſelf ſafe in his *inviſibility*. Of this he is, certainly, himſelf the beſt judge; and therefore we ſhall only add, to our friendly *hint*, this general obſervation, with reſpect to the poetic merit of the piece before us, that we find in it the ſame ſtrength and inharmoniouſneſs of numbers, the ſame imperfection of *hiatus* and *expletive*, which characterize the verſification of the *Diaboliad*; but we muſt conſider this kindred performance, as affording a ſuperior diſplay of imagination, and a greater variety of characters: the votaries of the *Temple of Folly* being far more numerous than the candidates for the *Sceptre of Pandæmonium.*

Art. 29. *Poetical Frenzy; or, a Venture in Rhyme.* 4to. 1 s. 6 d. Baldwin.

The two principal pieces in this publication, an Ode to Sleep, and another to Enthuſiaſm, bear the marks of a pretty cloſe imitation of Penroſe's elegant Ode to Madneſs in his Flights of Fancy. The Poet ſeems to find himſelf under the neceſſity of truſting more to the irregular form of his verſe, and the broken conſtruction of his ſentences, than to the boldneſs of his conceptions, for his Poetical Frenzy. A few good lines are interſperſed among many which do not riſe above mediocrity, and are contraſted by ſome which are perfectly proſaic. In the following verſe (one of the beſt in the poem) the laſt word, inſerted for the ſake of the rhyme, has a moſt unpleaſing effect:

Exalted on her ebon throne,
Sad, ſilent, gloomy, and alone,
Enthuſiaſm ſits:
No joy her heavy heart can feel;
Woe on her face has ſet its ſeal;
Her baleful eye with glances dire,
Shoots a fearful, gloomy fire
That blaſts where'er it *bits.*

Art. 30. *Venus attiring the Graces.* 4to. 6d. Dodſley. 1777.

A very elegant ſatire on the preſent faſhionable exceſſes and whimſies of female dreſs.

Art. 31. *Infancy, or the Management of Children,* a Didactic Poem, in Three Books. By Hugh Downman, M. D. 12mo. 2s. Bell.

We have attended to the ſeveral parts of this humane, philoſophical, and not inelegant Poem, reſpectively as they appeared. They are here publiſhed in a neat form together, and we recommend them as worthy the peruſal of every good and intelligent parent. L.

DRAMATIC.

Art. 32. *The Mileſian:* A Comic Opera, in Two Acts; as performed at the Theatre Royal in Drury-Lane. 8vo. 1s. Wilkie. 1777.

Dulneſs and inſipidity, incapable of being enlivened or invigorated, even by a ſong and an Iriſhman. C

Art. 33. *The Seraglio:* A Comic Opera, in Two Acts; as performed at the Theatre Royal in Covent-Garden. 8vo. 1s. Evans. 1776.

Some impotent eunuch of the drama ſeems to have the conduct of this Seraglio. C

Art. 34. *All the World's a Stage.* A Farce, in Two Acts, as performed at the Theatre Royal in Drury-Lane. 8vo. 1s. Wilkie. 1777.

Contains ſome characters and incidents conceived in the true ſtyle of *farce.* C

LAW.

Art. 35. *The Trial at large of Joſeph Stackpole, Eſq; William Gapper,* Attorney at Law, and *James Lagier;* for ſhooting John Parker, Eſq; At the Aſſizes held at Maidſtone, March 20, 1777. Taken in Short-hand by Joſeph Gurney. Fol. 3s. Kearſly.

The accident which gave riſe to this trial has been much ſpoken of in the papers. This copy of the proceedings is authentic; and Mr. Stackpole's *Defence,* in particular, is worth reading: it is a very maſterly ſpeech.

Art. 36. *The Trial at large of James Hill, otherwiſe James Hind, otherwiſe James Aitzen;* for felonioufly, &c. ſetting fire to the Rope-Houſe in his Majeſty's Dock-Yard at Portſmouth.—At the Aſſize at Wincheſter, March 6, 1777. Taken in Short-hand by Joſeph Gurney. Publiſhed by Permiſſion of the Judges. Fol. 2s. Kearſly.

There is ſomething ſo very extraordinary in the ſtory of this wretch, and his deſperate undertakings, that his trial, of which this is a genuine detail, will, in courſe, be peruſed, as a matter of ſingular curioſity, in its kind.

POLITICAL.

Art. 37. *A Letter from an Officer at New York to a Friend in London.* 8vo. 1s. Nicoll. 1777.

Erratum in the above title-page: for *New York,* read *Grub-ſtreet.*

MEDICAL;

MEDICAL.

Art. 38. *Caſes, Medical, Chirugical, and Anatomical, with Obſervations.* Selected and tranſlated into Engliſh from the Hiſtory and Memoirs of the Royal Academy of Sciences at Paris; from the Year 1666 to the preſent Time. By Loftus Wood, M. D. Vol. I. No. I II. and III. 8vo. 1s. each. Bew.

From the title and introduction of this compilement, we might be led to ſuppoſe, that it was the firſt attempt to give to the Engliſh reader, any of the medical papers of the Academy of Sciences. Yet no longer ago than the year 1764, Dr. Thomas Southwell publiſhed, in 4 vols. 8vo. an abridged collection of the medical, anatomical, chemical, and botanical papers contained in the Memoirs, &c of the Academy, from its re-eſtabliſhment in 1699, to 1750. Thoſe ſelected from the preſent work are, indeed, for the moſt part, of a later date; and the utility of a continuation of ſuch a collection would be indiſputable, were it conducted upon a proper plan. But the tranſlation before us, beſide the mark of book-craft already noticed, is publiſhed in a manner the moſt unfit of all others for the purpoſes of ſcience and uſeful information, although, perhaps, advantageous for the vender. A number of papers, taken promiſcuouſly, without any regard to arrangement, either from order of time or ſubject, is publiſhed monthly; and each of the three hitherto printed is contrived to terminate, not only in the middle of a paper, but of a ſentence, for the obvious but diſhoneſt purpoſe of obliging the purchaſer to buy the next. We think we cannot in too ſtrong terms expreſs our diſapprobation of theſe mean arts, which diſcredit publications that, otherwiſe, might be made reſpectable; for the tranſlation before us appears to be executed with fidelity and ſufficient elegance. The ſubjects of the papers ſelected are, indeed, rather curious than practically uſeful; and perhaps the compiler had an eye to what would be moſt *ſaleable*, as well in the matter, as the form of his collection; otherwiſe ſomewhat more important might be found to occupy the place of the papers on dwarfs and hermaphrodites.

Art. 39. *A Diſcourſe upon ſome late Improvements on the Means for preſerving the Health of Mariners.* Delivered at the Anniverſary Meeting of the Royal Society, Nov. 30, 1776. By Sir John Pringle, Baronet, Preſident. Publiſhed by their Order. 4to. 1s. 6d. Davis.

There cannot be a more pleaſing and convincing proof that *utility* is now conſidered as an important object in the reſearches of philoſophers, than the laſt year's diſpoſal of the Royal Society's annual prize, Sir Godfrey Copley's honorary medal. It was unanimouſly awarded to a plain ſeaman, Capt. Cook, for his account of the methods by which he preſerved his ſhip's crew during his late voyage round the world in ſuch an unparalleled and ſurpriſing ſtate of health. Of his paper on this ſubject delivered to the Society, the worthy and juſtly celebrated Author of the preſent Diſcourſe gives this ſummary character: 'Here are no vain boaſtings of the empiric, nor ingenious and deluſive theories of the dogmatiſt; but a conciſe, an artleſs, and an incontefted relation of the means by which, *under the Divine Favour, Capt.* COOK, *with a company of a hundred*

and

and eighteen men, performed a voyage of three years and eighteen days, throughout all the climates from fifty two degrees North to seventy one degrees South, with the loss of only one man by a disease.'

The Discourse itself is a judicious enumeration of the several improvements lately introduced into the prophylactic part of marine practice, and adopted in Capt. Cook's ship; interspersed with apposite remarks. As these are too concise to bear an abstract, and too valuable not to demand the attention of all concerned in the subject, we shall refer such of our Readers to the work itself, extracting only the concluding paragraph as a specimen of just and manly oratory.

'Allow me then, Gentlemen, to deliver this medal, with his unerithing name engraven upon it, into the hands of one who will be happy to receive that trust, and to know that this respectable body never more cordially nor more meritoriously bestowed that faithful symbol of their esteem and affection. For if Rome decreed the *civic crown* to him who saved the life of a single citizen; what wreaths are due to that man, who, having himself saved many, perpetuates now in your Transactions the means by which Britain may henceforth preserve numbers of her intrepid sons, her *mariners*; who, braving every danger, have so liberally contributed to the fame, to the opulence, and to the maritime empire of their country!' A.

Art. 40. *Prælectiones Medicæ ex Cronii Instituto, Annis* 1774 *et* 1775: *Et Oratio Anniversaria ex Harveii Instituto, &c. &c.* A. Donaldo Monro, M. D. Medico ad Exercitum et ad Nosocomium Sancti Georgii, &c. &c. 8vo. 4 s. Dilly, &c. 1776.

It cannot be expected that in a short course of lectures, now become little more than a matter of form, a variety of the most important topics in the science of medicine should be treated in such a manner as to afford much instruction or information: and we rather wonder that the ingenious and useful Writer before us should take this opportunity of addressing the Public from the press; especially as he has little chance of commanding attention from an elegant style in the language in which he is obliged to deliver himself. He has, however, acquitted himself so as to afford sufficient proof of his extensive medical knowledge; and has given some valuable remarks from his own practice in the notes subjoined to his Prælections. A.

NATURAL HISTORY.

Art. 41. *A Method of making useful Mineral Collections.* To which are added, some Experiments on a deliquescent calcareous Earth, or native fixed Sal Ammoniac. By D. L. Meyer. 8vo. 1 s. 6 d. Davis. 1775.

The directions to the collector of fossils contained in the former part of this little piece appear judicious, and calculated to render such collections somewhat better than the mere raree-shows they are frequently made. The *deliquescent calcareous earth*, of which an account is subjoined, is a production of a mountain near Luneburg in Germany. It appears, by the experiments related, to be an earth of the calcareous kind, saturated with the muriatic acid. The propriety of calling it a *fixed sal ammoniac* may however be questioned; since the term *ammoniacal* has hitherto been usually appropriated to saline

ſaline bodies having the *volatile* alkali for one of their component parts.

AFFAIRS of the EAST-INDIA COMPANY. A.

Art. 42. *A Letter to the Directors of the Eaſt India Company.* By Keane Fitzgerald, Eſq; 8vo. 1s. Payne. 1777.

This pamphlet, to which the writer, with that candor unknown to common pamphleteers, has prefixed his name, ought not to be paſſed over like a common piece of ſcribbling manufacture: public defrauders, of every ſpecies, ought to be hunted out of their iniquity, if not out of ſociety.

If in ſo capital a concern as the Eaſt Indian commerce, and the ſtill more capital concern of managing their territorial acquiſitions, the Company ſuffer the line of their public conduct both at home and abroad, to be warped by indirect, paltry conſiderations; ſuch mal-adminiſtration calls for the *ſevereſt* ſcrutiny and reformation. 'The reference, ſays Mr. Fitzgerald, of a General Court, in whatever mild terms expreſſed, is certainly in fact, an order you are ſtill obliged to obey; notwithſtanding the clauſe in a late act, by which you are appointed Directors for four years inſtead of one; which, with the alteration alſo made in the qualification neceſſary to entitle a proprietor to vote, ſeems to have made a viſible change in your political conduct. You are no longer under the neceſſity of annual applications to your conſtituents; you are placed in a warm ſituation for four years certain, and ſome are ſaid to have already profited pretty ſufficiently by it.'

This is a ſpirited remonſtrance to the directors for a groſs partial neglect of checking the enormous illicit trade carried on by their naval commanders and officers; of which many direct inſtances are produced. 'It is well known, adds this gentleman, that ſhips have been ſent from hence, laden with goods, to be put on board outward bound Indiamen, at Madeira, or ſome other appointed ſtation; and that other ſhips have been ſent out empty, to meet others returning, and to convey the officers' goods to Dunkirk, or elſewhere, until a proper opportunity offered of ſending them, with greater ſafety, to the places of their deſignation.

'Some tranſactions of this kind have been of ſuch public notoriety, as to make it almoſt impoſſible for you to be ignorant of them, had there been no private notice of ſuch proceedings ever tranſmitted to you: and you muſt alſo know, that your ſales, for ſeveral years paſt, have been greatly injured by ſuch practices. To compute from the quantity of clandeſtine goods that have been detected, or, at leaſt, well known to have been brought from India by a ſingle ſhip, and admitting but half as much to be the average quantity brought in each ſhip, the whole will amount to not much leſs than four hundred thouſand pounds yearly.

'The Public is alſo defrauded of the duties, cuſtoms, and exciſe that muſt have ariſen from ſuch a quantity of goods, which would otherwiſe have been found neceſſary to be brought home by the Company, to anſwer the demands at their public ſales. Is it to be imagined the Chancellor of the Exchequer, whoſe care of the public revenue is pretty remarkable, would, if properly informed, have

neglected a buſineſs of ſo much conſequence to the nation; or that he would not, if required, have co-operated with you in obtaining ſufficient powers from parliament, if ſuch were wanting, to prevent, or puniſh ſuch offenders? You, gentlemen, whoſe buſineſs it properly is, or ſome of you, who have free acceſs on other matters, might certainly have laid a proper ſtate of this buſineſs before him; but it happens, unluckily, in this, as well as in many other matters of public utility, that no particular advantage to individuals can be derived from any ſcheme of regulation, however beneficial it might be to the Public, or to the Company.' The ſpeedy acquiſition of wealth is ſo tempting, that thoſe engaged in it, laugh at any diſgrace, in which they have ſo many companions to keep them in countenance; even though a total diſregard of every tie that can bind mankind to integrity, which the vulgar are apt, perhaps rather unpolitely, to term *raſcality*, up to the violation of ſolemn oaths, which the ſaid vulgar do not ſcruple to call *perjury*, conſtitute portions of it!'

But to the point: how comes it to paſs that the rulers of a great trading company are expoſed to ſuch ſhameful atteſted accuſations in public print? This cauſe is explained by Mr. Fitzgerald, in the following paſſage:

'It was uſual, formerly, to have one or two in the Direction, who had been Commanders of Indiamen, chiefly on account of their experience and knowledge in the ſhipping buſineſs, and to be of ſome aſſiſtance to the Directors in the management of that branch, with which they were ſuppoſed to be beſt acquainted. This number had been increaſed in ſome time; and it was the general practice for many years, not to admit a greater number than four, at one time, into the direction. But, on the intolerable increaſe of our ſhipping, from twenty or thirty, to eighty and upwards, and in conſequence, of the ſhipping intereſt, our ſhipping Directors have been increaſed to nine or ten, and have continued about that number for a few years paſt.

'The Committee of Shipping generally conſiſts of thoſe who have been commanders; and all buſineſs relative to the ſhipping, or the officers belonging to them, is laid before this Committee.

'Thus it appears, that one third part of the whole direction, for ſome years, have been commanders of ſhips; and, as the attending Directors ſeldom, except on extraordinary occaſions, exceed fourteen or fifteen, it follows, that the ſhipping Directors, who are obſerved to be pretty conſtant in their attendance, muſt, of courſe, generally govern the direction.

'It is alſo neceſſary to take notice of a general and ruinous practice, which has prevailed of late years, that of ſelling the command of a ſhip; the price of which has been advanced from one to ſeven thouſand guineas; which is ſuch an extravagant price, as could not poſſibly be given for fair or honeſt purpoſes.—Yet it is well known that the commanders ſell their ſhips before they retire into the direction, for ſuch prices, and generally to their chief mates, who have been their chief aſſiſtants alſo in carrying on their private trade, and to whom they give a proper credit for the payment.

'I ſhall

his late *Addreſs*. What his acknowledgments may be, time will evince.

With regard to our Obſerver's *Plan of Peace*, it is, in ſubſtance, the ſame with that laid down by the Author of *American Independence*, and ſeveral other writers.

RELIGIOUS and CONTROVERSIAL.

Art. 49. *An Enquiry, Whether we have any Scripture-warrant for a direct Addreſs of Supplication, Praiſe, or Thankſgiving, either to the Son or to the Holy Ghoſt?* By the late Rev. Paul Cardale, Author of The true New Teſtament Doctrine of Jeſus Chriſt conſidered, &c. To which are prefixed, A few Strictures relative to the Author. And, by way of Appendix, a Letter on the Perſonality of the Spirit, which was ſent to the Editor in the year 1762. By the late Rev. Nath. Lardner, D. D. 8vo. 1 s. Johnſon, 1776.

The Editor of this pamphlet is Dr. Caleb Fleming, to whom Mr. Cardale bequeathed his manuſcripts. This *Enquiry* ſeems to have been a favourite part of his writings; we are told that he was engaged in it the evening before he died, and at the ſame time expreſſed a great ſatisfaction in having lived to finiſh it. No unprejudiced perſon can have any doubt of the integrity of the Author's views in this performance, though he ſhould not agree with the ſentiments it advances. Mr. Cardale's character is, we are perſuaded, very juſtly delineated by Dr. Fleming, both as to his intellectual abilities, and to his uprightneſs, piety, and candor. One public teſtimony is given to this by Mr. Rawlins, a reſpectable neighbouring clergyman, who drew up an epitaph for the monumental ſtone in Eveſham church-yard, which at once reflects honour on him and on the perſon whoſe memory it is intended to preſerve. Dr. Fleming aſſures us, 'that he would not have been at the pains of publiſhing this *Enquiry*, was he not perſuaded of its being well calculated to ſerve the cauſe of truth, and promote the knowledge of genuine chriſtianity, by confronting opinions, and removing prejudices which do great diſhonour to our holy religion. Direct ſupplications to the Son and Holy Ghoſt, are not, we think, commonly and generally pleaded for and defended among Chriſtians.' It is therefore rather ſurpriſing that they ſhould form ſo large a part of the liturgy of our church, or be ſo long retained in it. Of this it was natural for the writer of the preſent pamphlet to take ſome notice. In the courſe of his obſervations he introduces that remarkable ſaying of Calvin's, which it is not improper frequently to repeat, 'I like not this prayer, O holy, bleſſed, and glorious Trinity, &c. It ſavours of barbarity: the word *trinity* is barbarous, inſipid, prophane, a human invention grounded on no teſtimony of God's word *.' And Luther, he adds, alſo ſpeaks of it as an unſcriptural phraſe, and what ſounds oddly: 'It were better, ſays he, to call Almighty God GOD than *trinity* †.'

This Writer does not launch out into thoſe warm and bitter invectives which have ſo greatly, and ſo often, diſgraced controverſial writ-

* Opera, Tom. Sept. p. 653. 6, 7. Edit. Geneva, fol. 1613.
† Ep. ad Polonos, Edit. Amſterd. p. 591.

ings.

ings. Different writers will place the ſame ſubject in ſomewhat of a different light, otherwiſe we do not obſerve any thing properly new in this performance; unleſs it be in the obſervations on the addreſſes made to Chriſt by the Apoſtle Thomas, and by the Martyr Stephen. Theſe are the two texts of Scripture principally conſidered and enlarged on in this tract. Dr. Lardner's letter, which is added, is written in his plain, ſimple, yet ſtriking manner; and principally ſerves to ſhew how ſome texts of Scripture are to be underſtood *on his ſcheme*. On the whole, the different ſentiments embraced by different men, by the wiſe and the worthy, as to the perſonality of the Son and Holy Ghoſt, ſhew that it is beſt to adhere to Scripture phraſes on the ſubject, and that there is great room for the exerciſe of candor and charity among Chriſtians. H.

Art. 50. *A Letter to Adam Smith*, LL.D. on the Life, Death, and Philoſophy of his Friend David Hume, Eſq; By one of the People called CHRISTIANS. 12mo. 1s. Rivington, &c. 1777.

This Author, who is ſaid to be a dignitary of Oxford, labours, by alternate and oddly mingled efforts of ſerious and ludicrous arguments, to convince Dr. Smith, and all the world, that David Hume was, at once, an abſurd philoſopher, and a pernicious writer. And this being the caſe, it follows, that the ſaid Dr. Smith, the celebrated author of the *Theory of Moral Sentiments*, and the treatiſe on *the Wealth of Nations*,—the friend and panegyriſt of the ſaid Hume,—cannot, himſelf, be much wiſer and better than he ſhould be.—'You,' ſays our oil and vinegar Author, 'would perſuade us, by the example of David Hume, Eſq; that Atheiſm is the only cordial for low ſpirits, and the proper antidote againſt the fear of death. But ſurely,' he adds, 'he who can reflect, with complacency, on a friend thus miſemploying his talents in his life, and then amuſing himſelf with *Lucian*, *Whiſt*, and *Charon*, at his death, may ſmile over BABYLON in ruins, eſteem the earthquake which deſtroyed LISBON an agreeable occurrence, and congratulate the hardened PHARAOH on his overthrow in the Red Sea.' Drollery, in ſuch circumſtances, is neither more nor leſs than

——Moody madneſs, laughing wild,
Amid ſevereſt woe.——

May not this cenſure be, in ſome meaſure, applied to our Author himſelf, who affects to *ſport*, as he does in ſome parts of his letter, with a ſubject the moſt SERIOUS! the moſt AWEFUL!—and of the LAST IMPORTANCE to every rational being!

Art. 51. *Biographical Sermons*: or, a Series of Diſcourſes on the principal Characters in Scripture. By W. Enfield, LL.D. 12mo. 3s. ſewed. Johnſon. 1777.

We have, frequently, in former Reviews, given our *probatum eſt* of Dr. Enfield's publications.—His preſent diſcourſes have conſiderable merit, being calculated to inform the minds and guard the morals of youth.—The characters here conſidered and pourtrayed, are thoſe of Abraham, Jacob, Joſeph, Moſes, Job, David, Daniel, Peter, Paul, and JESUS.

The title of theſe diſcourſes is inviting; the plan is well adapted to the great end of inſtruction, and happily executed; the ſtyle is

eaſy; the obſervations are pertinent, and the ſentiments are juſt and liberal.—We could not help wiſhing that there had been a little more of the *pathos* in the application, as we apprehend that this would have rendered them more acceptable, and therefore more profitable, to young people, for whom, as the ingenious Author profeſſes, they were principally intended: and, indeed, they are, in general, compoſed in a ſtrain well fitted to inſpire youth with ſentiments of virtue and true rational religion.—We, therefore, ſincerely recommend theſe diſcourſes to the riſing generation, aſſuring our younger Readers, that if they form themſelves on the models here propoſed to their imitation, they cannot fail of becoming uſeful and happy members of ſociety.

SERMON.

I. Preached before the Incorporated Society for the Propagation of the Goſpel in Foreign Parts; at their Anniverſary Meeting in the Pariſh Church of St. Mary-le Bow, on Friday February 21, 1777. By the Moſt Reverend Father in God, William Lord Archbiſhop of York. Quarto. Harriſon.

As this Sermon has excited a conſiderable ſhare of attention, and is not to be purchaſed, we ſhall, in order to gratify the curioſity of our readers, give a particular account of it.

The words from which his Grace diſcourſes are in Daniel, ch. vii. ver. 14.—*And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages ſhould ſerve him: his dominion is an everlaſting dominion*, &c.

The Sermon commences with a few general obſervations upon the prophecies concerning Chriſt's kingdom, and then proceeds to point out, briefly, ſome of the bad effects that have ariſen from miſtaken notions upon this point. For though it be not diſputed that Chriſt's kingdom is ſpiritual, yet if we examine the actions of ſects and parties, and even the reaſonings of many writers, upon queſtions of the firſt importance to ſociety, we ſhall find, his Grace imagines, that the minds of men are ſtill under ſome miſconceptions of this fundamental truth.

Some of the bad effects which have ariſen from an erroneous apprehenſion of the Meſſiah's kingdom, ſeem to be derived, we are told, from mens having confounded the dominion of Chriſt, which is over the heart and mind, with things that are indeed very different, Chriſtian ſovereignty, and Chriſtian eſtabliſhment, and the formal profeſſion of the Goſpel religion.

His Grace goes on to ſhow the neceſſity of an eſtabliſhment, and then mentions the views and principles upon which the *Society for the Propagation of the Goſpel* was eſtabliſhed,—its ſucceſſes, &c.

'Thoſe ſucceſſes, ſays he, ſoon gave apprehenſions to ſuch as meant not peace, and were among the firſt cauſes of our calamity. The ſatisfaction and joy which we uſed to feel is now turned to lamentation. Our hearts are full of heavineſs, even as the heart of one who mourneth for his mother. It is painful to remember the relations which theſe two laſt years have brought us. The horrid ſufferings of our brethren the laity. Confiſcations and impriſonments univerſally inflicted, for no other offence, but that of being quiet and dutiful ſubjects. And the miniſters of our church purſued with a licentiouſneſs

neſs of cruelty, of which no Chriſtian country can afford an example, the neighbouring ſavages perhaps may. But I will leave this topic. It is too melancholy. I will leave it on another account; it may excite too much of that reſentment, which it is the buſineſs of religion to moderate, though not to extinguiſh.

'Avoiding therefore both paſſionate exceſſes, and unprofitable ſorrows, let us look rather towards a correction of the evil, and in our way to that, let us conſider by what probable cauſes our religious and civil intereſts in America are reduced to this calamitous ſituation.

'Of theſe cauſes, I am afraid that too many may be charged to miſtakes or inattentions in government; perhaps in every government that has ſubſiſted ſince the colonies were firſt eſtabliſhed. Whatever there is of that ſort, is a fitter ſubject for each man's particular reflection, than for a public diſcuſſion in this place. It will be more ſuitable as well as more profitable to us at this time, to conſider whether the evil may in any part be aſcribed, to the preſent ſtate of our morals and opinions.

'A fair eſtimate of the firſt, might probably enable us to account for the latter. But however applicable to the occaſion ſuch a diſquiſition may be, it is more than I can now attempt.

'I ſhall content myſelf therefore with making a ſhort obſervation upon ſome looſe opinions, which have been lately current on two very important ſubjects, religious and civil liberty.

'It has been the practice of ſectaries to claim much more, than they are diſpoſed to give; and ſome, who when poſſeſſed of power, uſed it ſufficiently, have afterwards made pretenſions to an unreſtrained right of preaching and propagating their opinions. How theſe pretenſions are founded, it may be difficult to ſay, except it be on ſome miſtaken texts of ſcripture, which apply to the obſervance of the Jewiſh ritual, but are now made to carry a releaſement from the law of the ſtate, under a notion of Chriſtian liberty. It is true that the ſecret intercourſe between a man's ſpirit and his creator, excludes all foreign cognizance. But it is not ſo when ſects are formed, aſſemblies convened, a diſtinct ſyſtem of doctrines framed, and men appointed to propagate them.

'In this ſtate of things, every legal government by its inherent right of providing for its own ſafety, is juſtified in inquiring what thoſe doctrines are. They may be immoral, they may be ſeditious, they may be ſubverſive of ſociety itſelf. It was a favourite doctrine in the laſt century, that dominion is founded in grace. Thoſe therefore who are pleaſed to call themſelves the ſaints of the earth, thought they had a good right to all the power, and all the property in the univerſe.

'The hiſtory of fanaticiſm will furniſh many ſuch examples.

'The truth is, that in our frail and fallible condition, even religion can with difficulty keep itſelf undefiled from the world. It gathers ſome impurities in its paſſage. When a ſect therefore is eſtabliſhed, it uſually becomes a party in the ſtate; it has its intereſts; it has its animoſities; together with a ſyſtem of civil opinions, by which it is diſtinguiſhed, at leaſt as much as by its religious. Upon theſe opinions, when contrary to the well-being of the community, the authority of the ſtate is properly exerciſed.

'The

'The laws enacted againſt papiſts, have been extremely ſevere; but they were not founded on any difference in religious ſentiments. The reaſons upon which they were founded, are purely political.

'The papiſts acknowledged a ſovereignty different from that of the ſtate; and ſome of the opinions which they maintained, made it impoſſible to give any ſecurity for their obedience. We are uſually governed by traditional notions, and are apt to receive the partialities and averſions of our fathers; but new dangers may ariſe; and if at any time another denomination of men ſhould be equally dangerous to our civil intereſts, it would be juſtifiable to lay them under ſimilar reſtraints.'

It is the uſual artifice of faction, his Grace obſerves, to look for ſomething colourable, by which the ignorant and unwary may be deceived, and this is commonly effected by the adoption of a falſe, or the miſapplication of a true principle. What is aſſumed upon the preſent occaſion, is the glorious nature of liberty, which ſeems to conſiſt, we are told, in a freedom from all reſtraints, except ſuch, as eſtabliſhed law impoſes, for the good of the community, to which the partial good of each individual is obliged to give place.

The foundation of legal freedom, 'tis ſaid, is the ſupremacy of law, and it has been acknowledged as ſuch, by all commonwealths from the beginning of the world; as the only power which can protect our rights from their natural adverſaries, deſpotiſm and anarchy, which have uſually gone together; for no anarchy ever prevailed, which did not end in deſpotiſm.

The ſupremacy of law is a ſteady and uniform rule, to which thoſe, who mean well, may in all circumſtances ſafely adhere. To thoſe indeed who mean delinquency, it is not very favourable. This they are aware of, and have therefore ſubſtituted another rule, by which every man's humour or intereſt is to be made the meaſure of his obedience.

'By this ſyſtem of political rights,' continues his Grace, 'ambition, revenge, envy, and avarice, with the other bad paſſions, the controlling of which is the very intent and meaning of law, are all let looſe; and thoſe dear intereſts, for the protection of which we truſt in law, are at once abandoned to outrage.

'It is wonderful that ſo weak a ſyſtem ſhould find ſtability, even in popular madneſs. It is wonderful that extreme folly ſhould not be more innocent. But it is moſt wonderful that thoſe who have any thing to loſe, ſhould adopt ſuch a ſyſtem.

'Do they hold their diſtinctions and fortunes by any other tenure than that of law? and will they put them to the hazard, for the chance of gaining ſomething better in the uproar?

'This would be a more deſperate ſpecies of gaming, than any other which is known, even in theſe times. But nothing is too mean for the uſe of parties, eſpecially as they are now conſtituted. Parties once had a principle belonging to them, abſurd perhaps, and indefenſible, but ſtill carrying a notion of duty, by which honeſt minds might eaſily be caught.

'But there are now combinations of individuals, who inſtead of being the ſons and ſervants of the community, make a league for advancing their private intereſts. It is their buſineſs to hold high the notion of political honour. I believe and truſt it is not injurious to ſay,

that ſuch a bond is no better than that, by which the loweſt and wickedeſt combinations are held together; and that it denotes the laſt ſtage of political depravity.

'There is another point, in the clearing of which the common cauſe of legal freedom is intimately concerned. Thoſe, who maintain theſe doctrines, juſtify themſelves by the glorious revolution. Are the caſes in any view ſimilar? Or did the leaders in that great buſineſs act upon principles ſuch as theirs? Many went into that enterprize, who were of different complexions and characters, and with very different deſigns and motives. Some who but a little before, when they thought it their intereſt, were ready enough to have betrayed the conſtitution. But the beſt and honeſteſt among them ſtood forth avowedly, as ſupporting the ſupremacy of law. Have theſe men done the ſame? or have they not, in every ſtep of the American conteſt, aſſailed and inſulted it? They have maintained, that a charter which iſſues from the king's ſole pleaſure, is valid againſt an act of parliament. They have maintained, that a king of England has the power to diſcharge any number of his ſubjects that he pleaſes, from the allegiance that is due to the ſtate.

'They uſed their beſt endeavours, to throw the whole weight and power of the colonies into the ſcale of the crown; but we thank God's good providence, that we had a prince upon the throne, whoſe magnanimity and juſtice were ſuperior to ſuch temptations. Of thoſe men therefore they have taken the name, but not the principles, and have ſo far aſperſed their memory.

'My ſubject, I hope, will excuſe me, for the notice I have taken of theſe miſchievous opinions. I conſider them, as relating, not indeed to the rebellion itſelf, for that reſts upon wickedneſs only, but to the ſpecious fallacies by which it is ſo ſhameleſsly defended.'

We have now given a ſhort view of this Sermon, and ſhall leave our readers to their own reflections upon thoſe paſſages of it, which have given ſo much offence to readers of different denominations. We ſhall only obſerve, in juſtice to the Preacher, that his abilities are evident throughout. **R.**

CORRESPONDENCE.

THE Editor of Biſhop Pearce's Life is much obliged to the Authors of the Monthly Review for their juſt remark on Mr. Pearce's not being at Weſtminſter ſchool under Dr. Buſby *. This miſtake is entirely owing to an error of the preſs; for, in the copy, it followed, page 2, l. 17, after "if the ſtudent be ſent deficient to the univerſity." *This rule may be ſuppoſed to have been obſerved a while after Dr. Buſby's death.*

*** The Correſpondent, whoſe favour we acknowledged in our laſt Number, informs us in another letter, that "Dr. Chandler's Commentary was compoſed for his weekly lecture in the years 1735—173-, and is publiſhed from his notes as they were then written, and ſeems to have been left untouched from that time, which was many years before Dr. Doddridge's publication: and though the Doctor ſpeaks of the conſtruction (ſee Correſpondence of laſt Re-

* See Rev. April, the *note* at the bottom of p. 31,

view)

view) as propoſed by ſome, I believe he only meant Dr. Chandler; knowing his opinion, as I myſelf did, from converſation: for while many commentators have noticed the abruptneſs of the common conſtruction, and the impropriety in the diviſion of the two chapters, I have met with none that anticipated Dr. C. in his conſtruction." The Reviewer will add, that he has conſulted ſeveral of the moſt valuable commentators and critics, and has found no traces of the propoſed conſtruction. The circumſtances of the time, when Dr. Chandler's Commentary was compoſed, ſhould have been taken notice of by the Editor. R.

The ſame Correſpondent takes notice of the [reported] death of the Dean of Gloceſter. We ſuppoſe the Gentleman did not know that the news-writers, who killed the worthy Dean, have, with their accuſtomed candour, made him the *amende honorable*, by reſtoring him to life.

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†‡† Our *Occaſional Correſpondent*'s Second Letter, in defence of Luther, is very ſatisfactory; and, dropping the little debate occaſioned by Mr. Noorthouck's remark concerning the ſale of Indulgences, &c. we entirely acquieſce in his obſervation, that "there is no poſſibility of reading the hiſtory of that great man, without having the higheſt eſteem for his heart and mind."—We think, too, with our worthy friend, that the enormous provocations which Luther received, may be urged as a ſufficient excuſe for the vehemence of his language, &c. &c.

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‡†‡ The Author of the *Double Deluſion*, a pamphlet mentioned in Art. 24 of our laſt month's Review, complains of our '*mutilating* the explanatory part of his title-page, calling it ſimply a *Serious*, inſtead of a *Joco ſerious* review, &c.'—Our Readers are requeſted to ſupply this deficiency.

ERRATA *in our laſt.*

P. 270 (in the note to Forſter's Voyage) for *Numerous acquaintance*, r *His numerous acquaintance.*
— 273 (in the account of Hawkins's Hiſtory of Muſic) par. 2, l. 2, for *in his*, r. *into.*
— lb. l. 6, after *produced*, add, *it ſeems.*
— lb. l. 14, for *or ſally forth*, r. *and ſally*, &c. And in the ſame line, after *holy land*, add, *merely.*
— lb. the 2 laſt lines, put a *comma* after *little*, and after *nearly.*
— 274, par. 2, l. 2, for *Settee*, r. *Sette.*
— 275, par. 2, l. 2, dele *the*, before *concords.*
— lb. par. 4, l. 1, for *led*, r. *again led away.*
— 276, l. 12, for *Cellarii*, r. *Cellarius.*
— 277, par. 2, l. 2, for *and*, r. *or.*
— lb. par. 4, l. 6, for *feaſts*, r. *feats.*
— 278, par. 2, l. 11, dele *and.*
— 297, l. 2, r. *Cerinthians.*
— 312, Art. 27 (Bremner's Muſic) in the two laſt lines of the firſt par. there is a tranſpoſition of the words *harmony* and *melody*: let them change places, and the ſenſe will be reſtored.

THE

MONTHLY REVIEW,

For JUNE, 1777.

ART. I. *Eſſays on the Nature and Immutability of Truth, in Oppoſition to Sophiſtry and Scepticiſm; on Poetry and Muſic, as they affect the Mind; on Laughter and ludicrous Compoſition; on the Utility of Claſſical Learning.* By James Beattie, LL.D. Profeſſor of Philoſophy and Logic in the Mariſchal College and Univerſity of Aberdeen. 4to. 1 l. 1 s. Boards. Dilly. 1777.

AS this publication has been attended with ſome peculiar circumſtances, which are liable to be miſunderſtood, Dr. Beattie, in a ſhort advertiſement prefixed to it, begs leave to explain them:

'About three years ago, ſays he, ſome perſons of diſtinction in England, who had honoured me with their friendſhip, were pleaſed to expreſs a deſire, that the ESSAY ON TRUTH ſhould be printed in a more ſplendid form than that in which it had hitherto appeared; and ſo as to enſure profit, as well as honour, to the Author. And the Proprietors of the Copy-right, being at the ſame time applied to, declared their willingneſs to permit an edition to be printed for his advantage, on his agreeing to certain terms, which were thought reaſonable.

'It was then propoſed, that a new edition of *the Eſſay* ſhould be printed in quarto, by ſubſcription. To this the Author had ſome objections. He was apprehenſive, that the *ſize* of that work might be inadequate to ſuch a purpoſe. Beſides, to publiſh in this manner a book which had already gone through two or three editions, ſeemed hazardous, becauſe unprecedented; and might, to thoſe who were uninformed of the affair, give ground to ſuſpect the Author of an infirmity, which no perſon who knows him will ever lay to his charge, an exceſſive love of money.

'It was anſwered, That the volume might be extended to a ſufficiency of ſize, by printing, along with that *on Truth*, ſome other *Eſſays*, which, though not originally deſigned for the preſs, his Friends, who had ſeen them, were pleaſed to think not unworthy of it; and that the Propoſed Subſcription, being of a peculiar kind, ſhould be conducted in a peculiar manner. "It ſhall never," ſaid the promoters of this undertaking, "be committed to Bookſellers, "nor

" nor made public by advertiſements; nobody ſhall be *ſolicited* to " join in it; we, by ourſelves and our friends, ſhall carry it on, " without giving you any further trouble, than juſt to ſignify your " conſent, and prepare your materials:—and if there be, as we " have reaſon to think there are, many perſons of worth and for- " tune, who wiſh for ſuch an opportunity, as this will afford them, " to teſtify their approbation of you and your writings, it would " ſeem capricious in you to deprive them of that ſatisfaction, and " yourſelf of ſo great an honour."

'To a Propoſal ſo uncommonly generous the Author could not refuſe his conſent, without giving himſelf airs, which would not have become him. He therefore thankfully acquieſced. And the buſineſs went on; and has now terminated in a way that does him much honour, and demands his moſt grateful acknowledgements to thoſe Noble and Learned Perſons who conducted and encouraged it.'

In regard to the *Eſſay on Truth*, our ſentiments are well known to our Readers*, and we have the ſatisfaction to find that ſo large and reſpectable a part of the Public entertain the ſame opinion of its merit, and have teſtified their approbation of it, in a manner that reflects no leſs honour on themſelves than on the Author.

As to the reaſonings, and general principles of the Eſſay, the Doctor tells us, in his Preface, he has ſeen no cauſe to alter his opinion; though he has carefully attended to what has been urged againſt them by ſeveral ingenious writers. He has endeavoured, however, to obviate ſome objections by occaſional remarks and amendments interſperſed in this edition, which, he hopes, will be found leſs faulty than any of the former. 'Several inaccuracies, ſays he, are now removed, unneceſſary words and ſentences expunged, a few erroneous paſſages either cancelled or rectified, and ſome new-modelled in the ſtyle, which before ſeemed too harſhly or too ſtrongly expreſſed.'

Our Author has, in juſtice to Mr. *Hume*, inſerted, in his preface, an *Advertiſement* which was prefixed to the laſt edition of that writer's *Eſſays*, and has likewiſe, in juſtice to himſelf, ſubjoined a few remarks upon it. In order to gratify the curioſity of ſuch of our Readers as cannot be ſuppoſed to have ſeen this *Advertiſement*, and may have no immediate opportunity of ſeeing the preſent edition of the *Eſſay on Truth*, we ſhall place before them both Mr. *Hume's Advertiſement*, and Dr. *Beattie's Remarks:*

" Moſt of the principles and reaſonings contained in this volume," ſays Mr. Hume, " were publiſhed in a work in three volumes, in- " titled, *A Treatiſe of Human Nature:* a work, which the author " had projected before he left college, and which he wrote and " publiſhed not long after. But not finding it ſucceſsful, he was " ſenſible of his error in going to the preſs too early, and he caſt

* For our account of Dr. Beattie's Eſſay on Truth, ſee Review, vols. xlii. and xliii.

the

" the whole anew in the following pieces; where ſome negligences " in his former reaſoning, and more in the expreſſion, are, he hopes, " corrected. Yet ſeveral writers, who have honoured the author's " philoſophy with anſwers, have taken care to direct all their bat- " teries againſt that juvenile work, which the author never acknow- " ledged; and have affected to triumph in any advantages which, " they imagined, they had obtained over it: a practice very con- " trary to all rules of candour and fair-dealing, and a ſtrong in- " ſtance of thoſe polemical artifices, which a bigotted zeal thinks " itſelf authorized to employ. Henceforth the author deſires, that " the following pieces may alone be regarded as containing his phi- " loſophical ſentiments and principles." Thus far Mr. Hume.

'I do not think it is with an evil purpoſe, ſays Dr. B. that any of thoſe who attacked this author's philoſophy directed their batteries againſt the *Treatiſe of Human Nature*. In regard to myſelf, the caſe was briefly this.

'Ever ſince I began to attend to matters of this kind, I had heard Mr. Hume's philoſophy mentioned as a ſyſtem very unfriendly to religion both revealed and natural, as well as to ſcience; and its author ſpoken of as a teacher of ſceptical and atheiſtical doctrines, and withal as a moſt acute and ingenious writer. I had reaſon to believe, that his arguments, and his influence as a great literary character, had done harm, by ſubverting or weakening the good principles of ſome, and countenancing the licentious opinions of others. Being honoured with the care of a part of the Britiſh youth; and conſidering it as my indiſpenſable duty (from which I truſt I ſhall never deviate) to guard their minds againſt impiety and error, I endeavoured, among other ſtudies that belonged to my office, to form a right eſtimate of Mr. Hume's philoſophy, ſo as not only to underſtand his peculiar tenets, but alſo to perceive their *connection* and *conſequences*.

'In forming this eſtimate, I thought it at once the ſureſt and the faireſt method to begin with the *Treatiſe of Human Nature*, which was allowed, and is well known to be, the ground-work of the whole; and in which ſome of the principles and reaſonings are more fully proſecuted, and their connection and conſequences more clearly ſeen by an attentive reader (notwithſtanding ſome inferiority in point of ſtyle) than in thoſe more elegant republications of the ſyſtem, that have appeared in the form of *Eſſays*. Every ſound argument that may have been urged againſt the paradoxes of the *Treatiſe*, particularly againſt its firſt principles, does, in my opinion, tend to diſcredit the ſyſtem; as every ſucceſsful attempt to weaken the foundation of a building does in effect promote the downfal of the ſuperſtructure. Paradoxes there are in the *Treatiſe*, which are not in the *Eſſays*; and, in like manner, there are licentious doctrines in theſe, which are not in the other: and therefore I have not directed *all* my batteries againſt the firſt. And if the plan I had in view when I publiſhed this book, had been completed, the reader would have ſeen, that, though I began with the *Treatiſe of Human Nature*, it was never my intention to end with it. In fact, the Eſſay on Truth is only one part of what I had projected. Another part was then in ſo great forwardneſs, that I thought its publication

not very remote, and had even made propoſals to a bookſeller concerning it: though afterwards, on enlarging the plan, I found I had not taken ſo wide a view of the ſubject as would be neceſſary. In that part, my meaning was, to have applied the principles of this Book to the illuſtration of certain truths of morality and religion, to which the reaſonings of Helvetius, of Mr. Hume in his *Eſſays*, and of ſome other modern philoſophers, ſeemed unfavourable. That work, however, I have been obliged, on account of my health, to lay aſide; and whether I ſhall ever be in a condition to reſume it, is at preſent very uncertain.

'For theſe eighteen years paſt (and before that period I knew nothing of this author's writings) I have always heard the *Treatiſe of Human Nature* ſpoken of as the work of Mr. Hume. Till after publiſhing the Eſſay on Truth, I knew not that it had ever been ſaid, or inſinuated, or even ſuſpected, that he either did not acknowledge that Treatiſe, or wiſhed it to be conſidered as a work which he did not acknowledge. On the contrary, from his reprinting ſo often, in *Eſſays* that bore his name, moſt of the principles and reaſonings contained in it; and never, ſo far as I had heard, diſavowing any part of it; I could not but think, that he let a very high value upon it. By the literary people with whom I was then acquainted it had been much read; and by many people it was much admired. And, in general, it was conſidered as the author's chief work in philoſophy, and as one of the moſt curious ſyſtems of human nature that had ever appeared. Thoſe who favoured his principles ſpoke of it as an unanſwerable performance. And whatever its ſucceſs might have been as an article of ſale (a circumſtance which I did not think it material to inquire into) I had reaſon to believe, that as a ſyſtem of licentious doctrine it had been but *too ſucceſsful*: and that to the author's reputation as a philoſopher, and to his influence as a promoter of infidelity, it had contributed not a little.

'Our author certainly merits praiſe, for thus publickly diſowning, though late, his *Treatiſe of Human Nature*; though I am ſorry to obſerve, from the tenor of his declaration, that he ſtill ſeems inclined to adhere to "moſt of the reaſonings and principles contained in that Treatiſe." But if he has now at laſt renounced any one of his errors, I congratulate him upon it with all my heart. He has many good as well as great qualities; and I rejoice in the hope, that he may yet be prevailed on to relinquiſh totally a ſyſtem, which I ſhould think would be as uncomfortable to him, as it is unſatisfactory to others. In conſequence of his Advertiſement, I thought it right to mitigate in this Edition ſome of the cenſures that more eſpecially refer to the *Treatiſe of Human Nature*: but as that Treatiſe is ſtill extant, and will probably be read as long at leaſt as any thing I write, I did not think it expedient to make any material change in the reaſoning or in the plan of this performance.'

Theſe Remarks were written ſeveral months before Mr. Hume's death, and they appear to be very candid and ſatisfactory. We ſhall, in a ſubſequent Article, proceed to the other Eſſays contained in the publication now before us; wherein we have obſerved

obſerved many ingenious, and ſome original, remarks, on the curious and entertaining ſubjects which are here diſcuſſed, with that taſte and judgment which have already diſtinguiſhed the writings of Dr. Beattie.

(To be continued.) R.

ART. II. *A new, eaſy, and expeditious Method of diſcharging the National Debt; or, a Plan of Reformation of the Engliſh Conſtitution in Church, practicable not only without Detriment but without Emolument to the Conſtitution in State; and deſigned as introductory to a wiſe political Inſtitution, preferable to and perfective of it.* Both reſpectfully ſubmitted to the ſerious Conſideration of the Public in general, and of the Legiſlature in particular; and interſperſed with free Obſervations on Part of the late Addreſs of the Convocation to the King; accompanied with a farcical Deſcription of an Epiſcopo military Triumvirate, arming for the American Warfare. By Francis Stone, M. A. F S. A. C. S. P C. [Chairman of the Society of the Petitioning Clergy] Rector of Cold Norton, Eſſex. 8vo. 3 s. ſewed Johnſon. 1777.

REFORMATION, either in church or ſtate, is a buſineſs of too ſerious and important a nature, to be conducted by the playful and vulgar hand of buffoonery. From our regard for liberty, and our earneſt deſire of ſeeing every judicious plan of improvement, whether in civil or eccleſiaſtical concerns, propoſed with dignity, ſupported with diſcretion, and executed with ſteadineſs, we feel no ſmall degree of pain, on obſerving the Chairman of the Society of the Petitioning Clergy, appearing before the Public with a fool's cap on his head; and, inſtead of giving a calm and diſpaſſionate repreſentation of the grounds of the petition, and of the benefits which might be expected to ariſe from the abolition of ſubſcriptions to articles of faith, treating the eſtabliſhed formularies of religion, the dignitaries of the church, and the whole eccleſiaſtical conſtitution, with ridicule and contempt.

In the true Newmarket ſtyle he gives the pedigree of *orthodoxy*, and advertiſes a race to be run by him and *Clerical Petitioner*. With an abundant affectation of humour, he propoſes that the preſent expedition againſt America ſhould be conducted by three epiſcopal generals, whom he has accoutred with a motley compound of eccleſiaſtical robes, and military regimentals. He is ſo much pleaſed with this whimſical fancy, that, beſides employing twenty pages of his work in fitting out his hero, with dreſs, armour, and other habiliments, he has prefixed a frontiſpiece, in which he is exhibited as completely equipped for his expedition.

The ſame ludicrous turn appears through the whole piece, and mingles itſelf with all the Author's arguments, and even

with all his great and wonderful projects for reforming the church, and diſcharging the national debt.

Our Readers will probably be curious to learn the particulars of the ſcheme which this great projector offers to the Public. We ſhall give them the outline of it as conciſely as poſſible.

1. An act of parliament to be paſſed, directing the total ſubverſion of the preſent eccleſiaſtic conſtitution, the reſumption of the grants of church-lands, and the abolition of all church dignities, ſpiritual courts, and ſinecure benefices. 2. The preſent poſſeſſors of eccleſiaſtical benefices to have equivalent penſions during their lives, or to be indemnified by ſome other means at the expence of the Public. 3. The Lords Spiritual to be deprived of their ſeat in parliament, and their ſpiritual baronies. 4. An equal order of miniſters, under the title of parochial biſhops, with an equal ſtipend of 200l. per ann. paid by government, to be appointed from the preſent rectors, vicars, and curates, and afterwards from the members of the univerſities; every candidate for the clerical office being required to ſubmit to examination, to make a general declaration of his Chriſtian faith, to take an oath of allegiance, and to ſubſcribe to the uſe of the Liturgy eſtabliſhed by law. 5. The whole ſum ariſing from the alienation of church-lands; from ſeizing the fund eſtabliſhed in the reign of Queen Anne for augmenting ſmall livings, and from every other ſpecies of church poſſeſſion and revenue, to be appropriated to the diſcharge of the national debt.

These are the principal heads of the plan for 'an entire alteration, and amendment of our conſtitution in church,' which the Author humbly and reſpectfully ſubmits to the goodneſs and wiſdom of our King and Parliament, to be by them corrected, improved, and perfected.'

When ALL THIS is accompliſhed, you will naturally expect that our Reformer ſhould ſit down ſatisfied with his work; and employ himſelf, the reſt of his days, in admiring the ſimple edifice he has been ſo ſucceſsful as to erect upon the ruins of the ancient Gothic pile which he had demoliſhed.—Nothing is farther from his intention. As ſoon as the building is fairly reared, he means to pull it down with his own hand. "Is the man mad?"—We cannot tell: hear him out; then judge.

His firſt propoſal he conſiders only as introductory to his grand plan, which he hopes to execute when the experience of a few years ſhall have convinced the public of 'the ſalutary effects of this entire ſubverſion and renovation of our national church eſtabliſhment.' This wiſe political inſtitution, after the entire abolition of eccleſiaſtical eſtabliſhments, and the final

ſuppreſſion

ſuppreſſion of parochial biſhoprics, is to conſiſt of two ſimple articles, which in the Author's own words are as follows:

'Firſt, A parliamentary injunction of the obſervance of a day of Sabbath or reſt, on the ſeventh day of the week, throughout England and Wales; leaving every individual who is not aſhamed of a ſenſe of religion at liberty to compoſe his thoughts to ſerious meditation, and to worſhip God according to his conſcience, with or without a form of prayer—in company with his own family, or ſtill more in public, by aſſociating with his neighbours for that good purpoſe, if he and they can agree.—Secondly, A parliamentary erection of charity ſchools, at proper diſtances, throughout the ſaid kingdom and principality, to be maintained at the public expence, to the intent that the children of the poor, from the age of five to that of fourteen, may be univerſally inſtructed to read the Bible in their mother tongue; and that, in like manner as men are now taught to become every man his own gardener, lawyer, and phyſician, they may be thus qualified at years of diſcretion to become every man his own divine.'

Thus the whole myſtery of our Author's plan is unfolded; and it appears, in ſhort, to be this; that, for the benefit of religion, our churches ſhould be demoliſhed, our clergy ſhould be ſecularized, and every man ſhould become his own prieſt.

It is very natural to enquire on what principles a man, who has adopted ſuch ſimplifying ſchemes, and who has ſuch a perfect contempt for eccleſiaſtical eſtabliſhments, can continue to officiate as a miniſter, and to hold a rectory, in the church of England. Our Author has ſaved us the trouble of conjecture, by declarations, which however ſingular and aſtoniſhing, are ſufficiently frank and open.

'While church matters, ſays he, are ſuffered to remain in their preſent corrupt ſtate, I do not think thoſe, as I before hinted, deſerving of cenſure, who, in an honeſt upright way, acquire a plurality of church-benefices and dignities. Not through want of inclination to enjoy, but through defect of intereſt to procure, ſuch plurality, have I diligently, and unremittingly, ſerved the church, in quality of parochial miniſter, during the ſpace of fourteen years, and upwards, on very moderate terms, after having previouſly undergone an expenſive academic education. I do not pretend to oſtentatious mortification, and ſelf-denial. So far am I from wiſhing to be ſo characterized, that, on the contrary, beholding many fortunately ſtep into conſiderable church preferment, on their very entrance into prieſts orders, as they are ſtiled, without paſſing through the very inferior rank of a curate, as I have done; I do not intend to heſitate, having long experienced a kind of ſtarving in the church, to embrace with joy the offer, when made, of a good living in a dioceſan biſhopric, eſpecially, as my conſecration would not be clogged with a ſubſcription to the thirty-nine Articles and Liturgy,—all church dignities being, ſtrange as it may appear, exempt from ſuch ſubſcription.—

Why ſhould my ſtomach be ſqueamiſh, and nauſeate the ſweeteſt fruits of a corrupt tree, which defies my utmoſt ſtrength and ſkill to eradicate? Happily, my digeſtive faculty is ſtronger, than they, who preſumptuouſly ſtile themſelves the orthodox, would wiſh to be.—I propoſe, in future, in conformity to the opinion, and advice, of a ſuppoſed right-reverend author of "the Propriety of requiring Subſcription," &c. to regard the ſtrong equivocal terms, in which ſubſcription is couched, as the unmeaning words of an obſolete ſtatute,—which, notwithſtanding, the legiſlature has not hitherto manifeſted a diſpoſition to repeal;—to conſider the liturgy as the ſtate liturgy in general, and as that of the Houſe of Commons in particular, if that Houſe ſhould, on a future application to it, reject the ſuit of the petitioners;—to publickly pronounce it with propriety, from a principle of due reſpect to the eſtabliſhed public worſhip of the ſtate;—and, in ſhort, to follow the example of thoſe, who arrogantly denominate themſelves my ſuperiors in the church, by henceforth viewing, as they ſeem to do, the clerical profeſſion in the light of a worldly trade, to which I have been educated,—and acquiring as much money by it, as I can, without incurring the guilt of injuſtice and fraud.—I therefore give this public notice to all, who hear me in the deſk pronounce the eccleſiaſtico-political liturgy, that I repeat the liturgy as ſuch, and not as a form of prayer declarative of my own ſentiments of the Deity, to whom I ſeriouſly, devoutly, and ſincerely, addreſs prayer, praiſe, and thankſgiving, in private, in the name of my Lord Jeſus Chriſt, or as his diſciple and follower; lamenting, that I am deprived of the power of worſhipping him publickly in the church,—the God of the liturgy and my God being as oppoſite, as darkneſs and light.—While I maintain my free agency,—and act honeſtly, and without duplicity, in the pulpit, I can reconcile to my conſcience, to be neceſſarily, and mechanically, acted upon, in the deſk, as a puppet, whoſe tongue is ſet in motion by the biſhops, thoſe unſeen raree-ſhewmen behind the curtain, who pull the wires.—Merely to pleaſe hierarchs, and to furniſh them with an occaſion to raiſe a laugh at my expence, who love the emoluments of the church too well to engage in a reformation of its doctrines and worſhip, I ſhould think myſelf very culpable, to leave the church trade, in which I have been long initiated.—If it had been my lot to have exiſted at Epheſus in the days of Paul, led by his preaching to embrace Chriſtianity, and, at the ſame time, had worked at the trade of a ſilverſmith, I probably ſhould have thought it unreaſonable, and, conſequently, not obligatory on my conſcience, to have dropped the moſt lucrative branch of my trade, "the making of ſilver ſhrines for Diana," without a ſpecial commiſſion from God ſo to do. I think, in this caſe, I ſhould have plainly, and ſincerely, declared to my Heathen neighbours: "Good folks, I am perſuaded, ye are all in the wrong, in reſpect to your religious practices, and cordially diſapprove, and totally renounce, your eſtabliſhed idolatrous polytheiſm. Ye will do well to liſten to the preaching of this Paul, who exhorts you, in virtue of a divine commiſſion, of which he is ready to give you inconteſtible evidence by the actual diſplay of indubitable miracles, to turn from theſe vanities, and ſerve the one living, and true, God.—For my own part,

I propoſe

I propoſe to direct my future addreſſes of prayer and praiſe to him alone, the infinitely wiſe, great, and good, Father of the Univerſe; being convinced of the extreme ſinfulneſs of idol worſhip. If ye too, be ſo convinced, ye will have no farther occaſion for employing me or any brother of the trade, in what at preſent conſtitutes, as ye very well know, the main, and the moſt advantageous, article in the buſineſs of a ſilverſmith. But, if ye be not ſo convinced, and perſiſt in an opinion (which, I frankly aſſure you, is, in my idea, repugnant to truth and common ſenſe) that thoſe are gods, which are made with hands, and, conſequently, be determined to worſhip ſilver ſtatues of your great goddeſs, as ye call her;—I will e'en make them for you, to the beſt of my workmanſhip, as heretofore;—for I do not approve of furniſhing thoſe of the ſame craft with opportunity to outſtrip me in the exerciſe of the moſt profitable branch of the worldly calling, to which I have been trained from a child "—Of the preceding arrangement of my deportment in the deſk and pulpit, the reſult of mature deliberation, I have now made that public declaration, which alone was wanting to render it perfectly ſatisfactory to my own judgment. Of all human beings, my conduct in this inſtance is a point, which concerns myſelf alone. I judge no man;—let no man judge me. To our own maſter, Chriſt, the delegated judge of all, we muſt, in God's due appointed time, reſpectively ſtand, or fall.'

In the courſe of this work we have remarked ſome ſtriking inſtances of unſteadineſs of principle; particularly, that, in one place the Writer ſpeaks of the Chriſtian revelation as reſting on the *united evidence* of prophecies *and miracles*, and in another ſays that we, who ſaw not the miracles, can produce *no other* authentic divine evidence of the truth of Chriſtianity, than that which reſults from the all-ſufficient teſtimony of prophecy: and that, within the compaſs of a few pages, he entirely changes his ſentiments concerning the ſupernatural conception of our Saviour, firſt maintaining the doctrine, and then refuting his own arguments, and aſſerting the contrary opinion.

But leaving our Author in the free poſſeſſion of his principles, whatever they may be, and of all the conſolatory reflections which his motives may afford him, we ſhall only obſerve, that we perfectly agree with him in thinking, 'that he has attempted to ſhake the pillars of prieſtcraft and orthodoxy with more ſpirit and intrepidity than prudence and caution.' And we much miſtake the principles and views of the Society of Petitioning Clergy, if they mean to follow their Chairman into all the extravagancies of his projects, or reſt the vindication of their conduct in continuing in the church, on the principles which he has thought proper to avow. We are apprehenſive that the more judicious friends of religious liberty will regret the improper choice which has been made of a champion for their cauſe, and will think there is ſufficient ground, if not

to

to caſt him out as a falſe friend, at leaſt to ſet him aſide as a weak brother. E.

ART. III. *The Spirit of Athens.* Being a Political and Philoſophical Inveſtigation of the Hiſtory of that Republic. By William Young, Eſq; 8vo. 4 s. Boards. Robſon. 1777.

CIVIL communities had their origin in the wants and infirmities of individuals, and to their follies and vices they have, from time to time, owed their diſſolution. Nay, the very refinements ariſing in aſſociated life, the improvements in arts, in letters, in eloquence, have contributed to the deſtruction of thoſe ſocieties that moſt effectually promoted them. Had Athens liſtened to the ſober counſels of Solon rather than to the ſeductive eloquence of Pericles, ſhe would have much longer retained the form, at leaſt, of her independency. Had Demoſthenes cultivated the diſcipline of the ſword as attentively as he purſued rhetorical perfection, Philip might, poſſibly, have returned untriumphant to Macedon, and the orator might have eſcaped the honour of the following epitaph;

> Divine in ſpeech, in judgment, too, divine,
> Had valour's wreath, Demoſthenes, been thine,
> Fair Greece had ſtill her freedom's enſigns worn,
> And held the ſcourge of Macedon in ſcorn.

Theſe, indeed, are evils inſeparable from the condition of humanity; but, though it may be in vain to lament their exiſtence, it is not unuſeful to contemplate their origin. If we enquire into the cauſes why the little independent ſtates of Greece became involved in petty tyrannies, or, what is certainly the worſt mode of civil government, in ariſtocracies, we ſhall find that the loſs of private virtue was the firſt cauſe of public miſery. This will be the fortune of all ſtates, when ſimplicity of manners is loſt in vice and luxury. There then remains no mode of government but monarchy, which neceſſarily ſuperſedes the liberty that could only ſubſiſt with good morals.

It is to reflections of this kind that the work before us naturally leads; in which the Reader will find many proofs of political ſagacity, and a large diſplay of the philoſophy of civil ſociety.

The work is divided into two books. The firſt treats of ancient hiſtory, by way of introduction; of the Population of Attica and the Progreſs of Society—of the Colonies acceding to the original Settlement, of the advantages thence accruing to the Community, and of the heroic Age—Of the Kings and of the firſt Archons of Athens—Of the Legiſlation of Solon—Of Piſiſtratus—Of Hipparchus, Ariſtogeiton, and Harmodius, and the Lover and beloved—Of the final Expulſion of the Piſiſtratide,

tratide, a Democracy and the Oſtraciſm—Of Governments, the Energy of a newly formed Republic, and the Progreſs of Athens—Of Liberty, Colonies, and the further Progreſs of Athens—Of the firſt Perſian War, Condemnation of Miltiades, and further Thoughts concerning the Oſtraciſm—Of the ſecond Perſian War—Of the Rebuilding and Supremacy of Athens, and the Conſequences of the Perſian War.

From this book we ſhall ſelect part of the third chapter and part of the tenth; the former treating of the Colonies acceding to the original ſettlement with the conſequent advantages, and the latter of Liberty and Colonies. Theſe are ſubjects not unapplicable to the preſent era, and we therefore give them the preference.

'Society will doubtleſsly thus perfect itſelf in proportion to the diverſities of its component parts, which by their various combinations and reciprocities, may enlarge the *materia medica* of human weakneſs, and ſerve the wants and luxuries, the hopes and vanities, the curioſity and activity of man; and though an iſolated nation may from the reſources of various character and force of genius within itſelf, make much progreſs, may excel in many arts, and puſh its enquiries far in knowledge; yet cannot it cope with others of more general commerce, and heterogeneous mixture: let China bear teſtimony to the poſition; has that vaſt but ſequeſtered nation made a progreſs in humanity proportionate to its duration?—Do not the infant colonies of the weſt—the very republics of yeſterday outſtrip her in the great career, and boaſt of theories and inventions ſhe knows not, or knows but weakly? It is the general commerce and intercourſe with each other which hath given the people of Europe this ſudden ſuperiority; a variety of national character has forced new combinations on that of individuals; and Italian fancy, French wit, Engliſh penetration, and German aſſiduity, have from diverſe and diſtant habitations met, and united their common labours, and connected and modified their ſeveral properties, for the furtherance of every art of utility or entertainment.

'Attica in the remoteſt antiquity, boaſted ſimilar advantages; ſcarcely had ſhe learnt the firſt rudiments of art and policy, when various colonies acceded to the country, and holding forth a new horn of plenty, enriched her native ſtores with exotic germes of knowledge and civilization.

'The religions and the ſciences from the north and from the ſouth hailed each other in this central ſpot: Orpheus brought in the deities of Thrace; and the Saitæ met him, fraught with all the ſuperſtitions, wiſdom, and policy of old Ægypt: the priſtine inhabitants received this colony as a gift of the gods; cheriſhed it; adopted its cuſtoms; not ſatisfied with affording a merely hoſpitable refuge, tended honour and dominion; and finally ſeated the chieftain of theſe exiles on the countries' throne: the myſteries of religion they incorporated with their own; and their own hereditary manners and diſtinctions they gave up, and anew claſſed themſelves according to the arrangement of duty and honours they were taught by theſe foreign ſettlers: as in Ægypt, the nation was now triply divided

vided into diſtinct claſſes of the literary noble, the countryman and the artizan—So ſudden was the tranſition from irregular policy, to a ſyſtem of good order and good government!

'The Carians too (whom Herodotus terms the wiſeſt of men) at length forſook their piracy, and fixed themſelves on this coaſt, long the object of their depredations; they ſoon reconciled themſelves to the previous ſettlers, and at the port Phaleron, laid the foundation of that naval power, which ſubſequently raiſed the Athenians to wealth, to conqueſt, and to empire!

'Nor was it to theſe exotics only that Attica paid the grateful debt of exact and anxious cultivation; in this age of ſimplicity the human mind not yet refined into depravity, as it ſaw virtue, acknowledged and rewarded it: in the progreſſion of rulers, we find a Meſſenian for an act of bravery, called to the Athenian throne; and with him many wanderers from various parts of Greece came to partake his government, and cede ſomewhat of their native ruſtic liberty to a ſyſtem of general comfort and ſecurity.

'The petty diſtricts of the Peloponneſe had now ſometime handled the helm of government,—but with a rude and unſkilful force: conſtant wars haraſſed them from without, and perpetual diſſention at home; and from imbecility or diſguſt many yet forſook their native hearth, and went in ſearch of a habitation more favourable to their fears or to their philoſophy; and though in the courſe of human acquirements, the nurſeries of theſe men were far behind-hand with Attica; yet minds rectified from error, and refined by misfortune, proved no uſeleſs leſſon or unprofitable connexion: ſympathy and ſimilitude of lot ſoon mutually attached theſe various exiles; the diverſity of origin and habitual ſentiment and prejudice thence proceeding, naturally led them to think and diſcourſe on their prior ſtate and reciprocal objections; paſt error and miſery ſweetened the intercourſe with diffidence and complacency; and as the rougher points and irregularities of two ſurfaces are employed to ſmooth and perfect each other, ſo gradually did this commerce deſtroy the crudities of each national character, and form one compact body of reaſonable men, and poliſhed citizens.

'A long continuance of plenty and ſecurity is too apt to elate the mind, and carry it beyond the nice boundaries of prudence and contented virtue: when a ſtate is from low degrees become thus full of rich and reſtive blood, better is it that the humour expend itſelf in ebullition, than recoil and ferment within, to the detriment of the internal commonweal, and perhaps to its very diſſolution and ruin.

'At a time when the habits of converſe and thought quickened the paſſions and apprehenſions; at a time when the minds of men were growing too active for reſt, and too turbulent for controul; when the wiſe and the valiant anew felt and claimed diſtinctions over their fellows; when the ambition of ſome and envy of others was ſucceeding to the virtuous and peaceable emulation of all; the danger of relapſing into anarchy was imminent and great; but fortunately—the ſhade of chivalry aroſe, and beckoning each active genius into her circle, preſerved the internal ſtate from that annoyance the wanton ſpirit of the age might ſeem to portend. Damſels raviſhed,

viſhed, and damſels reſcued, make up the hiſtory of this period; not even in the feudal lower age, was enterprize more the delight or admiration of all: the wreath of honour was then firſt ſnatched, and ſeparately and diſtinctly worn from the crown of virtue; whilſt the dangers and not motives of the achievement were conſidered:—— Throughout all Greece, ſays Thucydides, arms were in every hand, till Athens renewed the example of civilization, and her citizens firſt laid aſide the ſword: ſo many wanderers then poured into Attica, as the only and peculiar ſeat of permanent and happy councils (continues the ſame author) that ſhe too in her turn was forced to colonize, and ſend forth her ſupernumaries to till the fields of Ionia.

'Mark the progreſs—Common ſecurity was the firſt band of union; indigence inſtructed, intereſt cemented, and foreign population enriched and enlarged the ſociety: from long peace and ſecurity ſprang new diſtinctions among men; influence in private life extended to aſcendency in the ſtate; individuals grew impatient of reſt and of equality, and ambition, like a famiſhed tiger, was recurring to its own litter for ſuſtenance and prey, when a providential caſualty directed its activity to external objects; and in the mean time the commonwealth had peace and leiſure to find theories to its practice, and draw practice from theory—to widen the foundation of the ſtate ſyſtem, and cement it ſo as to withſtand whatever ſhock, till time and progreſſive reaſon ſhould finiſh the building—the glory and bulwark of Greece!——'

We come, now, to the extract relative to the ſubjects of Liberty, and Colonies.

'Civil Liberty, ſays the Author, conſiſts in the ſecure poſſeſſion of a particular ſtation and property, not to be affected but by the diſſolution of the ſtate which aſcertains and enſures them: when a form of government circumſcribes the latitude of conceſſion to its ſubjects of equal rights and participation,—*civil liberty is confined*; when its policy and laws are inadequate to regular adminiſtration,—*civil liberty is inſecure*: the pretenſions of a juſt and wiſe legiſlation are ſo to modulate its force and its ſecurity, and ſo to provide for general eaſe and happineſs, as to leave as little controul for the free-ſpirited, and as little licentiouſneſs for the man of a quiet and homely turn, to make the ſubject of anxiety,—as are compatible with each other, and as abſolute neceſſity requires.

'Men of an improved genius and capacity will yet ſometimes puſh their idea of polity to a refinement, calculated to diſguſt them with any inſtitution they may be born ſubject to; and men too in the extremities of an hot and active, or of a peaceable and domeſtic ſpirit, will find wherewithal to colour their ſituation with diſcontent, and deprecate the controul of government or licentiouſneſs of the people, reſpectively as they are fitted for enterprize or quiet,—for the forum of Rome, or farm at Tibur.

'It is certain that no diſſatisfaction with the conſtitution of his country, can authoriſe an individual to plot an innovation, ever pregnant with danger to the whole community; and that the neceſſity muſt be very obvious and preſſing,—and the authority of very many muſt aſſent, to make any plea for commotion good and adequate.

'But

'But happineſs, it will be ſaid, is the great end of all political ordonnance or arrangement;—that ſtates may not be of the beſt inſtitution, that even thoſe of the beſt may have deviated from their firſt principle; and ſurely it is equally hard for a poliſhed and wiſe man to be aggrieved by the errors of a ſavage anceſtor; or to ſtand with his head under a ruin, becauſe in a better ſtate it had been a comfortable habitation to his foreſathers. This reaſoning will have weight in every country which permits not a free egreſs from its dominion; where ſuch migration is reſtricted, the canon is unjuſt, and agrees not with the great axiom—"*Lex eſt ſumma ratio*"—for reaſon favours the contentment and good of *each*, when it interferes not with that of *any*.

'That a body of men may leave their native country, and that ſo doing they withdraw themſelves from the parent ſtate, its protection and its powers, I think queſtions ſo inſeparable, that had not a contrary mode of reaſoning been of late much and often enforced,—I ſhould ſuppoſe the argument too obvious to neceſſitate the detail: aſſuredly thoſe who depart on a conditional expedition, as they are benefited, ſo are they obligated by the conditions thereof; but the voluntary exile who ſeeks refuge in the ſtorms of the ocean, and truſts his body to foreign climates and exotic diet; who forgoes the delights of habit, and ſweets of l ng connexion, who flies from ſo many attachments to ſo much danger,—flies not from diſlike to his paternal glebe or private ſociality,—it is from ſuppoſed or real grievance of ſubjection that he eſcapes, and if the imperious rule is to purſue him to his retreat, the permiſſion to quit the ſhore is at beſt trivial and inſulting.

'The Colony embarking for a region of fixed and regulated ſociety, of courſe muſt acquieſce in the previous compact; but landing on a yet unappropriated ſpot, have ſurely as juſt a right to adopt the ſyſtem of aſſociation, their prejudices or wiſdom may ſuggeſt.

'This was the reaſoning of old, and was ſupported by the demeanor of the ancient republics towards the various ſettlements formed in diſtant parts by their diſguſted or neceſſitous citizens; for neceſſity, or from over-population or from other caſualties incident to ſociety, might often and perhaps moſt frequently occaſion many to ſeek other fortunes and another country. On the motives of quitting the original people, depended their ſucceſſive favour and partial protection (for that partiality may actuate and attach very large and removed ſocieties, this, and in confutation of Dr. Price every hiſtory will evince)—and the Colony had a conditionally reſpected plea for the tender and gratuitous interference of the mother-country, in all caſes of exigency and danger.

'The cities of Ionia had been conquered and annexed by Croeſus to the kingdom of Lydia, and with Lydia fell into the hands of the Perſian: ſtill however they remembered them of their origin, and the commonwealths of their parent Greece newly liberated from their ſeveral dynaſties, inſtilled a ſentiment of emulation and indignant ſhame, which at a favourable criſis might have given birth to a revolution. Miltiades of Athens who had newly thence led a Colony to the Cherſoneſe, judged that criſis to be arrived:—Darius with all the chiefs and beſt youth of Aſia were employed in the con-

queſt of Scythia; to facilitate the expedition, with great labour and art a bridge had been effected over the Danube, and thither the army was now directing its retreat from the ſnows and famine of the North: the paſs was guarded but by a ſmall detachment, and Miltiades propoſed to the chiefs of the Greek ſettlements, to maſter the guard, and then breaking down the bridge, to leave Darius and his troops to periſh in the colds and dearth of Scythia; and thus deſtroying at once the tyrant and the inſtruments of his tyranny, at leiſure to form ſuch eſtabliſhments as were conſonant to their ideas of juſtice, or claims to liberty.

'The ariſtocracies and petty tyrants of this diſtrict felt their private intereſts claſh with this hardy propoſal; and Hiſtiæus of Miletus particularly remarking to his fellow deſpots—"that his and their authority exiſted but in ſubordination to the Perſian, and that nullifying the lieutenancy of his power, they gave up their own;—the ſcheme of Miltiades met with general diſapprobation, and perceiving himſelf to be no longer of ſervice to his own, or any other Colony, he returned to a private ſituation in his native Athens.

'He had however awakened the ſpirit of the Aſiatic Greeks, and left them prone to revolt, whenever the opinion of the leaders ſhould cede to the meaſure; and ſoon they did cede from factious and ſelfiſh paſſions, what they had denied to more generous and public views, and when the happy opportunity was paſt, engaged in a conteſt as diſhonourable from motive as ruinous in conſequence.

'Ariſtagoras, who, moved by private intereſts and diſaffection, had been the chief inſtigator of the rebellion, recurred to Sparta for aſſiſtance; but his declamation was ill-ſuited to the iron aſſembly of Lacedæmon; an appeal to philanthropy and the ſentimental claims of a diſtant affinity, a tale of diſtreſs, and the conſcience of a noble kindneſs, and diſintereſted protection, were topics better fitted for an audience that reſpected the ſofter paſſions of humanity: to Athens he next applied, and there was received with all honour, and hoſpitality; ſuccour was unanimouſly voted, and quickly an armament of twenty ſail was made ready to join the confederate forces: this exertion was the more glorious for Athens, as ſhe was at that very period in expectation of a powerful attack on her own people and country. Cleomenes nurtured a rooted enmity, nor yet forewent the idea of ruining the republic that had ſo often worſted and diſgraced him: in hopes that ſome partizans of Hippias might yet be found in Attica to give a treacherous welcome to his invaſion, he purpoſed making that tyrant the inſtrument of his vengeance; and inviting him to the Peloponneſe, promiſed to reinſtate him in the power he had been the means of depriving him of: the Achæans and other allies of Sparta were however previouſly to be conſulted; a congreſs was called, and the reſult of the debate unexpectedly proving inimical to their deſigns, o'erwhelmed the king and his protected fugitive with confuſion and diſappointment. Soſicles of Corinth particularly inveighed againſt the horrors and injuſtice of tyranny; reproved the rancour of Cleomenes, and chid the Lacedæmonians for favouring a ſyſtem of oppreſſion in other countries, the eſtabliſhment of which, they ſo well knew the evils of, and ſo well guarded againſt at home; and in fine peremptorily told them, they were not to expect, that Corinth

Corinth (whoſe delegate he was) would further abet a ſcheme of deſpotiſm which (in their own ſtate) too fatal experience had fully evinced was replete with danger and iniquity.

'The other miniſters coincided with the opinion of Soſicles, and deaf to all menace or interceſſion, returned peaceably to their reſpective countries.

'Hippias fruſtrated of his views of ſuccour from the Peloponneſe, withdrew to Aſia, and profiting of the reſentment borne to the Athenians from the ſupport given to the rebellious provinces, perſuaded the king to countenance his pretenſions to the government of Attica: it was at this time that the armament of the colonies attacked and burnt the city of Sardis, and Darius exaſperated by the ſucceſs, vow'd vengeance to the hardy interpoſition of the Athenians, and gave readier ear to the proffers and entreaties of Hippias.'

The ſecond book conſiſts of Obſervations on the Principles of Happineſs, national and private; on Conqueſt and the Acquiſition and Power of Athens. It next treats of Arts—Of Manners—Of the Dominion of Athens, and of the Peloponneſian War to the Argive Alliance—Of Navigation, Commerce, and the Sicilian Expedition—The Continuation of the Peloponneſian War, the Revolutions of Athens, the Concluſion of the War. Subverſion of the Commonwealth and Eſtabliſhment of the Oligarchy—Of the Expedition of the Ten Thouſand, with a Parallel of the Commentaries of Xenophon and of Cæſar—Of Socrates—Of the Reſtoration of the Commonwealth—Of the Degradation of the Republic in its Conteſts with Philip, and of the Temper of the Times deduced from the Orations of Demoſthenes—Of the Holy War—And, laſtly, of the Period from the Battle of Chæronea to the Surrender of the Commonwealth to Antipater, and the total Extinction of the Spirit of Athens.

From this variety of matter we ſhall extract ſome entertaining ſketches of the ſpirit and genius of the Greeks during Alexander's Aſiatic conqueſts.

'The twelve years that Alexander was purſuing his victories in Aſia, were a golden period for Greece; a man of a poliſhed and erudite mind could not imagine to himſelf happier times,—times when flouriſhed philoſophy, art, and every requiſite to adorn a life of Attic eaſe:—the viſionary might find fellow-dreamers in the groves of Plato;—the ſubtile might converſe with Ariſtotle;—the grave with Zeno;—the more cheerful moraliſt might walk the gardens of Epicurus;—and the votary of elegant ſenſuality might loiter away his noon at the academy of Phidias, and his evening at the table of the witty and luxurious Demades.

'It is a curious circumſtance that Xerxes, who had yielded to the ſtrength of the republic, from the pillage of the city, carried into Aſia with him the ſtatues of Ariſtogeiton and Harmodius; and that Alexander, who had mattered the republic, ſent from Aſia, and replaced theſe very ſtatues of the firſt aſſertors of that liberty, he had deſtroyed. This remark might ſeem pregnant with little more than conceit, did it not lead to an obſervation on the ill-policy of Alexander,

under, who, ſurely was little conſiderate of the peace and ſecurity of his government, when he ſent to Athens this inflammatory preſent, —being ever before their eyes a memorial of their paſt honours, and preſent ignominy;—ever reproaching them with their abject acquieſcence in a ſervitude, ſhameful, however light, and ever with this paſſive temper ſtrongly contraſting the ſpirit of their ancient martyrs to freedom.

'The conqueror's ill-timed generoſity may be preſumed, I think, to have had ſome ſuch effect; for in the laſt book of Arrian, remarking a general embaſſy of the Greeks addreſſing Alexander as a deity, at the ſame time I remember an exception (mentioned in the twelfth chapter of the fifth book of Ælian) with reſpect to the Athenians, who rouſed from their ſervile complacency, fined the orator Demades for a mere propoſal of his apotheoſis; and when the heroic king ſent his mandate to Greece, ordering each city to receive back its exiles, we find Athens then too (and almoſt ſingly) oppoſing the conqueror's good will and pleaſure; and Alexander a little before his death, had collected a mighty force,—(ſays Juſtin) *ad delendas Athenas*;—but he was cut off in his career of victory, and the Athenians had time to make warlike preparations, wherewith to diſpute the ſovereignty of his ſucceſſors.

'The vaſt empire of Alexander, hereditary and acquired, being divided amongſt his captains; Macedon, and Greece as its appendant, fell to the ſhare of Antipater; who immediately proceeded to chaſtiſe his refractory ſubjects of Ætolia and Athens: Leoſthenes choſen general of the united forces of the ſtates, gained a ſignal victory over the new uſurper, and drove him to a refuge, and cloſely beſieged him, in the city of Lamia: this laſt ſtruggle of the Athenians was for a time bravely ſupported; though Leoſthenes had fallen in a ſkirmiſh before the gates, yet his army was not diſpirited, but ſtill cloſely inveſted the place, and in a ſet engagement of the cavalry of the two powers again carried off the palm off victory: Antipater no longer thinking himſelf ſafe within the town, ſecretly withdrew; —but ſoon again was heard of at the head of the formidable fleets of Macedon; the Athenians vigorouſly then prepared to beat him too from the ſeas, and quickly they had a fleet of an hundred and ſeventy ſail boldly in queſt of their enemy.

'Looking back a few years to the inactive and remiſs conduct of this people towards Philip, I could not with hold my aſtoniſhment at the ſudden change from diſſention and ſupine weakneſs, to this preſent ſpirit of unanimous and vigorous exertion: to account for the viciſſitude, I muſt attribute it to the effects of the times, when Alexander roved from kingdom to kingdom, through Aſia, and left Greece to enjoy (what I ſhould call)—*the liberal Age*: in the various ſchools, politics were reduced to a ſcience, and morals to a ſyſtem; philoſophy gave ſtrength, and the polite arts gave eaſe, and the general activity of the mind gave to it vigour and ſpirit; the theory of what men ought to do was becoming diffuſive, and from its novelties, not yet tedious; and it had attained refinement enough to attach, and had ſimplicity enough not to elude, the attention: the Athenians proud of the diſtinctions which accrued to them from the Portico and the Academe, gave readily and generally into the amuſe-

ments and ſtudies that ennobled their hours of peace, and from theſe ſtudies, the citizens may be ſuppoſed to have acquired ſomething like, what in modern language is called, "*Point of Honour*;"—a ſentiment which internally forbids a too eaſy ceſſion of any pretenſion made whether to juſtice, to valour, to wiſdom, to virtue, or (in a word) to any rare and admired quality:—The Athenians curiouſly inveſtigating the duties of a man, and of a citizen, in ſome degree the practice thereof enſued,—talking and writing of the ſpirit of their republican conſtitution, they ſeemed the more bound to its ſupport;—a fortunate ſucceſs on the firſt outſet encouraged the people to go on, and had they finally been victorious in the conteſt, perhaps Monteſquieu had been obliged to wave his ingenious ſyſtem, and acknowledge the exiſtence of a free and well conſtituted democracy, whoſe principle was—*Honour*.

'Perdiccas reinforcing the fleets of Antipater, they overpowered and deſtroyed the whole Athenian armament, and appearing triumphant before Athens, compelled the citizens to a diſcretionary ſurrender, and making ſome change in the commonwealth, left Demetrius governor over it, at the head of a numerous garriſon: Antipater on his entrance into Athens immediately baniſhed twenty-two thouſand from the city: Theſe, ſays Diodorus, were only thoſe who had not the cenſus neceſſary to the conſtituting a citizen according to the new regulations: but we may be certain, I think, that Antipater loſt not the opportunity of ſecuring his government by baniſhing all, whoſe great and leading qualities might gain the aſcendant over his innovations;—it is probable that the old intimacy of virtue and poverty was not broken,—that the good and indigent went together into exile,—and that to be abject, as well as to be wealthy, was ſome title to favour; we may therefore pronounce it glorious (and it was the laſt glory of this republic)—on ſuch an occaſion to have loſt *ſo many* citizens.

'It may be aſked—"Did not Demetrius Poliorcetes ſometime afterwards drive the Phalerean from his government, and reſtore liberty to Athens?"—Liberty, I anſwer, it was then incapable of receiving: for the truth of this, recur to the lives of Plutarch,—behold this refuſe of the citizens, with a ſervility that diſclaims the name of gratitude, enrolling this deliverer with their gods,—decreeing him the honours of Ceres and Bacchus,—making an oracle of him,—carrying their devotion to ſo fulſome a pitch, that Demetrius himſelf, at length, deeming them unworthy of further tenderneſs or management, taxed them at once two hundred and fifty talents, and, in the very preſence of the miniſters who brought it, threw it into the lap of his harlot Lamia.

'It was mightily the faſhion of Alexander's captains, to be very bountiful—*of liberty to Greece*;—Teleſphorus came with it from Antigonus, and Polyperchon ſent it from the Pelopponneſe;—but to cloſe my book, and obviate further objections with the authority of Livy—[*civitas*]—*ea autem in libertate eſt poſita, quæ ſuis ſtat viribus, non ex alieno arbitrio pendet.*'

If in the above extracts the Reader ſhould diſcover ſomething like an attachment to ſpeculation, and ſome affected and uncouth

touth turns of expreſſion, he will likewiſe obſerve that they are marked with the proofs of extenſive reading, a liberality of ſentiment, and a ſpirit of philoſophical enquiry.

ART. IV. *A Practical Treatiſe on Chimneys.* Containing full Directions for preventing or removing Smoke in Houſes. Illuſtrated with Copper-plates. 12mo. 2 s. ſewed. Edinburgh printed; ſold in London by Cadell. 1776.

EVERY perſon who attempts to remedy the inconveniencies of human life, or to add to its comforts, merits the appellation of a good citizen and a public benefactor. In this light we conſider the unknown Author of the work before us, who, very laudably, endeavours to remove from ſociety a common nuiſance, the conſequences of which are not only, in the higheſt degree, unpleaſant to our ſenſes, but even deſtructive to our health, and our property.

Yet, general as the grievance here pointed at certainly is, we do not recollect a ſingle inſtance in which any prior work of this nature, has been attempted (in this country, at leaſt) on philoſophical principles,—notwithſtanding that we ſo abound in philoſophers, and philoſophical inveſtigations on almoſt every other ſubject! We have explored the globe, from pole to pole; we know all the ſtars by their names; we can calculate eclipſes, and the periodical revolutions of the planets; and yet, after all this progreſs in diſcovery, and improvement, we know not how to ſit down, comfortably, by our fireſides, without being poiſoned with ſulphur, or ſuffocated in ſmoke.—And whence does this ſtrange ignorance, or inattention ariſe? One anſwer ſeems obvious: it ariſes from certain circumſtances in our modes of education: from teaching theories, or the inveſtigation of the laws of nature, to one claſs of men, who are not intended to apply them, and from our confining the practical part to another claſs.—Thus it is that the progreſs of the more uſeful and neceſſary arts ſeems to have been retarded; and it is, therefore, much to be wiſhed that methods of inſtruction, more ſuitable to the general benefit of ſociety, were adopted. Why ſhould not thoſe of our youth who are deſigned for mechanical employments, receive all ſuch advantages of education, as may tend to the higheſt improvement of their talents, and of the arts which they are deſtined to practice and cultivate?—Were this matter better attended to, by thoſe to whom the education of children deſigned for trades and manufactures is committed, we ſhould not be ſo plagued as we are, by ſmoky chimnies, ill-contrived houſes, awkward carriages, and clumſy implements of huſbandry, &c. &c.

'Many contrivances,' ſays the Author of this Treatiſe, 'have been adopted for effectually carrying off the ſmoke from our dwelling-houſes:—but unfortunately theſe have been for the moſt part the inventions of men, who, being unacquainted with the phyſical cauſes of the aſcent of vapour, were unable to diſtinguiſh with certainty thoſe circumſtances that were moſt eſſentially neceſſary for promoting the emiſſion of ſmoke, or that tended moſt powerfully to prevent its going off in a proper manner:—hence their efforts have been chiefly directed to improper objects;—and the inhabitants of this iſland feel to their coſt, that in this age, when philoſophy has lent its aid towards perfecting almoſt every other art, the builder of chimneys has been left to grope his way in the dark without an aſſiſtant; and in almoſt every inſtance his attempts to improve upon the practice of his predeceſſors, has been unſucceſsful; ſo that the inhabitants of this country, with juſtice, complain, that the inconveniencies felt in new houſes from this cauſe, uſually are more than ſufficient to counterbalance all the elegancies that modern refinement has introduced into the dwellings of individuals.

'In theſe circumſtances it was imagined, that the Author would perform a grateful ſervice to many individuals, if he ſhould, in a conciſe and perſpicuous manner, explain all the circumſtances that can promote or retard the aſcent of ſmoke *in every caſe*,—point out the means of curing in the eaſieſt and leaſt expenſive manner all chimneys that do not vent well, where they admit of a cure,—and inſtruct the operative maſon how to conſtruct new vents, in ſuch a way as to carry off the ſmoke effectually in all caſes whatever.'

Such is the very important deſign of this tract; 'and the Author is confident that by duly attending to the principles and directions contained in it, 'any perſon of ordinary capacity may be enabled to effectuate all theſe things with facility.'

We obſerve, with pleaſure, thar the Author defines the phyſical cauſe of ſmoke aſcending in chimneys, before he proceeds to the practical application of his principles; and likewiſe that he gives many particular directions to the operative maſon, or bricklayer.

On the whole, we think the work contains many valuable hints toward the improvement of chimneys; and we hope it may tend to promote a more extenſive inveſtigation of a ſubject on which the comfortable exiſtence of almoſt every human family ſo materially depends.

Whitehurſt

ART.

ART. V. *A Diſcourſe delivered to the Students of the Royal Academy, on the Diſtribution of the Prizes, Dec.* 10, 1776. By the Preſident. 4to. 3 s. Davies. 1777.

THE faireſt works of art, like the nobleſt productions of nature, are ſlow in their progreſs, and continue long in a ſtate of immaturity. Painting, in particular, from her firſt rude outline, the *umbra hominis lineis circumducta*, a period to which hiſtory has not aſcended, paſſed through many ages before ſhe made any near approach to perfection. Candaules, King of Lydia, who died in the eighteenth Olympiad, purchaſed, we are told, a figure, for its weight in gold; and yet it was not till many Olympiads after, that painting had acquired even the power of diſtinguiſhing ſexes by the countenance. It was not till the ninety-fourth Olympiad that the *living* was ſubſtituted for the blank eye by Apollodorus, and it was in the fourth year of the ninety fifth before Zeuxes introduced manners and character into the portrait. *Fecit et Penelopen, in qua* PINXISSE MORES *videtur.*

Yet the great object of picture is to expreſs ſentiment and paſſion, and to throw the complexion of the ſoul over the whole region of the countenance. It is on this account that a painter requires the aid of liberal ſtudies and preparative ſcience.

'Every man, ſays our ingenious Author, whoſe buſineſs is deſcription, ought to be tolerably converſant with the poets, in ſome language or other; that he may imbibe a poetical ſpirit, and enlarge his ſtock of ideas. He ought to acquire an habit of comparing and digeſting his notions. He ought not to be wholly unacquainted with that part of philoſophy which gives him an inſight into human nature, and relates to the manners, characters, paſſions, and affections. He ought to know *ſomething* concerning the mind, as well as *a great deal* concerning the body of man.

'For this purpoſe, it is not neceſſary that he ſhould go into ſuch a compaſs of reading, as muſt, by diſtracting his attention, diſqualify him for the practical part of his profeſſion, and make him ſink the performer in the critic. Reading, if it can be made the favourite recreation of his leiſure hours, will improve and enlarge his mind, without retarding his actual induſtry.

'What ſuch partial and deſultory reading cannot afford, may be ſupplied by the converſation of learned and ingenious men, which is the beſt of all ſubſtitutes for thoſe who have not the means or opportunities of deep ſtudy. There are many ſuch men in this age; and they will be pleaſed with communicating their ideas to artiſts, when they ſee them curious and docile, if they are treated with that reſpect and deference which is ſo juſtly their due. Into ſuch ſociety, young artiſts, if they make it the point of their ambition, will by degrees be admitted. There without formal teaching, they will inſenſibly come to feel and reaſon like thoſe they live with, and find a rational and ſyſtematic taſte imperceptibly formed in their minds,

which they will know how to reduce to a ſtandard, by applying general truth to their own purpoſes, better perhaps than thoſe to whom they owed the original ſentiment.'

The following hints of taſte and philoſophical obſervation tend to the ſame purpoſe, though they have a relation to life and the arts in common.

'A knowledge of the diſpoſition and character of the human mind can be acquired only by experience: a great deal will be learned, I admit, by a habit of examining what paſſes in our boſoms, what are our own motives of action, and of what kind of ſentiments we are conſcious on any occaſion. We may ſuppoſe an uniformity, and conclude that the ſame effect will be produced by the ſame cauſe in the minds of others. This examination will contribute to ſuggeſt to us matters of enquiry; but we can never be ſure that our own ſenſations are true and right, till they are confirmed by more extenſive obſervation.

'One man oppoſing another determines nothing; but a general union of minds, like a general combination of the forces of all mankind, makes a ſtrength that is irreſiſtible. In fact, as he who does not know himſelf does not know others, ſo it may be ſaid with equal truth, that he who does not know others, knows himſelf but very imperfectly.

'A man who thinks he is guarding himſelf againſt prejudices by reſiſting the authority of others, leaves open every avenue to ſingularity, vanity, ſelf-conceit, obſtinacy, and many other vices, all tending to warp the judgment, and prevent the natural operation of his faculties.

'This ſubmiſſion to others is a deference which we owe, and indeed are forced involuntarily to pay. In fact, we are never ſatisfied with our opinions till they are ratified and confirmed by the ſuffrages of the reſt of mankind. We diſpute and wrangle for ever; we endeavour to get men to come to us, when we do not go to them.

'He therefore who is acquainted with the works which have pleaſed different ages and different countries, and has formed his opinion on them, has more materials, and more means of knowing what is analogous to the mind of man, than he who is converſant only with the works of his own age or country. What has pleaſed, and continues to pleaſe, is likely to pleaſe again: hence are derived the rules of art, and on this immoveable foundation they muſt ever ſtand.

'This ſearch and ſtudy of the hiſtory of the mind ought not to be confined to one art only. It is by the analogy that one art bears to another, that many things are aſcertained, which either were but faintly ſeen, or perhaps, would not have been diſcovered at all, if the inventor had not received the firſt hints from the practices of a ſiſter art on a ſimilar occaſion. The frequent alluſions which every man who treats of any art is obliged to draw from others in order to illuſtrate and confirm his principles, ſufficiently ſhew their near connection and inſeparable relation.

'All arts having the ſame general end, which is to pleaſe, and addreſſing themſelves to the ſame faculties through the medium of the

the ſenſes, it follows that their rules and principles muſt have as great affinity as the different materials and the different organs or vehicles by which they paſs to the mind, will permit them to retain.

'We may therefore conclude, that the real ſubſtance, as it may be called, of what goes under the name of taſte, is fixed and eſtabliſhed in the nature of things; that there are certain and regular cauſes by which the imagination and paſſions of men are affected; and that the knowledge of theſe cauſes is acquired by a laborious and diligent inveſtigation of nature, and by the ſame ſlow progreſs as wiſdom or knowledge of every kind, however inſtantaneous its operations may appear when thus acquired.

'It has been often obſerved that the good and virtuous man alone can acquire this true or juſt reliſh even of works of art. This opinion will not appear entirely without foundation, when we conſider that the ſame habit of mind which is acquired by our ſearch after truth in the more ſerious duties of life, is only transferred to the purſuit of lighter amuſements. The ſame diſpoſition, the ſame deſire to find ſomething ſteady, ſubſtantial, and durable, on which the mind can lean as it were, and reſt with ſafety. The ſubject only is changed.

'We purſue the ſame method in our ſearch after the idea of beauty and perfection in each; of virtue, by looking forwards beyond ourſelves to ſociety, and to the whole; of arts, by extending our views in the ſame manner to all ages and all times.

'Every art, like our own, has in its compoſition fluctuating as well as fixed principles. It is an attentive enquiry into their difference that will enable us to determine how far we are influenced by cuſtom and habit, and what is fixed in the nature of things.

'To diſtinguiſh how much has ſolid foundation, we may have recourſe to the ſame proof by which ſome hold wit ought to be tried; whether it preſerves itſelf when tranſlated. That wit is falſe which can ſubſiſt only in one language; and that picture which pleaſes only one age or one nation, owes its reception to ſome local or accidental aſſociation of ideas.

'We may apply this to every cuſtom and habit of life. Thus the general principles of urbanity, politeneſs, or civility, have been ever the ſame in all nations; but the mode in which they are dreſſed is continually varying. The general idea of ſhewing reſpect is by making yourſelf leſs; but the manner, whether by bowing the body, kneeling, proſtration, pulling off the upper part of our dreſs, or taking away the lower, is a matter of habit. It would be unjuſt to conclude that all ornaments, becauſe they were at firſt arbitrarily contrived, are therefore undeſerving of our attention; on the contrary, he who neglects the cultivation of thoſe ornaments, acts contrarily to nature and reaſon. As life would be imperfect without its higheſt ornaments the Arts, ſo theſe arts themſelves would be imperfect without *their* ornaments.

'Though we by no means ought to rank theſe with poſitive and ſubſtantial beauties, yet it muſt be allowed that a knowledge of both is eſſentially requiſite towards forming a complete whole, and perfect taſte. It is in reality from the ornaments that arts receive their peculiar character and complexion; we may add, that in them

we find the characteriſtical mark of a national taſte, as by throwing up a feather in the air, we know which way the wind blows, better than by a more heavy matter.'

The ſubſtance of this diſcourſe is moſt clearly given in the following corollary addreſſed κατ' ἐξοχήν to the ſtudents:

'It has been the main ſcope and principal end of this diſcourſe to demonſtrate the reality of a ſtandard in taſte, as well as in corporeal beauty; that a falſe or depraved taſte is a thing as well known, as eaſily diſcovered as any thing that is deformed, miſ-ſhapen, or wrong in our form or outward make; and that this knowledge is derived from the uniformity of ſentiments among mankind, from whence proceeds the knowledge of what are the general habits of nature, the reſult of which is an idea of perfect beauty.

'If what has been advanced be true, that beſides this beauty or truth, which is formed on the uniform, eternal, and immutable laws of nature, and which of neceſſity can be but *one*; that beſides this one immutable verity there are likewiſe what we have called apparent or ſecondary truths, proceeding from local and temporary prejudices, fancies, faſhions, or accidental connexion of ideas; if it appears that theſe laſt have ſtill their foundation, however ſlender, in the original fabric of our minds; it follows that all theſe truths or beauties deſerve and require the attention of the artiſt, in proportion to their ſtability or duration, or as their influence is more or leſs extenſive. And let me add, that as they ought not to paſs their juſt bounds, ſo neither do they, in a well-regulated taſte, at all prevent or weaken the influence of theſe general principles, which alone can give to art its true and permanent dignity.

'To form this juſt taſte is undoubtedly in your own power, but it is to reaſon and philoſophy that you muſt have recourſe; from them we muſt borrow the balance by which is to be weighed and eſtimated the value of every pretenſion that intrudes itſelf on your notice.

'The general objection which is made to philoſophy's introduction into the regions of taſte, is, that it checks and reſtrains the flights of the imagination, and gives that timidity which an over careſulneſs not to err or act contrary to reaſon is likely to produce.

'It is not ſo. Fear is neither reaſon nor philoſophy. The true ſpirit of philoſophy, by giving knowledge, gives a manly confidence, and ſubſtitutes rational firmneſs in the place of vain preſumption. A man of real taſte is always a man of judgment in other reſpects; and thoſe inventions which either diſdain or ſhrink from reaſon, are generally, I fear, more like the dreams of a diſtempered brain than the exalted enthuſiaſm of a ſound and true genius. In the midſt of the higheſt flights of fancy or imagination, reaſon ought to preſide from firſt to laſt, though I admit her more powerful operation is upon reflexion.

'I cannot help adding, that ſome of the greateſt names of antiquity, and thoſe who have moſt diſtinguiſhed themſelves in works of genius and imagination, were equally eminent for their critical ſkill. Plato, Ariſtotle, Cicero, and Horace; and among the moderns, Boileau, Corneille, Pope, and Dryden, are at leaſt inſtances of genius not being deſtroyed by attention or ſubjection to rules and ſcience. I ſhould hope therefore, that the natural conſequence likewiſe

wiſe of what has been ſaid, would be to excite in you a deſire of knowing the principles and conduct of the great maſters of our art, and reſpect and veneration for them when known.'

ART. VI. *The Characters of George the Firſt, Queen Caroline, Sir Robert Walpole, Mr. Pulteney, Lord Hardwicke, Mr. Fox, and Mr. Pitt, reviewed.* With royal and noble Anecdotes: and a Sketch of Lord Cheſterfield's Character. 12mo. 1 s. 6 d. Davies, &c. 1777.

SUCH ſlight efforts of the pen, as *Sketches* of Characters, *careleſsly written*, ſeem, in the opinion of this our brother REVIEWER, to be out of the reach of criticiſm: 'they rather lay claim to our candour,' ſays he, 'than call for criticiſm.'

On this principle, therefore, he apologizes for his *review* of the characteriſtics aſcribed (very juſtly, we believe) to Lord Cheſterfield *, by obſerving, that if the noble writer, in delineating ſome great perſonages, eſpecially George the Firſt and Queen Caroline (names which the preſent Writer 'has been taught to reſpect from his infancy') had ſpared illiberal expreſſion, and unjuſt accuſation, the Public would never have been troubled with this review of his Lordſhip's ſketches.

Fair and liberal criticiſm, he farther remarks, will not [ſeverely] arraign ſlight miſtakes,—but *bold* as well as *falſe* charges of moral turpitude, thrown upon great and reſpectable perſons, ought to ſubject the accuſer 'to ſomething more than cenſure,—to the ſevereſt reprehenſion.'

But our Author has attempted more than mere criticiſm, and reprehenſion. 'To ſome of the noble Lord's Characters, ſays he, nothing was wanting but a few ſlight touches to render them *round* and complete. I have ſometimes enlarged and ſometimes ſoftened, features, to make the portrait a fuller reſemblance of the original.'—In this reſpect we think the Author has particularly ſucceeded in his characters of the Lords Bath, Chatham, and Holland: his attempt to ſketch that of Lord Cheſterfield, in order to add the painter himſelf to the group, is ſomething more than mere outline, though not what he himſelf deems it, a *finiſhed portrait*; yet, as it is the moſt original part of the performance, we think it will afford the faireſt ſpecimen of what the Author has here given to the Public.

EARL of CHESTERFIELD.

'The character of Lord Cheſterfield is generally well underſtood.—It is agreed on all hands that he was a diſcreet Clodius; a ſober Duke of Wharton—born with inferior abilities to thoſe which diſtinguiſhed that unfortunate nobleman, but with the ſame paſſion for

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* See account of *Characters of Eminent Perſonages, &c.* Monthly Review, April, p. 293.

univerſal

univerſal admiration, he was maſter of more prudence and diſcretion.

'He formed himſelf very early to make a diſtinguiſhed figure in the ſtate. Impelled by his ruling paſſion, he applied himſelf aſſiduouſly to ſtudies which might render him an accompliſhed ſpeaker, an able negociator, a counſellor in the cabinet—to ſum up all, one equal to any civil employment. There cannot be a doubt that he aimed at acquiring the office of Prime Miniſter; or at leaſt the power of appointing the perſon whom he approved to that poſt. But the ſuperior abilities of Walpole diſappointed his ambition.

'His ſituation was flattering:—When young, he was placed about the perſon of George the Second, when Prince of Wales; he did not reflect, that thoſe who are in the moſt elevated ſtation have no idea of friendſhip independent of a moſt implicit, not to ſay *abject*, reſignation to their will. His marriage with the ducheſs of Kendal's niece, ſo far from advancing his intereſt at court, occaſioned a litigation between him and his Sovereign.

'He underſtood what is called the balance of Europe, or the ſeveral intereſts and claims of its Princes, perfectly. This ſcience, with his poliſhed addreſs, qualified him to be one of the ableſt negociators of his time. He made himſelf acquainted with the characters of all the great men in the ſeveral courts of Europe; he knew their intrigues, their attachments, and their foibles; and was enabled from thence to counteract all their political machinations.

'I am perſuaded that his being ſent on his firſt embaſſy to Holland was rather an honourable exile than a mark of favour; he would in all probability have been troubleſome at home. Walpole did not envy him the honour of ſhining among the Dutch, and eclipſing a French envoy by his ſuperior adroitneſs.

'As a ſpeaker, he is juſtly celebrated for a certain accuracy, as well as brilliancy, of ſtyle; for pointed wit, gay humour, and ſportive facetiouſneſs. However, his admirers muſt confeſs, that he never could reach the ſublime in oratory. Of all the great ſpeakers ancient and modern, he chiefly reſembled Hyperides *. He frequently ſtrove to diſarm his adverſaries by the moſt profuſe commendation of their abilities; but, what is certainly very reprehenſible in him, while he beſtowed unlimited commendations on the miniſters whom he oppoſed, he threw out the moſt ſtinging reflections on the Prince, as if he had forgotten that the ſervants of the crown are alone accountable for errors in government.

'The moſt applauded, as well as unexceptionable part of his public character, was his adminiſtration of Ireland: as a Viceroy, he ſhone with great luſtre, and was univerſally approved; perhaps he was indebted to this ſingular good fortune, for his being called

* '—*Habet moratum dicendi genus cum ſuavitate jucundum, leniter dulcedine conditum; et innumeræ ſunt in illo urbanitates, naſus maxime forenſis, feſtivitas liberalis, victrix in ironiis facilitas, joci non illepidi et minime inepti, ſed rei inhærentes, felixque diaſyrmus, & multa vis comica, aculeuſque cum joco ſcopum bene attingente, & non imitabilis venuſtas in his omnibus.*

Longinus de Hyperide, p. 117. ed. Pearce.'

to

to the office of Secretary of State, at the expiration of his firſt year's government of that kingdom.

'In private life we ſhould naturally pronounce a Cheſterfield the moſt ſatisfied of all men: eaſy, gay, polite, and maſter of his paſſions, what could ſuch a man want, to render his happineſs complete?—The ſame paſſion for admiration, which actuated him in public, accompanied him through every walk of life.

"Though wondering Senates hung on all he ſpoke;
"The club muſt hail him maſter of the joke."

'When he had reached one goal, he panted for another. He aimed at univerſality of character: he wiſhed to be eſteemed the patron of learned men; but wanted generoſity of ſoul to merit that title.

'He eſpouſed and patronized a great genius of the age, who addreſſed an admirable plan of his Dictionary to him; but the capriciouſneſs and inſtability of his mind prevented his gaining that honour he moſt ardently wiſhed for, a dedication of the work itſelf. A letter written to him on that memorable occaſion by the author, who deſpiſed his meanneſs, and diſdained to gratify his vanity, will live for ever in the memory of thoſe who have been favoured with the recital of it.

'It is impoſſible to reconcile to any principles of reaſon and morality the ſhocking advice which he gives his ſon, "to treat all women alike, and to ſuppoſe them all equally liable to ſeduction." Was then his Lordſhip ſo ſucceſsful a lover? was his addreſs ſo formidable, that no lady could reſiſt him? His Lordſhip, I am afraid, was not wholly free from affectation. Great wits, and men who court applauſe from all the world, are not generally the moſt paſſionate lovers!

'Prior's Cloe was a poetical and ideal character—poor Pope was immoderately and oſtentatiouſly fond of Patty Blount—and Swift, after having admired and courted the celebrated Stella near twenty years, married her, and was afterwards never in her company but when a third perſon was preſent.

'I would not inſinuate that his Lordſhip was ſo cold a lover as Swift; nor do I imagine him to be the libertine he wiſhes to paſs for. Like Lord Foppington in the play, he might think the reputation of an amour with a fine woman the moſt delicious part of the buſineſs.

'I never heard of any of his Lordſhip's ſucceſsful gallantries, except that which brought Mr. Stanhope into the world. His contempt of the ſex might poſſibly ariſe from their diſlike and averſion to him.

'That we may be enabled to furniſh out a finiſhed portrait of his Lordſhip, the Editor of the Characters has bluntly referred us to a gentleman diſtinguiſhed for elegance of manner, and many amiable qualities: *It is true, he rides well, and ſerves the King* †. The gentleman has made no ſecret of a tranſaction which certainly reflects ſome diſgrace upon the noble Peer. But he does not wiſh, I am

† 'Vide Editor's advertiſement.'

perſuaded,

perſuaded, that any man's general character ſhould receive its colour from a ſingle action.

'The fact which the Editor alludes to is as follows: Lord Stanhope, during the Earl his father's life-time, borrowed the ſum of £. 6000 from this gentleman's father, upon bond. The father died, and bequeathed the bond and growing intereſt, which at laſt was accumulated to £. 12,000 to his heirs. The gentleman ſolicited payment of the money in vain for ſeveral years; he intreated, he urged, he threatened to commence a ſuit at law againſt him. His Lordſhip at length offered to pay half the money. The friends of the gentleman perſuaded him to accept the propoſal, rather than contend with a man ſo artful and ſo powerful. The gentleman took the advice of his friends.'

There are ſeveral entertaining *anecdotes* and *remarks* in this little pamphlet; and the ingenious Author appears to have written with great candour, and freedom from prejudice.

ART. VII. A SERIES OF LETTERS, ADDRESSED TO SOAME JENYNS, *Eſq; on Occaſion of* HIS VIEW *of the internal Evidence of Chriſtianity.* By A. Maclaine, D. D. Miniſter of the Engliſh Church at the Hague. 12mo. 3 s. ſewed. Bathurſt. 1777.

THERE are few publications, that have been more generally read than Mr. Jenyns's *View.* Many circumſtances concurred to promote the extenſive circulation and peruſal of it: ſome were pleaſed, others were diſguſted, and all were ſurpriſed, to find, that a writer of his diſtinguiſhed eminence and *ſuppoſed* principles, ſhould avow himſelf an advocate for Chriſtianity. Few poſſeſſed ~~ſuperior~~ advantages for doing eſſential ſervice to the cauſe of religion than Mr. Jenyns. But ſuch was the nature of his defence, and ſo exceptionable, in a variety of particulars, the reaſoning which he adopted, that the moſt candid reader could not do leſs than ſuſpect at firſt the integrity of his intentions, and ſuppoſe, that he was ſneering, when in reality he was ſerious and ſincere. Dr. Maclaine ſeems to have been in the ſame ſtate of diſagreeable ſuſpence with the Reviewer *, when he firſt began to peruſe this work: 'I muſt own, Sir, (he ſays) that I had read two thirds of your book, before I knew whether I ſhould place it on the ſame ſhelf with the treatiſe of Gilbert Weſt, or certain writings of Samuel Chubb;' but farther peruſal diſpelled his doubts. However, when he found that Mr. J— was in earneſt, he 'began to apprehend, leſt that numerous claſs of our common adverſaries, who are rather *practical* than *perſuaded* infidels, ſhould, on perceiving the ſame thing, begin to be merry.' Nor was the concern he expreſſes groundleſs and imaginary; as it is well known, that an ill-judged

* Monthly Review, vol. 54. p. 472.

defence

defence of Chriſtianity, conducted by a writer of Mr. J—'s reputation, is capable of doing it more injury, and of furniſhing greater occaſion of boaſting and triumph to its adverſaries than an undiſguiſed and open attack.—'If it ſhould appear, ſays Dr. M— in farther introducing his correſpondence with the Author, that, with all your genius and learning, you have defended Chriſtianity upon principles that lead (as men may be differently diſpoſed) to enthuſiaſm or to ſcepticiſm, many will be ready to conclude, that the goſpel, and not you, is chargeable with theſe conſequences.'

After a reſpectful apology for aſſuming the tone of cenſure and criticiſm, our Author adds, 'I have the intereſt of Chriſtianity too much at heart, not to proteſt ſolemnly againſt your method of defending it. Your *View* of its internal evidence is certainly exceptionable in many reſpects. In general, your reaſoning is neither cloſe nor accurate. Your illuſtrations run wide of the principles they are deſigned to explain and enforce. One would be tempted ſometimes to think, that you, yourſelf, loſt ſight of *theſe* principles in the midſt of the deſultory detail of arguments and obſervations, which you bring to ſupport them; and, while we admire ſeveral fine touches of genius, wit and eloquence, that ſtrike us in the midſt of this ſplendid confuſion, we lament the want of that luminous order and philoſophical preciſion, that are indiſpenſably required in a work of this kind.—You look like a man who has been ſuddenly tranſported into a new ſcene of things, where a multitude of objects ſtrike him at once, and who begins to deſcribe them, before he has had time to conſider their arrangement and their connexions. Or, to uſe another figure that comes nearer to your particular caſe, you look like a zealous and ſpirited volunteer, who has embarked in a veſſel, ſurrounded with enemies and aſſailed by tempeſtuous weather, and begins to defend and work the ſhip, without that experience in the art of navigation, or the ſcience of defence, that is neceſſary to enſure ſucceſs and victory.'

Dr. M— begins with controverting a propoſition advanced by the Author of the *View*; viz. 'that the *credibility* of miracles and prophecies *depends* upon the *internal marks* of divinity that are ſtamped upon the Chriſtian religion.' But he is far from being ſingular, though, in our opinion, very erroneous, in this method of reaſoning. Many of the advocates of Chriſtianity have fallen into, what the logicians call, a vicious circle; they firſt prove the divinity of the doctrine by miracles, and then prove the credibility of miracles by the doctrine. The obſervations of our ingenious Author are, therefore, of general importance; and they concur with thoſe of an excellent writer (Mr. Farmer) in his elaborate diſſertation on

on miracles to prove, 'that miracles derive no *positive* proof at all from the nature of doctrines or precepts, or what we call the *internal* evidence of a religion.

'Miracles are *facts* out of the common course of Nature, and therefore can rest upon no evidence but that of *testimony*, handed down from the *ocular* witnesses in the *faithful* records of history. Facts in the course of Nature derive a certain degree of probability from analogy, and are thus rendered credible by observation and experience: but facts, out of the course of Nature, have no such characters of credibility to support them, and must therefore depend on testimony alone. What we call the internal marks of divinity in the gospel give no credibility to miracles, properly speaking; they only shew that the nature of the doctrines or precepts of a religion *furnish* no reason to make us *suspect* that the miracles are false; they only prevent objections against them; they only hinder any proofs of their falsehood from coming from that quarter,—but this does not give them any degree of *positive* evidence. Nay more, if you can prove from the internal characters of the Christian religion, that its origin is *supernatural*, then miracles are useless; and, if useless, improbable, in consequence of that known maxim, that *infinite wisdom does nothing in vain.* But indeed to a Deist, who demands strict evidence, and will not put up with *sentimental* arguments, you will not be able to prove (what are commonly called) the *internal* characters of Christianity, unsupported by miracles, that the origin of that religion is supernatural.'

The *internal characters*, which our Author enumerates, only prove, that a religion, to which they belong, 'according to *our* conception of things, is *not unworthy* of God; or, in other words, that *we* see nothing in such a religion inconsistent with *our* ideas of the divine Nature and perfections. They prove no more, according to the plainest rules of evidence. But to prove that a religion is not *unworthy* of God (for any thing we know) is a very different thing from proving that it comes from him by an *immediate* and *supernatural* interposition.'

An express *commission* from above to propagate among men the most excellent and useful doctrines and precepts 'can be ascertained by miracles *alone*;' and this important truth our Author has clearly illustrated and established.

'There is, says Dr. M—, in the precepts, truths, and promises of the gospel, a kind of evidence of a divine origin, that may be called *sentimental*;' but this *sentimental* evidence cannot be fairly urged against those who have no such *demonstrative* feelings in favour of a religion, that hath neither miracles, nor pretensions to miracles. An objector will reply, 'that Christianity *is* excellent, but *not* divine;'—He will perhaps

perhaps acknowledge, that Jeſus and his apoſtles were among the moraliſts what Archimedes and Newton were among the mathematicians:—He will obſerve, that the precepts of Chriſt *may be* within the ſphere of human capacity, whoſe *degrees* are *various* in different perſons, and whoſe limits, even in this part of the great ſcale, it is ſo difficult to aſcertain.——And, as to the expreſs promiſes of *pardon* and *immortality*, the objector will tell you, that they are yet *to be* accompliſhed, and that the certainty of that accompliſhment is only deducible from thoſe ſamples of power that were diſplayed by Chriſt, when he calmed the tempeſts, healed the ſick, aroſe from the dead, and ſent down upon his church the ſpirit of wiſdom, victory, and power. It was then (will he ſay, and I think with truth) that Chriſt, properly ſpeaking, ſhewed his divine commiſſion.'

The Author proceeds to contraſt the *internal* characters of ſublimity and excellence, that are ſtamped upon the doctrines and precepts of the goſpel, with the *rank* and *capacities* of thoſe, who promulgated them to the world; and very juſtly obſerves, 'that the tenor of the argument changes, and here the proof of a *ſupernatural* diſpenſation properly commences. Why?—Becauſe we have here a real miracle, and miracles alone are the *direct* proof of a commiſſion *immediately* divine.'

Having ſhewn what is the nature and whole amount of the *internal* evidence of a religion in atteſtation of its divine origin, and how it ſhould be diſtinguiſhed from the *poſitive* proofs of prophecies and miracles, Dr. M— examines the *internal* characters in favour of the goſpel which Mr. J— has adduced, and obſerves, that inſtead of ſerving to demonſtrate its divinity, they would rather turn to its diſcredit.

The religion contained in the New Teſtament, ſays Mr. Jenyns, "is *intirely new*, both with regard to its object and doctrines, nay TOTALLY *unlike every thing* which had ever before entered into the mind of man."

'The mere novelty of a doctrine (replies our Author) is ſurely no proof, either of its truth or divine origin: for, if it were, the fantaſtic dreams of enthuſiaſts would often put in a claim to a divine authority. The goſpel is compoſed of *facts*, *doctrines*, *precepts*, and *promiſes*.—Novelty alone proves neither the reality of the firſt, nor the truth of the ſecond, nor the obligation of the third, nor the certainty or future accompliſhment of the laſt. *Facts*, whether ordinary or miraculous, muſt be proved by hiſtory; *doctrines* and *precepts* may be intrinſically uſeful and reaſonable, but their divine authority can only be demonſtrated by miracles; and the certainty and accompliſhment of *promiſes* and *threatenings* reſt upon the ſame foundation.'

Dr.

Dr. M— next inquires how far the characters of *intire novelty* aſcribed to the religion of the New Teſtament by Mr. J—, are really found in it; and it appears, in the courſe of his reaſoning, that none of the diſtinctive characters of the Chriſtian religion, ſuch as the promiſe of pardon to the penitent, of ſuccour to the humble, and of eternal life, are *totally unlike every thing which had before entered into the mind of man.* 'Not is the morality of the goſpel, though carried to a much higher point of purity and perfection, than even the ſcience of morals that appeared in the beſt productions of the Pagan ſages, *totally unlike* what we find in the writings of Plato, Xenophon, and Cicero; and as much may be ſaid of the ſcripture doctrines concerning the perfections of the Supreme Being.'

He proceeds to ſhew that this propoſition, advanced by the Author of the *View*, according to his own repreſentation of the Chriſtian ſyſtem, is not true; for the 'object' of this religion, which is to prepare us by a ſtate of probation for the kingdom of heaven, is not *intirely new*, as he maintains: nor are the doctrines of the goſpel; with reſpect to the vanity (or *worthleſſneſs*, as Mr. J— improperly expreſſes it) of the world, the reſurrection of the dead, the laſt judgment, and the triumph and joy of the righteous at and after this period, in ſuch a ſenſe peculiar to the goſpel as to be *totally* diſſimilar to every thing that had before entered into the mind of man. He then charges the ingenious writer with an error in point of fact, where he aſſerts, that no other religion except the Chriſtian 'has repreſented the Supreme Being in the character of three perſons united in one God;' and with another more ſtriking miſtake in point of reaſoning, when he affirms, 'that no other religion has attempted to reconcile thoſe ſeemingly contradictory, but both true propoſitions, the *contingency of future events* and the *foreknowledge of God*, or the *free-will of the creature* with the *overruling grace of the Creator.*' After ſhewing what is meant by the proper idea of reconciling ſeemingly repugnant doctrines, he maintains that the ſacred writers have never profeſſed nor attempted to reconcile them. 'If ſuch an attempt had been made, it would have been ſucceſsful, and would have ſaved a world of trouble, wrangling, and ſubtilty to the *neceſſitarian* metaphyſicians, from Zeno to Leibnitz, and to the Predeſtinarian divines, from St. Auguſtin to Auguſtus Toplady.'

We muſt paſs over our Author's remarks on the other proofs which Mr. J— has introduced to prove his *ſecond* propoſition, and preſent our Readers with his account of the exceptionable repreſentation which the *View* contains of the perſonal character of Chriſt. 'You alledge that this character is *new* and *extraordinary*, and ſo indeed it is. You wave, however, the

the proofs of this, deducible from the ſupernatural birth, the forty days faſt, the various miracles, the death and reſurrection of the divine Saviour, which are the chief circumſtances, that conſtitute the *new* and *extraordinary* in his character. Your reaſon for not employing theſe proofs, which are *ſo much*, nay, perhaps chiefly to the purpoſe, is 'becauſe theſe circumſtances will *(ſay you)* have but little effect upon the minds of unbelievers, who, *if they believe not the religion*, will give no credit to the relation of theſe facts.' You think, then, that, at this time of day, it is poſſible to believe this religion (i. e. to believe its divine authority and origin:) previouſly to the belief of Chriſt's miracles and reſurrection, tho' it was to theſe miracles and this reſurrection that Chriſt himſelf appealed for the truth of his religion, or (which is the ſame thing) the divinity of his miſſion.—This is ſingular enough:—but what is ſtill much more ſo, is, to ſee you attempting to prove to theſe people, who reject the miracles and reſurrection of Chriſt, that his character was *new* and *extraordinary*. For, when you have proved this to Deiſts, what then? Will this lead them to believe the truth and divinity of the religion, when, rejecting the miracles and reſurrection of its Author, they can only conſider him as an enthuſiaſt, or an impoſtor? But perhaps you imagine, that, when you have proved the character of Chriſt to be *new* and *extraordinary*, this will engage them to believe his miracles. This, Sir, would be really trifling with the principles of evidence, in a ſtrange manner. You cannot think that the idea of Chriſt's character, as new and extraordinary, is more adapted to prove the truth of his reſurrection, than the ocular teſtimony of five hundred witneſſes tranſmitted in the annals of hiſtory:—You cannot think that it is a ſtronger proof of this event than the conduct, zeal and intrepidity of the apoſtles (who would not have ſacrificed all the bleſſings of this life and the hopes of another, in order to ſupport the cauſe of a dead impoſtor who had cruelly deceived them) or than the amazing power and ſucceſs that attended the miniſtry of theſe apoſtles with all the oppoſition and malignity of the world ſet in array againſt them.

But after all—when you come to prove that the character of Chriſt is *new* and *extraordinary*, you make uſe for this purpoſe of a moſt exceptionable argument. You prove it by affirming that he is the founder of a religion which is *totally unconnected with all human policy and government*, and therefore, *totally unconducive to any worldly purpoſe whatever*.—'If you had been able to prove this pernicious paradox, *you would almoſt* have *perſuaded me to be a Deiſt*—But here, as in ſome other places, you forget what you deſigned to prove, and entertain us with many good things which we don't *deny*, but which have no relation to what you *affirmed* and were to *prove*.'

Mr. *J*— adds to the above paradox, 'that God built the world upon *one plan*, and a religion for it *on another*—that he has revealed a religion which not only *contradicts* the principal paſſions and inclinations that he has implanted in our Nature, but is *incompatible with the whole oeconomy* of that world in which he has thought proper to place us.' Theſe ſentiments, our Author obſerves, are 'pernicious to the cauſe of Chriſtianity in the very higheſt degree:' And to prove the falſhood of them, he ſhews at large, 'that the true ends of civil government are beſt promoted, nay, can only be accompliſhed by the ſpirit and influence of the Chriſtian religion; and that this religion neither *contradicts* the natural paſſions and inclinations that God has implanted in us, nor prohibits the purſuit and enjoyment of the comforts and advantages of human life.' After a long detail of juſt reaſoning on theſe particulars, and ſufficiently evincing the beneficial influence of religion on the preſent condition of mankind, he adds, 'you ſee, Sir, that I am not aſhamed to profeſs myſelf one of thoſe whom you call, with a ſneer, the good managers, who chuſe to take a little of this world in their way to heaven. This I am, from principle; for in fact I have little of the world to take; I am neither a lord of the board of trade, nor a member of parliament, nor a man of fortune! and therefore when I ſay, that it is lawful for the Chriſtian to be concerned in the affairs of the world, and to enjoy its advantages, I ſpeak *diſintereſtedly*; nay, I defend your practice againſt your principles. And it is the eaſieſt taſk I ever undertook.' He then proceeds to explain ſome ſcripture-texts which Mr. J— has miſinterpreted and miſapplied, 'when St. John ſaid, *Love not the world*, &c. 1 John ii. 15. he ſaid ſomething very emphatic. It is ſimilar to the vow you made by your god-fathers at your baptiſm, to *renounce the world, the devil, and the fleſh*,' you don't, however, ſuppoſe, that a man is obliged, by this vow, to live in the world, as if he were out of it—to refuſe a commiſſion of the peace, a ſeat in parliament, a penſion, or a peerage,—to throw his *Guidos* into the fire, or to break his ſtatues, like an Iconoclaſt; to ſhut his heart to the tender connexions, and to the *amiable* charities of human nature. It was not certainly this monaſtic frenzy that St. John had in view; nor did he mean that we ſhould extinguiſh every elegant taſte, and every natural paſſion.—'

Our Author's fifth Letter is employed in examining ſome of the examples and arguments introduced by Mr. J— for illuſtrating and eſtabliſhing his *third* propoſition; and particularly in refuting his notions of valour, patriotiſm and friendſhip, as *fictitious virtues* in conſequence of which he diſcards them from the claſs of excellencies, allowed or required by Chriſti-

Chriſtianity. In contraſting the acknowledged and boaſted virtues of the heathens with thoſe which Chriſtianity inſpires and recommends, Mr. J— has betrayed himſelf into ſeveral groſs errors and miſrepreſentations: he has needleſsly and abſurdly derogated from pagan virtue, when he ſays, 'that the moſt celebrated virtues of the pagans are more oppoſite to the ſpirit, and more inconſiſtent with the end of Chriſtian morality, than even their moſt infamous vices; and that a *Brutus* and a *Cato* leave the world more unqualified for, and more inadmiſſible into the kingdom of heaven, than a *Meſſalina* or an *Heliogabalus*, with all their profligacy about them.' 'This, ſays our Author, is ſuch a paradox as I don't remember to have met with elſewhere. Brutus (ſay you) murdered the oppreſſor of his country; you ought to have ſaid killed, until the *murder* had been proved: I don't deny that it was *a ſort* of murder. However, if murder (in the uſual acceptation of that word) is then only committed, when a man takes away the life of his fellow-creature, from the impulſe of cruelty, perſonal intereſt or lawleſs reſentment, the action of Brutus, which was, or is ſuppoſed to have been of a *public nature*, in its motive and object, ſeems rather to deſerve the name of homicide, committed through political fanaticiſm—a pernicious paſſion, indeed, which is always ſubverſive of civil order, though it does not always denote bad intention. Political fanaticiſm is the ſource of anarchy, as political ſuperſtition is the ſupport of tyranny. If, however, in the action of *Brutus*, *a zeal for the* REPUBLIC was the predominant motive, whatever chaſtiſement his homicide might have deſerved from the civil magiſtrate, it could not paſs for murder in the eye of the all-ſeeing Judge; much leſs ought you to have founded upon it a compariſon between his moral character, and thoſe of a Heliogabalus and a Meſſalina to his diſadvantage. It is well known, that the private character of Brutus was mild and amiable; and it is pretended, that, by the particular conſtitution of the Roman government, his killing Cæſar was a ſtep ſuſceptible of defence. This, indeed, I don't affirm; it is, however, certain, that the point has been diſputed; but no diſpute can ariſe about the incapacity of a Meſſalina, or of an Heliogabalus, to approach an abode where purity of heart and ſanctity reign, eſpecially if they pretended to enter there *with all their profligacy about them.*

For vice, though to a radiant angel linked,
Would ſate itſelf on a celeſtial bed,
And prey on garbage.' SHAKESPEARE'S Hamlet.

Dr. M— cloſes his *Review* of Mr. J—'s three propoſitions with the following general obſervations. 'Thus, Sir, I have gone through your three propoſitions, with alternate feelings

of pleaſure and pain, ariſing from the ſingular mixture of piety wit, error, wiſdom, and paradox, that they exhibit to an attentive obſerver. There is a glare in the whole, that may dazzle the unwary; and this effect it hath produced on a multitude of readers; if I have not been greatly miſinformed. And it is ſurely to be lamented, that, after having ſaid, in one moment, the moſt excellent things in defence of Chriſtianity, and *that* alſo in the moſt elegant, original, and affecting manner, you throw out, in another, the ſtrangeſt repreſentations of the ſpirit and genius of that divine religion.'

In his critique on Mr. J—'s replies to the objections of Deiſts, Dr. M— obſerves, that his 'manner of anſwering the objections of unbelievers will often tend to multiply the cavils which deiſm draws from incidental objects, and thus perplex the feeble minds of well-meaning Chriſtians.'

In proof of the neceſſity of Chriſtianity, Mr. J— refers to the 'ſtate of thoſe barbarous nations who are placed on the very loweſt line in the ſcale of humanity,' whereas, ſays our Author, 'you ought to have begun with Egypt, Greece, and Rome, the ſeats of learning and arts.' You ſay, indeed, 'that human reaſon in its higheſt ſtate of cultivation, among the philoſophers of Greece and Rome, was never able to form a religion comparable to Chriſtianity;' but this is ſaying the thing very feebly:—it is only ſhewing a ſmall part of the truth: it is paſſing rapidly over the moſt glaring facts, that ſhew, with a blaze of evidence, the ineſtimable advantages of the Chriſtian religion. You ought to have ſhewn that the progreſs of religious and moral knowledge, in theſe nations, bore no ſort of *proportion* to their improvements in civilization, literature, eloquence, and the uſeful and elegant arts of life:—ſo far from it, that the faireſt aſpects of *human* ſcience were degraded by a motley mixture of the moſt diſguſting forms of idolatry and ſuperſtition. You ought to have ſhewn them altars raiſed to the unknown God, ſtatues regarded as endued with divine power, religious ſervices conſecrated to vices in that very city, where Socrates taught philoſophy, where Plato and Xenophon diſplayed the treaſures of their maſter's wiſdom, where Sophocles and Euripides compoſed their tragedies, and where Phidias made the marble breathe life, character, and beauty in their moſt ſublime and graceful forms.'—

Mr. J—, in reply to thoſe who urge errors and contradictions in derogation from the credibility of the ſcripture hiſtory, maintains, 'that the truth of a revelation is not affected by the fallibility of thoſe who wrote its hiſtory. 'But this aſſertion, ſays Dr. M---, cannot be admitted as a general principle: its truth depends upon the *degree* of fallibility in the hiſtorian, and upon the objects to which it extends: becauſe,

becauſe, however *true* a revelation may be in itſelf, i. e. with reſpect to the perſons who have immediately received it, it cannot be *true*, with reſpect to you and me, or in other words, we cannot be perſuaded of its truth, but by our conviction of the accuracy and fidelity of thoſe who relate it; and this accuracy cannot be fully aſcertained, but by ſuch a ſuperintendant inſpiration, at leaſt, as ſecures the hiſtorian againſt all *eſſential* error." Mr. J— makes other very unwarrantable conceſſions which our Author has ſufficiently expoſed.

His reply to another objection, founded in the incredibility of ſome of the ſcripture doctrines 'ſtrikes at the foundation of all evidence whatever.' The doctrines which he ſpecifies are thoſe of the Trinity and atonement for ſin by the ſufferings of Chriſt; and of theſe, allowing them in the vulgar acceptation to be ſcripture truths, he ſays, that 'the one *contradicts* all the principles of human reaſon, and the other all our ideas of divine juſtice.' Upon which Dr. M— remarks, that, 'it is as impoſſible for us to believe them' (on his ſuppoſition) 'in our character of reaſonable beings, as it is to believe, that twice two makes five, or that an action may be juſt and unjuſt at the ſame time, and in the ſame circumſtances; for every propoſition, that evidently *contradicts* the principles of reaſon, is equivalent to the two now mentioned.'

As the cauſe of rational Chriſtianity has ſuffered more from the miſtakes and undeſigned miſrepreſentations of its friends than from the utmoſt powers of the criticiſm or calumny of its avowed adverſaries, theſe letters cannot fail of being acceptable to the public. Mr. *J*—'s book, however laudable the deſign with which it was written, may, without a ſeaſonable antidote of this kind, miſlead the unwary reader, propagate erroneous and diſhonourable notions of the doctrines and ſpirit and evidence of Chriſtianity and ultimately diſſerve the cauſe which it was intended to promote. Conſidering the importance of the ſubject and the character of the writer, whoſe work has now paſſed under *review*, our Readers will not be diſpleaſed at the particular attention we have paid to it, and the length of the extracts which it has afforded. Rev.

ART. VIII. *Rowley's Poems*, concluded.

THE exterior evidence in favour of the authenticity of theſe Poems (ſee our Reviews of April and May) reſts chiefly on the following circumſtances;

The exiſtence of Rowley is determined by Mr. Catcott's teſtimonies, beyond all diſpute.

That he was an author is equally evident, and that he was a poet, there are competent proofs.

The MSS. were brought to light in the year 1748, given up to Chatterton's father, a ſchoolmaſter, to make covers for his boys copy-books This man, it ſeems, had a turn for poetry. Of courſe, he ſaved, from the mere piety of his taſte, ſuch matters as he found of that kind.

The father dies, and the ſon (at an age when he could not entertain even the idea of fabrication) at the age of fifteen, meeting with Mr. Catcott, gives him readily, and without reward, the Briſtow Tragedy, Rowley's epitaph on Mr. Canynge's grandfather, and one or two other little pieces.

At the ſame time Mr. Catcott 'well recollects' that he mentioned moſt of the poems, ſome of them large ones, which have ſince appeared, as being then in his poſſeſſion.

The indiſtinct manner of writing the verſes on the parchments, running in the ordinary way of proſe, was peculiar to that age, and the MSS. produced by Chatterton were in the ſame form. Theſe are ſtrong teſtimonies, and ſuch as it is not eaſy to invalidate. For what ſhould induce, nay what ſhould enable a boy of fifteen, ignorant of every language but his own, to write long poems in an obſolete ſtyle, which, though in poor circumſtances, he *readily gave away?* And could he, at the ſame time, have preconceived the plans of the Interlude of the Tournament, the Battle of Haſtings, &c. which he announced to Mr. Catcott on his firſt application?

That he was an adventurer, that he became an hackney-writer, that he had fancy and invention, that he had neceſſities without principles to ſtand in their way, are circumſtances, indeed, of no promiſing aſpect towards the originality of our Poems.—But theſe muſt all loſe their force; for they are all of diſcovery ſubſequent to Chatterton's communicating the MSS. to Mr. Catcott and Mr. Barrett. The charity-ſchool boy of Briſtol, when enrolled in the regiſter of Grubſtreet, would become a different being. Of the papers which, in his former ſituation, he had *readily given away*, he would begin to find the value. He would think of muſtering and enlarging his collection, and probably have recourſe to expedients, as Swift ſays,

'To ſwell the volume's price a ſhilling.'

Here, we apprehend, lies the true ſtate of the matter.

And now for the internal evidence. If our Readers will be pleaſed to turn to the Review for April, they will find ſome extracts from theſe Poems, in which are ſeveral verſes, and one entire *ſong*, in Italics. What is ſo printed we conclude to be the manufacture of Chatterton.

The following ſtanza is in the *Songe to Ælla:*

Oh thou, whereer (thie Bones att reſte)
Thye ſpryte to haunte delyghteth beſte,

Whether

Whether upponne the bloud embrewedd pleyne,
Orr whare thou kennſt from farre
The dyſmall crye of warre,
Orr ſeeſt ſomme mountayne made of corſe of ſleyne.

Thoſe who can ſuppoſe that this ſtanza was written in the fifteenth century muſt be very little acquainted with the ſtyle and manners of our poetry in that period. Only change the orthography and it is perfectly modern:

O thou, where'er (thy bones at reſt)
Thy ſprite to haunt delighteth beſt,
Whether upon the blood embrued plain,
Or where thou ken'ſt from far
The diſmal cry of war,
Or ſeeſt ſome mountain made of corpſe of ſlain.

Compare this with the odes of Gray and Collins, and the marks of imitation will be ſufficiently evident. But then there are other paſſages in the ſame Poem that have all the appearance of originality.

We ſhall lay before our Readers a ſhort extract from *the Battle of Haſtings:*

And now an arrowe from a bowe unwote
Into Erle Cuthbert's harte eftſoons dyd flee;
Who dying ſayd; ah me! how hard my lote!
Now ſlayne, mayhap, of one of lowe degree.
So have I ſeen a leafie elm of yore
Have been the pride and glorie of the pleine;
But when the ſpendyng landlord is growne poore,
It falls beneathe the axe of ſome rude ſweine;
And like the oke, the ſovran of the woode,
Its fallen boddie tells you how it ſtoode.

When Edelward perceevd Erle Cuthbert die,
On Hubert ſtrongeſt of the Normanne crewe,
As wolfs when hungred on the cattel flie,
So Edelward amaine upon him flewe.
With thilk a force he hyt hym to the grounde;
And was demaſing howe to take his life,
When he behynde received a ghaſtlie wounde
Gyven by de Torcie, with a ſtabbyng knyfe;
Baſe trecherous Normannes, if ſuch actes you doe,
The conquer'd maie claime victorie of you.

The Erlie felt de Torcie's trecherous knyfe
Han made his crymſon bloude and ſpirits floe;
And knowlachyng he ſoon muſt quyt this lyfe,
Reſolved Hubert ſhould too with hym goe.
He held hys truſtie ſwerd againſt his breſte,
And down he fell, and peerc'd him to the harte;
And both together then did take their reſte,
Their ſoules from corpſes unaknell'd depart;
And both together ſoughte the unknown ſhore,
Where we ſhall goe, where manie's gon before.

Kynge Harolde Torcie's trechery dyd ſpie,
And hie aloſe his temper'd ſwerd dyd welde,
Cut offe his arme, and made the bloude to flie,
His proof ſteel armoure did him littel ſheelde;
And not contente, he ſplete his hede in twaine,
And down he tumbled on the bloudie grounde;
Mean while the other erlies on the playne
Gave and received manie a bloudie wounde,
Such as the arts in warre han learnt with care,
But manie knyghtes were women in men's geer.

Herrewald, borne on Sarim's ſpreddyng plaine,
Where Thor's fam'd temple manie ages ſtoode;
Where Druids, auncient preets, did ryghtes ordaine,
And in the middle ſhed the victyms bloude;
Where auncient Bardi dyd their verſes ſynge
Of Cæſar conquer'd, and his mighty hoſte,
And how old Tynyan, necromancing kynge,
Wrec'd all hys ſhyppyng on the Britiſh coaſte,
And made hym in his tatter'd barks to flie,
'Till Tynyan's dethe and opportunity.

To make it more renomed than before,
(I, tho a Saxon, yet the truthe will telle)
The Saxonnes ſteynd the place wyth Britiſh gore,
Where nete but bloud of ſacrifices ſelle.
Tho' Chryſtians, ſtylle they thoghte mouch of the pile,
And here theie mett when cauſes dyd it neede;
'Twas here the auncient Elders of the Iſle
Dyd by the trecherie of Hengiſt bleede:
O Hengiſt! han thy cauſe bin good and true,
Thou wouldſt ſuch murdrous acts as theſe eſchew.

The erlie was a manne of hie degree,
And han that daie full manie Normannes ſleine;
Three Norman Champyons of hie degree
He lefte to ſmoke upon the bloudie pleine:
The ſier Fitzbotevilleine did then advaunce,
And with his bowe he ſmote the erlies hede;
Who eftſoons gored hym with his tylting launce,
And at his horſes feet he tumbled dede:
His partyng ſpirit hovered o'er the floude
Of ſoddayne rouſhynge mouche lov'd pourple bloude.

De Viponte then, a ſquier of low degree,
An arrowe drewe with all his myghte ameine;
The arrowe graz'd upon the erlies knee,
A punie wounde, that cauſd but little peine.
So have I ſeene a Dolthead place a ſtone,
Enthoghte to ſtaie a driving rivers courſe;
But better han it bin to lett alone,
It onlie drives it on with mickle force;
The earlie, wounded by ſo baſe a hynde,
Rays'd furyous doyngs in his noble mynde.

The

There is no doubt to be entertained concerning the originality of this. It wears the genuine, ſimple, ſtrong-woven garb of antiquity, and could not be the production of a modern pen.

'Their ſouls from corpſes *unaknell'd* depart,'

determines a word of Shakeſpeare's, about which there has been much puzzling criticiſm,

'Unhouſel'd, unanointed, *unanneal'd.*'

Unknell'd, undoubtedly. The ſoul's departure unannounced by the ſound of the bell, which was to give notice to the people to pray for its ſafe paſſage.

There is another expreſſion of the ſame poet's,

'Th' unravell'd ſleeve of Time.'

Something like which we find in Rowley:

So have I ſeen a rocke o'er others hange,
Who, ſtronglie plac'd, laughde at his ſlippry ſtate,
But when he falls with heaven-peercing bange
That he the *ſleeve unravels* all their fate.

This alludes to a kind of knitted doublet anciently in uſe, the texture of which terminating with the ſleeve, when that was broke, the whole would ravel off.

Without further quotations, or extending this Article to a greater length, though tempted ſo to do by many curious circumſtances, we do not heſitate to pronounce that theſe Poems are the original productions of Rowley, with many alterations and interpolations by Chatterton. L.

ART. IX. *The Hiſtory of America.* By William Robertſon, D. D. Principal of the Univerſity of Edinburgh, and Hiſtoriographer to his Majeſty for Scotland. 2 Vols. 4to. 1l. 16s. Boards. Cadell. 1777.

FROM the cloſe of the fifteenth century we date the moſt ſplendid era in the hiſtory of modern times. Diſcoveries were then made, the influence of which deſcended to poſterity, and events happened that gave a new direction to the ſpirit of nations. At that period the powers of Europe aſſumed their political exiſtence; arranged themſelves in ſtations which they ſtill continue to hold, and adopted the maxims of conduct by which their councils are ſtill governed. Internal improvements kept pace with external advantages, and riſing from the ruins of antiquity, literature and the arts began to appear. The invention of printing forwarded the revival of letters, by facilitating the ſtudy of the ancients. The reformation in religion ſet on foot a ſpirit of inquiry, which, extending itſelf to every thing, laid the foundation of future ſcience. From the ſlumber of ages the human genius at laſt awoke, and, after a pauſe of many centuries, men began to think. To crown this brilliant period, an hardy and adventurous ſailor wrought a new

ſcene

ſcene of wonders. Conducted by the enthuſiaſm of genius, and aſſiſted with the light of philoſophy, Columbus made the boldeſt of human efforts; and venturing where man had never ventured, upon the unknown interminable ocean, he extended the boundaries of knowledge, diſcovered another hemiſphere, and added, as it were, a new continent to the globe.

To the inhabitants of Europe, America was in every reſpect a new world. There the face of the earth changed its appearance. The plants, and trees, and animals, were ſtrange; and nature ſeemed no longer the ſame. A continent opened that appeared to have come recently from the hands of the Creator, and which ſhewed lakes, rivers, and mountains on a grander ſcale, and the vegetable kingdom in greater magnificence, than in the other quarters of the globe; but the animal tribes in a ſtate of degradation, few in number, degenerated in kind, imperfect, and unfiniſhed. The human ſpecies in the earlieſt ſtage of its progreſs, vaſt and numerous nations, in the moſt rude form of the ſavage ſtate which philoſophers have contemplated, two great empires in the loweſt degree of civilization, which any records have tranſmitted to our review, preſent to the philoſophic eye the moſt fruitful ſubject of ſpeculation that is to be found in the annals of hiſtory.

The diſcovery of the New World is not only a curious ſpectacle to the philoſopher, but by the change which it effected, an intereſting event to the human race. When Columbus ſet ſail for unknown lands, he little expected or believed that he was to make a revolution in the ſyſtem of human affairs, and to form the deſtiny of Europe for ages to come. The character of modern times, ſo very different from thoſe of antiquity; the ſpirit of commerce which acts every where and moves the world; the civilization or corruption carried along with it; the ſtrain of our virtues and of our vices; the direction of our talents and powers, the ideas, the manners of nations, all derive their origin from the intercourſe of Europe with the Eaſt and Weſt Indies.

The importance and celebrity of the ſubject, have, of late, attracted the attention of philoſophers and hiſtorians. Views and ſketches of the new world have been given by able writers, and ſplendid portions of the American ſtory, have been adorned with all the beauties of eloquence. But hitherto no author has beſtowed the mature and profound inveſtigation which ſuch a ſubject required, or has finiſhed upon a regular plan, that complete narration and perfect whole, which it is the province of the hiſtorian to tranſmit to poſterity.

That rage of theory, and paſſion for ſyſtem, which is the diſeaſe of modern philoſophy, has infected almoſt all the writings on this ſubject. Authors have delivered themſelves up to

their imagination, when they ſhould have exerciſed their judgment, wild ſpeculation has occupied the place of ſober ſcience, and the colours of poetry have dazzled where the light of philoſophy ſhould have ſhone. On theſe accounts we reckon it fortunate for the Republic of Letters that a ſubject of ſo much luſtre and importance ſhould, for theſe ſeveral years, have engroſſed the ſtudies of Dr. Robertſon, whoſe induſtry to inveſtigate hiſtorical truth, whoſe accuracy to examine particulars, and whoſe comprehenſion of mind to form deciſions and judgments, have, on former occaſions, been rewarded, with an high degree of public gratitude and applauſe.

The hiſtory of America is divided into eight books. In the firſt book the Author delineates the progreſs of navigation among the ancients, the Egyptians, the Phenicians, the Jews, the Carthaginians, the Greeks, and the Romans, as preparatory to ~~theſe~~ of the moderns, and deſcribes its revival among them, favoured by their romantic expeditions to Aſia, and promoted by the invention of the Mariners Compaſs.

In the ſecond book he relates the voyage of Columbus, the diſcovery of the new world, and the ſettlement of the firſt Spaniſh colony in Hiſpaniola.

The third book contains an account of new diſcoveries and ſettlements, various meaſures for the treatment of the Indians, and preparations for the invaſion of Mexico.

In the fourth the Author gives us a deſcription of America when firſt diſcovered, and a philoſophical inquiry into the manners and policy of its ancient inhabitants.

The fifth book gives us the hiſtory of the conqueſt of New Spain, by Cortes; and the ſixth contains the conqueſt of Peru by Pizarro.

In the ſeventh book Dr. Robertſon takes a view of the inſtitutions and manners of the Mexicans and Peruvians, the only civilized ſtates in America, and draws a compariſon between Mexico and Peru.

In the eighth book, not the leaſt curious and intereſting of his work, he deſcribes the Spaniſh ſyſtem of colonization, and gives us the interior government and preſent ſtate of Spaniſh America.

From this ſhort account the Reader will obſerve, not only the unity but alſo the comprehenſive range and beautiful gradation of the plan which the Author has purſued.

As Dr. Robertſon, on many occaſions, departs from former hiſtorians, and places characters and events in a new light, he acquaints us with the ſources from which he derived his intelligence. The fame of his former writings facilitated the ſucceſs with which he has conducted the reſearch; and his name, well

well known in Europe, procured him ſeveral manuſcripts from Spain, and induced the courts of Vienna and St. Peterſburgh to intereſt themſelves in the cauſe of letters.

From ſeveral perſons who had reſided in moſt of the Spaniſh colonies he received anſwers to a ſet of queries which he tranſmitted to them concerning the cuſtoms and policy of the native Americans, and the nature of the ſeveral inſtitutions in the Spaniſh ſettlements. He applied for information to other quarters. M. le Chevalier de Pinto, the Miniſter from Portugal to the court of Great Britain, who commanded for ſeveral years at Matagroſſa, a ſettlement of the Portugueſe in the interior part of Brazil, where the Indians are numerous, and their original manners little altered by any intercourſe with Europeans, ſent very full anſwers to his queries, concerning the character and inſtitutions of the natives of America.

M. Suard, the tranſlator of his Hiſtory of the Reign of Charles V. into French, procured him anſwers to the ſame queries from M. de Bougainville, who had opportunities of examining the Indians both of North and South America; and from M. Godin le Jeune, who reſided fifteen years among Indians in Quito, and twenty years in Cayenne, which anſwers M. de la Condamine examined and enlarged a few weeks before his death.

His inquiries were not confined to one region in America. Governor Hutchinſon recommended the conſideration of his queries to Mr. Hawley and Mr. Brainerd, two Proteſtant miſſionaries employed among the Indians of the Five Nations. From the valuable nautical library, collected by Alexander Dalrymple, Eſq; he received ſome very rare books, particularly two large volumes of memorials, partly manuſcript, partly in print, which were preſented to the court of Spain during the reigns of Philip III. and Philip IV. and which contain many curious particulars with reſpect to the interior ſtate of the Spaniſh colonies, and the various ſchemes for their improvement.

He hath publiſhed a catalogue of the Spaniſh books and manuſcripts which he hath conſulted in the courſe of this work, conſiſting of twelve pages in quarto. To ſome this may ſeem the effect of oſtentation, but to us it appears highly laudable, as we deem it the firſt object of an hiſtorian to authenticate what he relates. If certainty is any where to be ſought after, it is in hiſtorical reſearches. Even at this diſtance of time it would not be difficult for us to point out defects with regard to information in the hiſtorians of Greece and Rome; defects not ~~owing to~~ arising from their want of candour or veracity, but ~~to~~ their want of inquiry and attention. Religious and political prejudices blinded the hiſtorians of the paſt age. Extravagant theory has,

in ſome meaſure, perverted thoſe of the preſent; at laſt hiſtory ceaſes to be a fable; truth begins to appear, and we rejoice at every effort to eſtabliſh or continue her reign.

As a ſpecimen of the work, we ſhall extract the deſcription of America from the beginning of the fourth book.

'When we contemplate the New World, the firſt circumſtance that ſtrikes us is its immenſe extent. It was not a ſmall portion of the earth, ſo inconſiderable that it might have eſcaped the obſervation or reſearch of former ages, which Columbus diſcovered. He made known a new hemiſphere, of greater extent than either Europe, or Aſia, or Africa, the three noted diviſions of the ancient continent, and not much inferior in dimenſions to a third part of the habitable globe.

'America is remarkable not only for its magnitude, but for its poſition. It ſtretches from the northern polar circle to a high ſouthern latitude, above fifteen hundred miles beyond the fartheſt extremity of the old continent on that ſide of the line. A country of ſuch extent paſſes through all the climates capable of becoming the habitation of man, and fit for yielding the various productions peculiar either to the temperate or to the torrid regions of the earth.

'Next to the extent of the New World, the grandeur of the objects which it preſents to view is moſt apt to ſtrike the eye of an obſerver. Nature ſeems here to have carried on her operations with a bolder hand, and to have diſtinguiſhed the features of this country by a peculiar magnificence. The mountains of America are much ſuperior in height to thoſe in the other diviſions of the globe. Even the plain of Quito, which may be conſidered as the baſe of the Andes, is elevated farther above the ſea than the top of the Pyrenees. This ſtupendous ridge of the Andes, no leſs remarkable for extent than elevation, riſes in different places more than one-third above the Pike of Teneriffe, the higheſt land in the ancient hemiſphere. The Andes may literally be ſaid to hide their heads in the clouds; the ſtorms often roll, and the thunder burſts below their ſummits, which, though expoſed to the rays of the ſun in the centre of the torrid zone, are covered with everlaſting ſnows.

'From thoſe lofty mountains deſcend rivers proportionally large, with which the ſtreams in the ancient continent are not to be compared, either for length of courſe, or the vaſt body of water which they roll towards the ocean. The Maragnon, the Orinoco, the Plata, in South America, the Miſſiſippi and St. Laurence, in North America, flow in ſuch ſpacious channels, that, long before they feel the influence of the tide, they reſemble arms of the ſea rather than rivers of freſh water.

'The lakes of the New World are no leſs conſpicuous for grandeur than its mountains and rivers. There is nothing in other parts of the globe which reſembles the prodigious chain of lakes in North America. They may properly be termed inland ſeas of freſh water; and even thoſe of the ſecond or third claſs in magnitude, are of larger circuit than the greateſt lake of the ancient continent. ——

'But what moſt diſtinguiſhes America from other parts of the earth, is the peculiar temperature of its climate, and the different laws

laws to which it is ſubject with reſpect to the diſtribution of heat and cold. We cannot determine preciſely the portion of heat felt in any part of the globe, merely by meaſuring its diſtance from the equator. The climate of a country is affected, in ſome degree, by its elevation above the ſea, by the extent of continent, by the nature of the ſoil, the height of adjacent mountains, and many other circumſtances. The influence of theſe, however, is, from various cauſes, leſs conſiderable in the greater part of the ancient continent; and from knowing the poſition of any country there, we can pronounce with more certainty what will be the warmth of its climate, and the nature of its productions.

'The maxims which are founded upon obſervation of our hemiſphere will not apply to the other. There, cold predominates. The rigour of the frigid zone extends over half of that which ſhould be temperate by its poſition. Countries where the grape and the fig ſhould ripen, are buried under ſnow one half of the year; and lands ſituated in the ſame parallel with the moſt fertile and beſt cultivated provinces in Europe, are chilled with perpetual froſts, which almoſt deſtroy the power of vegetation. As we advance to thoſe parts of America which lie in the ſame parallel with provinces of Aſia and Africa, bleſſed with an uniform enjoyment of ſuch genial warmth as is moſt friendly to life and vegetation, the dominion of cold continues to be felt, and winter, though during a ſhort period, often reigns with extreme ſeverity. If we proceed along the American continent into the torrid zone, we ſhall find the cold prevalent in the New World extending itſelf alſo to this region of the globe, and mitigating the exceſs of its fervour. While the negro on the coaſt of Africa is ſcorched with unremitting heat, the inhabitant of Peru breathes an air equally mild and temperate, and is perpetually ſhaded under a canopy of grey clouds, which intercepts the fierce beams of the ſun, without obſtructing his friendly influence. Along the eaſtern coaſt of America, the climate, though more ſimilar to that of the torrid zone in other parts of the earth, is nevertheleſs conſiderably milder than in thoſe countries of Aſia and Africa which lie in the ſame latitude. If from the ſouthern tropic we continue our progreſs to the extremity of the American continent, we meet with frozen ſeas, and countries horrid, barren, and ſcarcely habitable for cold, ſooner than in the north.

'Various cauſes combine in rendering the climate of America ſo extremely different from that of the ancient continent. Though the utmoſt extent of America toward the north be not yet diſcovered, we know that it advances nearer to the pole than either Europe or Aſia. The latter have large ſeas to the north, which are open during part of the year; and even when covered with ice, the wind that blows over them is leſs intenſely cold than that which blows over land in the ſame high latitudes. But in America the land ſtretches from the river St. Laurence towards the pole, and ſpreads out immenſely to the weſt. A chain of enormous mountains, covered with ſnow and ice, runs through all this dreary region. The wind, in paſſing over ſuch an extent of high and frozen land, becomes ſo impregnated with cold, that it acquires a piercing keenneſs, which it retains in its progreſs through warmer climates, and is not entirely mitigated

mitigated until it reach the Gulf of Mexico. Over all the continent of North America, a north-weſterly wind and exceſſive cold are ſynonimous terms. Even in the moſt ſultry weather, the moment that the wind veers to that quarter, its penetrating influence is felt in a tranſition from heat to cold, no leſs violent than ſudden. To this powerful cauſe we may aſcribe the extraordinary dominion of cold, and its violent inroads into the ſouthern provinces in that part of the globe.

'Other cauſes, no leſs remarkable, diminiſh the active power of heat in thoſe parts of the American continent which lie between the tropics. In all that portion of the globe, the wind blows in an invariable direction from eaſt to weſt. As this wind holds its courſe acroſs the ancient continent, it arrives at the countries which ſtretch along the weſtern ſhore of Africa, inflamed with all the fiery particles which it hath collected from the ſultry plains of Aſia, and the burning ſands in the African deſarts. The coaſt of Africa is, accordingly, the region of the earth which feels the moſt fervent heat, and is expoſed to the unmitigated ardour of the torrid zone. But this ſame wind which brings ſuch an acceſſion of warmth to the countries lying between the river of Senegal and Caffraria, traverſes the Atlantic Ocean before it reaches the American ſhore. It is cooled in its paſſage over this vaſt body of water, and is felt as a refreſhing gale along the coaſts of Braſil, and Guiana, rendering theſe countries, though among the warmeſt in America, temperate, when compared with thoſe which lie oppoſite to them in Africa. As this wind advances in its courſe acroſs America, it meets with immenſe plains, covered with impenetrable foreſts, or occupied by large rivers, marſhes, and ſtagnating waters, where it can recover no conſiderable degree of heat. At length it arrives at the Andes, which run from north to ſouth through the whole continent. In paſſing over their elevated and frozen ſummits, it is ſo thoroughly cooled, that the greater part of the countries beyond them hardly feel the ardour to which they ſeem expoſed by their ſituation. In the other provinces of America, from Tierra Firmè weſtward to the Mexican empire, the heat of the climate is tempered, in ſome places, by the elevation of the land above the ſea, in others, by their extraordinary humidity, and in all, by the enormous mountains ſcattered over this tract. The iſlands of America in the torrid zone are either ſmall or mountainous, and are fanned alternately by refreſhing ſea and land breezes.'—

'After contemplating thoſe permanent and characteriſtic qualities of the American continent, which ariſe from the peculiarity of its ſituation, and the diſpoſition of its parts, the next object that merits attention is its condition when firſt diſcovered, as far as that depended upon the induſtry and operations of man. The effects of human ingenuity and labour are more extenſive and conſiderable, than even our own vanity is apt at firſt to imagine. When we ſurvey the face of the habitable globe, no ſmall part of that fertility and beauty, which we aſcribe to the hand of Nature, is the work of man. His efforts, when continued through a ſucceſſion of ages, change the appearance and improve the qualities of the earth. As a great part of the ancient continent has long been occupied by nations far advanced in arts and induſtry, our eye is accuſtomed to view the earth in

in that form which it aſſumes when rendered fit to be the reſidence of a numerous race of men, and to ſupply them with nouriſhment.

'But in the New World, the ſtate of mankind was ruder, and the aſpect of Nature extremely different. Throughout all its vaſt regions, there were only two monarchies remarkable for extent of territory, or diſtinguiſhed by any progreſs in improvement. The reſt of this continent was poſſeſſed by ſmall independent tribes, deſtitute of arts and induſtry, and neither capable to correct the defects, nor deſirous to meliorate the condition of that part of the earth allotted to them for their habitation. Countries, occupied by ſuch people, were almoſt in the ſame ſtate as if they had been without inhabitants. Immenſe foreſts covered a great part of the uncultivated earth; and as the hand of induſtry had not taught the rivers to run in a proper channel, or drained off the ſtagnating water, many of the moſt fertile plains were overflowed with inundations, or converted into marſhes. In the ſouthern provinces, where the warmth of the ſun, the moiſture of the climate, and the fertility of the ſoil, combine in calling forth the moſt vigorous powers of vegetation, the woods are ſo choked with its rank luxuriance, as to be almoſt impervious, and the ſurface of the ground is hid from the eye under a thick covering of ſhrubs and herbs and weeds. In this ſtate of wild unaſſiſted nature, a great part of the large provinces in South America, which extend from the bottom of the Andes to the ſea, ſtill remain. The European colonies have cleared and cultivated a few ſpots along the coaſt, but the original inhabitants, as rude and indolent as ever, have done nothing to open or improve a country, poſſeſſing almoſt every advantage of ſituation and climate. As we advance towards the northern provinces of America, Nature continues to wear the ſame uncultivated aſpect, and in proportion as the rigour of the climate increaſes, appears more deſolate and horrid. There, the foreſts, though not encumbered with the ſame exuberance of vegetation, are of equal extent; prodigious marſhes overſpread the plains, and few marks appear of human activity in any attempt to cultivate or embelliſh the earth. No wonder that the colonies ſent from Europe were aſtoniſhed at their firſt entrance into the New World. It appeared to them waſte, ſolitary, and uninviting. When the Engliſh began to ſettle in America, they termed the countries of which they took poſſeſſion, *The Wilderneſs*. Nothing but their eager expectation of finding mines of gold, could have induced the Spaniards to penetrate through the woods and marſhes of America, where, at every ſtep, they obſerved the extreme difference between the uncultivated face of Nature, and that which it acquires under the forming hand of induſtry and art.'

From this extract the Public will be led to form an high idea of the hiſtory of America. Nor will it be diſappointed. As the ſubject on which the Author enters is grand, his execution is maſterly, and we obſerve in it the character of his former works, and recognize the well-known hand of Dr. Robertſon. It is not neceſſary for us now to enter into any diſcuſſion concerning the merit of an hiſtorian, with whom the Public is well acquainted. His former productions have been read

read with avidity, and received with uncommon admiration. When the Hiſtory of Scotland was firſt publiſhed, and the Author altogether unknown, Lord Cheſterfield pronounced it to to be equal in elegance and beauty to the productions of Livy, the pureſt and moſt claſſical of all the Roman hiſtorians. His literary reputation has not been confined to his own country; the teſtimony of Europe hath been added to the voice of England. We will venture to mention it as the characteriſtic quality of his manner, that he poſſeſſes, in no common degree, that ~~ſupported~~ elevation which is ſuitable to compoſitions of the higher claſs. He diſplays in this, as in his former works, that happy union of ſtrength and grace which becomes the majeſty of the hiſtoric Muſe.

uniformity of

But though we conſider this teſtimony as due to Dr. Robertſon, our impartiality will lead us in the progreſs of our attention to his work, to point out ſome cenſurable particulars. Wherever we differ from him in his concluſions, or think that either his plan or mode of execution might have been improved, we ſhall expreſs ourſelves with our uſual freedom, and ſubmit to the determination of the Public.

The ſucceſs of ſome eminent hiſtorians has drawn many candidates to this field of fame, and made the writing of hiſtory very common of late years in England. Perhaps there is no kind of compoſition that lies ſo level to the capacity of both writers and readers, and in which authors of very different talents may be uſefully employed. A poet without genius will always be reprobated; but if an hiſtorian poſſeſſes induſtry and fidelity, he will make no contemptible figure. There is even ſome merit in condenſing fifty dull books into one. The Public indeed will learn to know the difference between a compilation and a hiſtory, and will diſtinguiſh between the laborious man who compoſes a mere chronicle of events, and the man of genius, who, to the elegance of a fine writer, adds the views of a politician, and the comprehenſion of a philoſopher.

(To be continued.) St.

ART. X. *A Voyage round the World, in his Britannic Majeſty's Sloop, Reſolution, &c.* By George Forſter, F. R. S. &c. [Continued from the Review for April laſt, p. 266.]

HAVING mentioned the Author's deſign in the publication of this performance, we ſhall proceed to extract ſuch particulars from it as have moſt ſtruck our attention in the peruſal of it.

On the night preceding the arrival of the ſhips off the Cape of Good-Hope, our Philoſophical Voyager availed himſelf of a good opportunity of inquiring into the cauſe of the *luminouſneſs of the Sea*; which, according to his own words,

appeared that night to be in a blaze. After having beſtowed great attention on ſome of this illumined water, drawn up in a bucket, Mr. Forſter was convinced that the appearance was occaſioned by innumerable minute animals, of a round ſhape, moving through the water in all directions. One of theſe luminous ſparks, which ſtuck to his finger while he was ſtirring the water with his hand, was examined by the common magnifier of Mr. Ramſden's improved microſcope; and was found to be globular, tranſparent like a gelatinous ſubſtance, and ſomewhat browniſh. By means of the greateſt magnifier the orifice of a little tube was diſcovered, which entered the body of the animal; within which were four or five inteſtinal bags connected with the tube. He imagines that theſe animalcules may be the young fry of ſome ſpecies of *meduſa* or blubber; and conſiders them as poſſeſſed of the power of ſhining, or withholding their light, at pleaſure.—By a faculty ſomewhat analogous, we ſhall obſerve, though exerted *poſſibly* on a different object, the *Gymnotus* and *Torpedo*, even when ſwimming in a *conducting* fluid, are enabled to collect the electric matter, and to retain or emit it, in larger or ſmaller quantities, *ad libitum*.

In his account of the *Cape*, the Author vindicates the character of Kolben *, as a faithful and accurate obſerver, againſt the aſperſions of the late Abbé de la Caille. It would be eaſy, he obſerves, to refute almoſt every criticiſm which the Abbé has paſſed on that intelligent and entertaining voyager. It ſeems that the Abbé lived with a family at the Cape, who were of a party directly oppoſite to that which had ſupported Kolben. 'He daily heard invectives againſt him, and never failed to write them down, in order to give himſelf importance at the expence of the other.

Nul n'aura d'eſprit,
Hors nous & nos amis.' Boileau.

In the run from the Cape to the Antarctic circle, they had very early notice of the ſuperior cold of theſe ſouthern regions. Even in ſo low a latitude as 50 degrees, and in the middle of ſummer (December 10, 1772) the thermometer was very near the freezing point; and they paſſed 'a large cubical maſs of ice about 2000 feet long, 400 feet broad, and at leaſt as high again as the maintop gallant-maſt head, or 200 feet.'—From hydroſtatic principles the Author calculates that this enormous icy maſs ſunk 1800 feet under water; ſo that its whole height was not leſs than 2000 feet.

After having reached 67 degrees 15 minutes South latitude, an immenſe field of ſolid ice, extending as far as the eye could reach from the maſt head, preſented itſelf; and made it impoſ-

* See our laſt Appendix, p. 545.

ſible

ſible for our Voyagers to advance any farther towards the pole. The ſhips were therefore put about, and on January 17, 1773, they ſteered for New Zealand.

On the coaſt of that iſland, they were one day beſet by ſeveral water-ſpouts, the phenomena of which the Author attentively obſerved, and here minutely deſcribes. One of them produced a violent agitation on the ſurface of the ſea, within 200 fathoms of the ſhip; and alarmed the oldeſt mariners on board by its dangerous vicinity.—'The water, in a ſpace of 50 or 60 fathoms, moved towards the centre, and there riſing into vapour, by the force of the whirling motion, aſcended in a ſpiral form towards the clouds.—Directly over the whirlpool, if I may ſo call the agitated ſpot on the ſea, a cloud gradually tapered into a long ſlender tube, which ſeemed to deſcend to meet the riſing ſpiral, and ſoon united with it into a ſtraight column of a cylindrical form. We could diſtinctly obſerve the water hurled upwards with the greateſt violence in a ſpiral, and it appeared that it left a hollow ſpace in the centre; ſo that we concluded the water only formed a hollow tube, inſtead of a ſolid column. We were ſtrongly confirmed in this belief by the colour, which was exactly like [that of] any hollow glaſs tube.'—After ſome time, this laſt column was incurvated, and broke like the others; and the appearance of a *flaſh of lightning*, which attended its disjunction, ſeemed plainly to indicate, either that water-ſpouts owe their formation to the *electric matter*; or, at leaſt, that they have ſome connection with it.

During his ſtay in *Queen Charlotte's Sound*, in New Zealand, Captain Cook, who was determined to omit nothing which might tend to the enriching of this country with uſeful European plants, ſowed and planted various ſeeds and roots in four or five different parts of this ſound; particularly corn of ſeveral ſorts, beans, kidney-beans and peaſe, and that nutritive root the potatoe. A boar and two ſows were likewiſe turned into the woods, to range at their own pleaſure; and a male and female goat were left in an unfrequented part of the bay; both with a view to the benefit of the natives, and of future generations of navigators.

'It was on one of thoſe beautiful mornings which the poets of all nations have attempted to deſcribe,' that our Voyagers arrived off the leſſer peninſula of the iſland of O-Taheite. We are ſorry that we have not room to give the Author's picturesque and animated deſcriptions of this delightful ſpot; or to recite the various incidents which he relates, that tend to diſplay the character of its kind-hearted, generous, ſociable, amiable, and happy inhabitants. A *civil* war however between the two peninſulas had lately interrupted this felicity; and the

iſland was now only beginning to recover from the blow. In this war, after a *great* * naval fight between *Tootahah* (who was regent of the greater peninſula at the time of Captain Cook's former viſit) and old *Ahoatua* †, the king of the leſſer; *Tootahah*, marching his army acroſs the iſthmus which ſeparates the two kingdoms, had been defeated in an obſtinate engagement; in which himſelf, *Tuboraï-Tamaide*, and many other perſons of diſtinction on his ſide, were ſlain. After this a peace was ſoon concluded; and *O Too* ‡, *Tootahah*'s nephew, was now in poſſeſſion of the ſovereignty, which Tootahah had before exerciſed, as regent, for *T' Aree* DERRE, the ſon of his elder brother *O-Ammo*, [Hawkeſworth's *Oamo*] who had before been king of all Otaheite, and of his wife, *Oberea*.

Having mentioned *Tootahah*, we ſhall obſerve that, on reconducting *O Too*, the preſent king, to his royal reſidence at Oparre, after a viſit he had made to the ſhip; *Tootahah*'s mother, 'a venerable, grey headed matron, on ſeeing Captain Cook, ran to embrace him, as the friend of her deceaſed ſon, and wept aloud at the remembrance of her loſs.—We paid the tribute of admiration due to ſuch ſenſibility, which endears our fellow-creatures to us, wherever it is met with, and affords an undeniable proof of the original excellence of the human heart.'

The eulogia which the Author beſtows on the Otaheiteans ſeem to be juſtly due likewiſe to the inhabitants of all the other *Society Iſles*. Dr. Sparrman having been robbed and ill uſed by a few raſcally individuals in the iſle of *Huaheine*; *Oree*, the chief, and uncle to the king, reſolved inſtantly to aſſiſt Captain Cook perſonally in his ſearch after the offenders. 'His noble reſolution, ſays Mr. Forſter, filled all his relations with terror. Upwards of fifty people of both ſexes began to weep when he ſtepped into the boat; ſome with the moſt pathetic and moving geſtures tried to diſſuade him; and others held him back and embraced him; but he was not to be prevailed upon, and went off with us, ſaying, that he had nothing to apprehend, becauſe he was not the guilty perſon. My father offered to remain on ſhore as an hoſtage, but he would not admit of it, and took only one of his relations in the boat with him.'

The purſuit having been unſucceſsful, *Oree* re-embarked with Captain Cook, to go on board the ſhip, 'notwithſtanding the tears of an old lady, and of her handſome daughter. The

* We ſhall have occaſion, in this Article, and perhaps hereafter, to ſhew that we do not uſe this term in a burleſque or ludicrous ſenſe, when we apply it to the naval power of this little iſland.

† Called *Wahéatua*, in Hawkeſworth, vol. ii. pag. 157, 158.

‡ Called *Outoo*, in Hawkeſworth, vol. ii. pag. 154.

young

young woman, in a fit of frantic grief, took up ſome ſhells and cut herſelf on the head with them; but her mother tore them out of her hands, and actually accompanied *Oree* to the ſhip.—After dinner we brought him back to his houſe, which was crowded with different groups of the principal families on the iſland, who ſat on the ground, and many of whom ſhed tears plentifully. We ſat down among theſe diſconſolate people, and with all the Taheitean oratory we were maſters of, endeavoured to ſoothe them into content and good humour. The women, in particular, ſhewed a great ſenſibility, and could not recover for a long while. At laſt we ſucceeded to appeaſe their violence of grief; and as ſome of us could not behold their diſtreſs, without admiring the excellence of their hearts; we naturally ſympathized with them, with a degree of ſincerity which entirely regained their confidence. It is indeed one of the happieſt reflections which this voyage has enabled us to make, that inſtead of finding the inhabitants of theſe iſles wholly plunged in ſenſuality, *as former voyagers have falſely repreſented them*, we have met with the moſt generous and exalted ſentiments among them, that do honour to the human race in general. Vicious characters are to be met with in all ſocieties of men; but for one villain in theſe iſles, we can ſhew at leaſt fifty in England, or any civilized country.'

The ſame friendly and amiable qualities which endeared the Otaheiteans, and the inhabitants of the other *Society Iſles*, to our Voyagers, were exhibited in an equal or ſuperior degree by thoſe of *Ea Oowhe*, or *Middleburgh Iſland* (ſo named by Taſman) and the reſt of that groupe which Captain Cook next viſited, and now very properly denominated the *Friendly Iſles* ‖. 'The inhabitants, ſays Mr. Forſter, ſhouted for joy at our approach to the ſhore:—the canoes immediately came along-ſide the boat, and the natives threw great bales of cloth into it, without aſking for any thing in return.—The cordial reception which we met with, was ſuch as might have been expected from a people well acquainted with our good intentions, and accuſtomed to the tranſitory viſits of European ſhips. But theſe kind Iſlanders had never ſeen Europeans among them, and could only have heard of Taſman who viſited the adjacent *Amſterdam Iſland* by imperfect tradition. Nothing was therefore more conſpicuous in their whole behaviour than an open, generous diſpoſition, free from any mean diſtruſt. This was confirmed by the appearance of a great number of women in the crowd, covered from the waiſt downwards, whoſe looks and ſmiles welcomed us to the ſhore.'—We advanced, ſays the Author after-

‖ Theſe iſlands lie about 4 degrees to the South, and about 24 degrees to the Weſt, of the *Society Iſles*.

wards, towards the landing place, ' and were accoſted with careſſes by old and young, by men and women. They hugged us very heartily, and frequently kiſſed our hands, laying them on our breaſt, with the moſt expreſſive looks of affection that can be imagined.'

The Author neglects no opportunity of exciting the indignation of the humane reader againſt the intemperate conduct of ſome of his ſhipmates towards the natives of the different coaſts which they viſited in this voyage.—An individual of this harmleſs and friendly nation ſteals a jacket out of the boat;—and in an inſtant no leſs than ſeven ſhot are fired at him, by which ſeveral innocent people are wounded. Another is tempted to lay hold on a few articles in the Maſter's cabbin; and being purſued, he throws his acquiſitions overboard; but the purſuit is nevertheleſs continued. A muſket is fired into the ſtern of his canoe, and he jumps into the ſea.—' The thief was *ſtill hunted* with incredible eagerneſs, but diſplayed a moſt wonderful agility, diving ſeveral times under the boat, and once unſhipping the rudder. At laſt one of our people *darted the boat-hook at him*, and catching him under the *ribs* dragged him into the boat; but he watched his opportunity, and notwithſtanding his loſs of blood, leaped into the ſea again, and eſcaped to ſome canoes which came from the ſhore to his aſſiſtance. It is remarkable, adds the Author, that even ſuch a diſpoſition for cruelty, as had been diſplayed in the purſuit of this poor wretch, did not deprive us of the confidence and affection of his countrymen;'—who, as we immediately afterwards learn, continued their friendly intercourſe with the *European Savages*, as if nothing had happened.

In this fertile cluſter of iſlands, the grounds were obſerved to be laid out into extenſive and regular plantations, encloſed and fenced with reeds plaited in a diagonal form, and in an elegant taſte. In one of the Author's excurſions, he paſſed through more than ten of theſe plantations or gardens adjacent to each other, and communicating by means of doors, hung on ropes inſtead of hinges; and which were ſo contrived as to ſhut without aſſiſtance. In each of theſe delightful incloſures he generally met with a houſe, neatly conſtructed, and always ſurrounded with a fragrant ſhrubbery.

The Author and his companions were invited into one of theſe neat habitations, ' moſt elegantly laid out with mats of the beſt workmanſhip;' and were ſoon ſurrounded by not leſs than an hundred of the natives. Two or three of the women immediately welcomed them with a ſong; ' which, though exceedingly ſimple, had a very pleaſing effect, and was highly muſical when compared to the Taheitean ſongs;' the women beating time to it by ſnapping the ſecond finger and thumb.

A ſpeci-

A ſpecimen of one of theſe plaintive and really not unpleaſing melodies, conſidering it as a muſical production of the ſouthern tropic, is here given in notes:

We ſhould add that the ſtrain was ſometimes cloſed in the chord of *A* with a *flat* third. In ſhort, the arts, manufactures, and muſic of theſe Iſlanders, were all more cultivated, complicated, and elegant, than at the *Society Iſles*; though the opulence or rather luxury of the Taheiteans ſeemed to exceed that of theſe induſtrious and active Iſlanders.

Leaving theſe tropical iſlands, our Voyagers directed their courſe a ſecond time to New Zealand, where they arrived in November 1773; having juſt before, in a ſtorm, parted company with the *Adventure*, whom they never rejoined during the voyage. They had the ſatisfaction of finding the 'radiſhes and turneps, which they had ſown there, ſhot into ſeed, the cabbages and carrots very fine, and abundance of onions and parſley in good order; the peaſe and beans were almoſt intirely loſt, and ſeemed to have been deſtroyed by rats. The potatoes were likewiſe all extirpated; but, from appearances, we gueſſed this to have been the work of the natives.'—It appeared that the European pot herbs had ſtood the winter of New Zealand; where it ſeems that it had never frozen hard enough to kill thoſe plants which periſh in our winters. As to their *animal preſents*, however, they found that *Goobaïa*, a raſcally old chief, had chaced the two goats which they had left in the woods, and had killed and eaten them. This news almoſt wholly deſtroyed their hopes of ſtocking the foreſts of this country with quadrupeds. Yet Captain Cook ſtill perſiſting in his plan, carried on ſhore two ſows and a boar, together with ſome cocks and hens, which he ſet at liberty, provided with a fortnight's proviſions, in the deepeſt receſſes of one of the bays, and a conſiderable way up in the woods.—'We flattered ourſelves, ſays Mr. Forſter, that having choſen a marſhy ſpot, which is not likely to be frequented by the inhabitants, the animals would be left to multiply their ſpecies without any moleſtation. A few natives only in a ſingle canoe had ſeen us in the entrance of the bay; and probably would not ſuſpect that we were come on ſo particular an errand'—as that, we may add, of *doing them good by ſtealth*, and, in fact, againſt their wills.

Having here fitted the ſhip for a ſecond perilous navigation towards the South Pole, they ſet ſail near the end of No-

vember; and on the 30th of January, 1774, having *penetrated* as far as the latitude of 71°. 10′. and longitude 106 W. they found their further progreſs Southward intirely ſtopped by a ſolid field of ice, of immenſe extent, bearing from Eaſt to Weſt. During the whole of their dangerous navigation no land was ſeen; though they were more than once preſented with fallacious appearances of that kind. From certain circumſtances Dr. Forſter, the Author's father, ſuppoſes that no land exiſts in the interval between the South Pole and the parallel of 70°. S. more or leſs; and 'that this ſpace is covered with ſolid ice, of which only the extremities are annually broken by ſtorms, conſumed by the action of the ſun, and regenerated in winter.'

Paſſing over the Author's account of *Eaſter Iſland*, and of its miſerable inhabitants; and his narrative of their proceedings at the *Marqueſas*, we accompany our Voyagers on their ſecond viſit to *Otaheite*; the queen of the Tropical Iſlands, or which, at leaſt, holds the firſt rank among them for power and riches. They were aſtoniſhed at the great improvements that had taken place in the ſhort interval ſince their late viſit in Auguſt 1773; and at the difference which was every where obſervable between the preſent opulence of theſe Iſlanders, and their ſituation eight months before. In ſhort, they were now entirely recovered from the blow which they had received from their inteſtine diviſions.

Captain Cook taking the Author in his train, on a viſit to *O Too*, they were ſtruck, on approaching the royal reſidence at *Oparre*, with a moſt magnificent ſight, which filled them with admiration of the great power and affluence of this iſland. This was a very numerous fleet of great war canoes, ranged along the ſhore, completely fitted out, and manned with rowers and warriors, dreſſed in their robes, targets, and towering helmets; all collected together at this place, in order to be reviewed by *O-Too*. They counted no leſs than 159 great double war-canoes, from 50 to 90 feet long betwixt ſtem and ſtern. The complement of rowers belonging to the larger veſſels was not leſs than 144, beſides eight ſteerſmen; exclusive of the warriors, cloathed in a ſingular and ſhewy dreſs, who were ſtationed on a fighting ſtage, from 20 to 24 feet long, and about 8 or 10 feet wide. Seventy ſmaller canoes, moſt of which were double likewiſe, attended theſe ſhips of the line, for the accommodation of the chiefs at night, or as hoſpital ſhips, or victuallers. On a moderate calculation, no leſs than 4000 rowers, and 1500 warriors, manned this ſquadron; not including thoſe who belonged to the ſmaller veſſels.

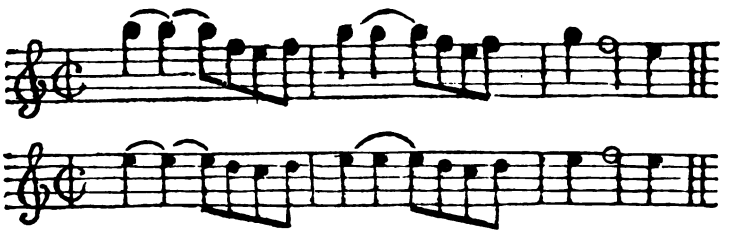
This may be thought a prodigious armament, even for the *whole* iſland of *Otaheite*; which is not above 40 leagues in circumference:

cumference: but the Reader's ſurprize will be increaſed, when he is told that this was only the naval force of the ſingle diſtrict of *Atahooroo*; that is, of *one* of the *forty-three* diſtricts into which the iſland is divided. The Author ſuppoſing that, at a medium, each ſhould furniſh only 20 war-canoes, and that each of theſe were manned with only 35 men; calculates that the ſum of men employed in the whole fleet would not be leſs than 30,000. In this calculation the naval force of *Otaheite* will appear to be greatly under-rated; when we give the eſtimate of it formed by ſo good a judge as Captain Cook, in his account of this Voyage, lately publiſhed.—The preſent expedition was intended againſt the iſland of *Eimeo*; the chief of which, a vaſſal of *O Too*, had lately revolted.

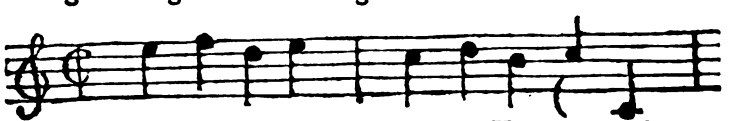
We may form ſome judgment of the reception which *Omai (Omiah)* will probably meet with from his countrymen, from the reſpect which was paid to *Mahine*, a young, intelligent, and amiable native, of the claſs of the *gentry*, in one of the *Society Iſles*, who had accompanied Captain Cook during his laſt excurſion towards the South Pole, and had now returned with him to Otaheite. They liſtened with eagerneſs, ſays the Author, to the accounts of their youthful traveller. 'They alway attended him in crouds, their oldeſt men eſteemed him highly, and the principal people of the iſland, not excepting the royal family, courted his company. Beſides the pleaſure of hearing him, they had likewiſe that of obtaining a number of valuable preſents from him, which coſt them only a few kind expreſſions. His time was ſo agreeably taken up on ſhore, as he found new friends in every hut, that he ſeldom came on board, unleſs to fetch a new ſet of preſents, or to ſhew the ſhip to his acquaintance, and to introduce them to Captain Cook and his ſhipmates. His ſtories, however, were too wonderful ſometimes to find ready belief among his audience, who now and then applied to us for a confirmation of his account. The rain converted into ſtone, the ſolid white rocks and mountains which we melted into freſh water, and the perpetual day of the Antarctic circle, were articles which even ourſelves could not perſuade them to credit.'—Though a native of another iſland, 'he was received into an *aree*'s [or noble's] family, eſteemed by the king himſelf, and reſpected by all the people.'

We quit our Author at Otaheite with unwillingneſs, and ſhall only at preſent copy from him a ſecond muſical curioſity, which occurs in his relation of the third viſit that our Voyagers made to New Zealand. It may ſeem ſtrange that *harmony*, or muſic in parts, which is now generally acknowledged not to have been known even to the ingenious and refined Greeks, ſhould be found in familiar uſe with certain barbarians, ſe-

cluded from the reſt of the world in the boſom of the Southern Ocean. But the following *compoſition*, which the Author gives us as a ſpecimen of the muſical attainments of the New Zealanders, puts the matter out of doubt. We ſhould obſerve that the performers repeat the two firſt bars till near the end of the ſong, and then cloſe with the laſt bar.



It is true, the New Zealand *counterpoint* conſiſts only of a regular ſucceſſion of major and minor thirds intermixed: but even this appears a high refinement in the muſical art, when we conſider it as the production of a ſet of hungry and miſerable *cannibals*. They were obſerved to ſing likewiſe the following melancholy dirge, but without any accompaniment, after receiving the news of the death of Tupaya, for whom they ſeem to have entertained a high regard. We muſt not omit to mention that the performers deſcend at the cloſe, from *c* to the octave below, in a fall, reſembling the ſound produced by the ſliding of a finger down the finger-board of a violin:



Ag--hee Mat-te a whay Tu---pay--a!
Departed, dead, a--las! Tu---pay--a!

There is really pathos and expreſſion both in the words and muſic of this little effuſion. Yet Connoiſſeurs may perhaps differ with reſpect to the *grace* which our *Antarctic* compoſers have thought meet to adopt in the two final notes of Tupaya's *requiem*; and may think it rather *too moving*, and as being likely to produce emotions very different from thoſe that attend the ſorrowful paſſions. It is however a grace, or muſical refinement; and but very lately introduced even into our iſland: though *Madame Sirmen*, we believe, never attempted the execution of it on the very amplified ſcale of the New Zealand *Connoſcenti*.

We hope that we ſhall be enabled to return to the conſideration of this work hereafter: but leſt we ſhould be prevented by the multiplicity of publications now on our hands, we

we take this opportunity of acknowledging the pleaſure we have received from the peruſal of this amuſing and well written journal; which is rendered every where intereſting by the pleaſing manner in which the Author relates the various incidents of the voyage in general; as well as thoſe which occurred to himſelf, in particular, during his ſeveral botanical excurſions into the country. Theſe laſt afforded him various opportunities of becoming acquainted with the characters, modes of living, and manners of the inhabitants; and furniſh him with many additional ſubjects for agreeable deſcription, as well as philoſophical and moral inveſtigation. B.

P. S. *With reſpect to the conteſted fact mentioned in the* note, *p.* 266—267, *of the Review for April, we find, on farther information, that Mr. Forſter (who did not, himſelf, accompany Capt. Cook in the voyage there referred to) had ſufficient reaſon to conclude, that he had good authority for believing the point in queſtion to be true; and we are perfectly ſatisfied that he is incapable of any deſign to miſlead his Readers, in regard to any circumſtance related in his publication.* G.

MONTHLY CATALOGUE,
For JUNE, 1777.

POLITICAL.

Art. 11. *A Letter from Edmund Burke, Eſq;* one of the Repreſentatives in Parliament for the City of Briſtol, to John Farr and John Harris, Eſqrs. Sheriffs of that City, on the Affairs of America. 8vo. 1 s. 6 d. Dodſley. 1777.

THIS Letter is introduced with ſome remarks on the two laſt acts which have been paſſed with regard to the troubles in America. Of the act for the letters of marque Mr. Burke ſays but little. In ſome particulars he thinks it exceptionable, but does not tell us in what particulars. It ſeems, however, he ſays, the natural, perhaps neceſſary, reſult of the meaſures we have taken, and the ſituation we are in. The other act for a partial ſuſpenſion of the *Habeas Corpus* appears to him of a much deeper malignity, and the main ground of his exception to it is, becauſe it expreſſes, and carries into execution, purpoſes contradictory to all the principles, not only of the conſtitutional policy of Great Britain, but even of that ſpecies of hoſtile juſtice which no aſperity of war wholly extinguiſhes in the minds of a civilized people.

It ſeems, we are told, to have in view two capital objects; the firſt, to enable adminiſtration to confine, as long as it ſhall think proper (within the duration of the act) thoſe, whom that act is pleaſed to qualify by the name of *Pirates*. To this firſt purpoſe of the act Mr. Burke expreſſes no ſmall diſlike, becauſe it does not fairly deſcribe its objects. The perſons, he ſays, who make a naval war upon us, in conſequence of the preſent troubles, may be *Rebels*; but to call and treat them as *Pirates*, is confounding, not only the natural diſtinction of things, but the order of crimes; which, whether

whether by putting them from a higher part of the ſcale to the lower, or from the lower to the higher, is never done without dangerouſly diſordering the whole frame of juriſprudence.

Beſides, this ſtatute, it is farther obſerved, ſtigmatizes with the crime of piracy, thoſe men, whom an act of parliament had previouſly put out of the protection of the law. When the legiſlature of this kingdom had ordered all their ſhips and goods, for the mere new-created offence of exerciſing trade, to be divided as a ſpoil among the ſeamen of the navy,—for the ſame legiſlature afterwards to treat the neceſſary repriſal of an unhappy, proſcribed, interdicted people, as the crime of piracy, ſeems harſh and incongruous. Such a procedure, Mr. Burke ſays, would have appeared (in any other legiſlature than ours) a ſtrain of the moſt inſulting and moſt unnatural cruelty and injuſtice. He aſſures the Gentlemen to whom he writes, that he does not remember to have heard of any thing like it in any time or country.

The ſecond profeſſed purpoſe of the act is to detain in England for trial, thoſe who ſhall commit high treaſon in America.—That Meſſ. Farr and Harris may be enabled to enter into the true ſpirit of this law, Mr. Burke thinks it neceſſary to appriſe them, that there is an act made ſo long ago as the reign of Henry the Eighth, before the exiſtence or thought of any Engliſh colonies in America, for the trial in this kingdom of treaſons committed out of the realm. In the year 1769, parliament thought proper to acquaint the crown with their *conſtruction* of that act, in a formal addreſs, wherein they intreated his Majeſty, to cauſe perſons, charged with high treaſon in America, to be brought into this kingdom for trial. By this act of Henry the Eighth, *ſo conſtrued and ſo applied*, almoſt all that is ſubſtantial and beneficial in a trial by jury is taken away, we are told, from the ſubject in the colonies.

This is certainly ſaying a great deal, but Mr. Burke thinks it is ſaying too little; for to try a man under that act is, in effect, he tells us, to condemn him unheard.—A perſon, continues the Letter-writer, is brought hither in the dungeon of a ſhip's hold; thence he is *vomited* (Mr. Burke's own words) into a dungeon on land; loaded with irons, unfurniſhed with money, unſupported by friends, three thouſand miles from all means of calling upon, or confronting evidence, where no one local circumſtance that tends to detect perjury, can poſſibly be judged of;—ſuch a perſon may be executed according to form, but he can never be tried according to juſtice.

Mr. Burke enlarges upon this ſubject in his uſual ſprightly and animated manner, but what we have already placed before our Readers, in his own words, is fully ſufficient to give them an idea of his abhorrence and deteſtation of this act.—He goes on to tell us that he did not debate againſt this bill in its progreſs through the houſe; and the reaſon he gives is this;—becauſe it would have been vain to oppoſe, and impoſſible to correct it. He does not, however, condemn the ſpirit of thoſe gentlemen who were of opinion that their exertions in this deſperate caſe might be of ſervice, and that, by contracting the ſphere of its application, they might leſſen the malignity of an evil principle.

I muſt

'I muſt add, ſays he, in further explanation of my conduct, that, far from ſoftening the features of ſuch a principle, and thereby removing any part of the popular odium or natural terrors attending it, I ſhould be ſorry that any thing framed in contradiction to the ſpirit of our conſtitution, did not inſtantly produce, in fact, the groſſeſt of the evils with which it was pregnant in its nature. It is by lying dormant a long time, or being at firſt very rarely exerciſed, that arbitrary power ſteals upon a people.'—This is plain, open, and explicit; it is impoſſible to miſtake the Author's meaning or his views, but we leave our Readers to their own reflections upon them.

He proceeds to tell us that the American war is productive of many miſchiefs, of a kind which diſtinguiſhes it from all others; that our policy is not only deranged, and our empire diſtracted, but our laws and our legiſlative ſpirit in danger of being totally perverted by it; that we have made war on our Colonies, not by arms only, but by laws; that every ſtep we have taken in this buſineſs has been made by trampling on ſome maxim of juſtice, or ſome capital principle of wiſe government;—with many other obſervations to the ſame effect.

We ſhall conclude with obſerving, though we do it with regret, that Mr. Burke's zeal in a cauſe, which we are perſuaded he thinks a good one, has, in this Letter, carried him too far beyond the bounds of moderation. There are many paſſages in it, which, we are confident, will be condemned by every candid and diſpaſſionate friend to America. We highly reſpect the Letter-writer's abilities, and have no doubt of his integrity, but we ſee, with concern, too many proofs of intemperate heat, in his Letter, and too many inſtances of groſs abuſe: we admire his genius, but are ſorry to ſee it ſo often employed merely in ſpinning ſophiſms. A more reſtrained uſe of his talents, on this occaſion, would have done himſelf greater honour, and his cauſe more ſervice. His arguments, indeed, loſe much of their weight by the manner in which they are enforced; it ſhews neither the dignity of the ſenator, nor the liberality of the polite and elegant ſcholar. R.

Art. 12. *An Anſwer to the Letter of Edmund Burke, Eſq*; one of the Repreſentatives of the City of Briſtol, to the Sheriffs of that City. 8vo. 1 s. 6 d. Cadell.

This Anſwer is addreſſed to Mr. Burke in the form of a letter, and contains many things which deſerve his ſerious attention, and which, in our opinion, render a *reply* neceſſary.

After a ſhort ironical introduction, the Anſwerer tells us, that Mr. Burke's letter ſeems to be made a vehicle for all the ill language which has ever been uttered concerning the American war, as well as about the two laſt acts; and then he goes on to obſerve, that when Mr. Burke calls forth all the powers of glowing metaphor, all the force of brilliant ſtile and harmonious periods, to reprobate the act for the partial ſuſpenſion of the *Habeas Corpus*, and to conſign the framers of it to political infamy, he chooſes to forget the conſtant cuſtomary conduct in all times of public confuſion and imminent danger. In all ſuch times, we are told, parliament has always ſtrengthened the hands of the crown. When the ſtate is in danger,

danger, parliament has always authorized the magiſtrate, and always muſt authorize him, by a temporary ſuſpenſion of the *Habeas Corpus* act, to impriſon ſuſpected perſons, *without giving* (the very words of Blackſtone's Commentaries) *any reaſon for ſo doing*. It is the *dent operam conſules, ne quid detrimenti capiat reſpublica*; it is the *ſenatus conſultum ultimæ neceſſitatis*. In theſe moments of extreme emergency, the nation parts with its liberty for a while, in order to preſerve it for ever.

The Anſwerer refers the Letter-writer to former acts of this kind, paſſed in former *troubles*, and in former *rebellions*, (W. & M.—G. I. & G. II.) nine, he thinks, in all, and aſks him, whether they do not, all of them, enable adminiſtration to confine, as long as it ſhall think proper (within the duration of the act) thoſe whom the act deſcribes; whether they do not, all of them, allow the *bare ſuſpicion* of the crown, to put ſuch and ſuch perſons out of the law; whether they do not, all of them, convey, if poſſible, fuller powers than the act in queſtion. He affirms, that they all do theſe things, and reminds Mr. Burke of a caſe, which he might have heard mentioned in the Houſe, upon the third reading of the bill, had he thought proper to attend to the gradual growth of an infant motion into a manly law; it is the caſe of Sir William Wyndham, who was denied the benefit of the *Habeas Corpus*, though committed upon *bare ſuſpicion*. After ſolemn argument, the judges were unanimouſly of opinion, that he ſhould be remanded to the Tower, and that the ground of commitment was good.

Mr. Burke contends that the Americans ought not, according to the natural diſtinction of things, and order of crimes, to be called, or treated as, pirates. His Anſwerer tranſcribes for his peruſal a clauſe from one of the acts of that honourable Houſe, of which Mr. Burke is a member, which clearly brings all perſons acting under the authority of the Congreſs, within the deſcription of pirates; and which inflicts upon them the puniſhment of pirates.

"And be it further enacted, &c. (11 W. III. c. vii.) that if any "of his Majeſty's natural-born ſubjects, or denizens of this king-"dom, ſhall commit any piracy, or robbery, or any act of hoſtili-"ty, againſt others his Majeſty's ſubjects upon the ſea, under co-"lour of any commiſſion from any foreign prince or ſtate, or pre-"tence of any authority from any perſon whatſoever, ſuch offender "and offenders, &c. ſhall be deemed, adjudged, and taken to be "pirates, felons, and robbers; and they, &c. being duly con-"victed thereof, &c. ſhall have and ſuffer ſuch pains of death, &c. "as pirates, &c. ought to ſuffer."——Our Author aſks Mr. Burke, if he finds upon the Journals of the Houſe, any patriotic motion to leave out the word *pirates*, in this act, and to inſert the word *rebels*.

In 1745, when Mr. Burke will allow that there was ſomething like a rebellion, our Author obſerves that the legiſlature was at the trouble of paſſing an act, particularly, ſolely, and on purpoſe, to make it lawful to try, and to puniſh, as pirates, perſons guilty of high treaſon.

Our Author conſiders particularly what Mr. Burke has advanced concerning what he calls the *conſtruction* of an act of Henry the Eighth, for the trial in this kingdom of treaſons committed out of the

the realm, and obſerves, that what is now called a new and unconſtitutional interpretation of the act, is, in fact, only, an *application* and *revival* of it.

'Unluckily, ſays our Anſwerer, this *conſtruction*, for which, in your ſpeech of April 1774, the harſheſt words you had were *revival* and *application*; this interpretation (if you muſt have doing any thing *purſuant* to a ſtatute, enforcing a ſtatute, to be an interpretation of it) is not their interpretation, is not even new, much leſs unconſtitutional.—Let us ſee what claim it has to the blame of novelty; either the good luck of my ſearches, or the bad luck of Mr. Burke's moſt confident aſſertions, ſupplies me even with more inſtances, in which this law has been applied in all its ſtrictneſs, than the nature of the offence which it was made to puniſh, would lead us to imagine. It has been, Sir, applied in all its ſtrictneſs, whenever occaſions have offered, which muſt neceſſarily have happened but ſeldom.

'Before the Revolution, and when diſputes between the proprietors and people of Carolina had excited almoſt what Mr. Burke's delicacy would term an *unnatural contention*, but what I ſhould be rude enough to call a rebellion.—Was this act carried into execution then, and was Culpepper ſent hither, and tried upon this act?—Yes.

'After the Revolution, in the year 1710, were the ringleaders of an *unnatural contention* in Antigua, wherein the governor was murdered, brought hither by this act, tried upon this act; many of them convicted upon this act, executed upon this act?—Yes.

'But if the interpretation be not *new*, at leaſt it is *unconſtitutional*; if ſo, ten to one, but during two hundred years and more, we ſhall hear ſomething of it in hiſtory. Mr. Burke is not the inventor of patriotiſm; nor has he a patent for it. *Vixêre fortes ante Agamemnona multi.* Perhaps in ſome of the changes, revolutions, and reformations, which more than two centuries and a quarter has produced in our conſtitution, the poiſon of this act has been diſcovered by ſome ſtate phyſician or other.

'Did the framers of the Petition of Rights take notice of it? No. Did the framers of the Bill of Rights? No. Did thoſe who eſtabliſhed the ſucceſſion in the Houſe of Hanover think it neceſſary, or make any attempt to diveſt the crown of this unconſtitutional power, to alter the proviſion of this unconſtitutional act? No. Does any page of any book afford any inſtance of any deſire to repeal it? No.'

Mr. Burke expreſſes much concern that American crimes are not left to American juſtice, and tells us, that to bring an American rebel for trial to England, is to condemn him unheard. His Anſwerer ſays, that, to have him to be tried in America, would be to acquit him without a trial.

Much more is ſaid, in this Anſwer, concerning the partial ſuſpenſion of the *Habeas Corpus* act, but we muſt refer our Readers to the Author himſelf, who is an able and an acute writer, and one who is far from flattering the miniſtry. He cenſures, with great ſeverity, that timid ſyſtem, that trembling exertion of authority, to which, he ſays, we are indebted for the preſent rebellion. We have threatened, he tells us, when we ſhould have acted. Great Britain ſtretched forth the irreſolute arm of her power, and drew it back. America

merica ſaw this, and before that unwieldy arm was again ſtretched forth to ſtrike, ſhe had put herſelf into a poſture of defence.——The hand of the parent has ſhrunk from the unwelcome office. 'Tis the fault of our humanity; but it is alſo the fault of our politics, and no trifling one. A miniſter ſhould be a bold man; a man who would have been a ſucceſsful rebel, if his virtues did not make him a patriot.—The body-politic alſo has its ſurgeon; and he too muſt throw aſide the amiable weakneſſes of human nature. His hand, his eye, muſt be ever firm and reſolute. His patient may, perhaps, think him cruel, unfeeling; and, if reſolution and firmneſs be cruelty, and want of feeling, well is it for his patient that he deſerves the cenſure. Sir, I affirm, that ſuch a man as I deſcribe, would have made a deeper inciſion in our liberty—would have hazarded ſomething (if indeed it would have been hazarding any thing) to ſave ſo precious a limb; perhaps, to ſave the body. Sir, ſuch a man would not have truſted to a partial remedy; he would have had recourſe to a total ſuſpenſion of the *Habeas Corpus* act at once'—with a good deal more to the ſame purpoſe.

We ſhall conclude with obſerving, that our Author appears to be well acquainted with Mr. Burke's writings, and is extremely happy in applying paſſages from them to the letter which he anſwers.

Art. 13. *An Addreſs to Edmund Burke, Eſq;* on his late Letter relative to the Affairs of America. By Edmund Topham, Cornet of his Majeſty's ſecond Troop of Horſe Guards. 4to. 1s. 6d. Bew.

This Addreſs, Mr. Topham tells us, is the production of an haſty hour, and is deſigned to prevent the poiſon of Mr. Burke's opinions from infecting the middle rank of the people in this kingdom. It ſeems a well-intended performance, but contains nothing that is new, or that renders a particular account of it neceſſary.

Art. 14. *The Parliamentary Regiſter; or, Hiſtory of the Proceedings and Debates of the Houſe of Commons;* containing an Account of the moſt intereſting *Speeches* and *Motions*; accurate Copies of the moſt remarkable *Letters* and *Papers*; of the material *Evidence, Petitions*, &c. laid before and offered to the Houſe, &c. &c. 8vo. 5 Vols. For the Years 1774, 1775, and 1776. Almon.

This *Regiſter* is a periodical work, which has met with a conſiderable degree of public approbation, and is ſtill continued with ſucceſs. We never, perhaps, had a production of the kind ſo authentic. It is not to be conſidered as the mere reſult of literary induſtry, and the reveries of the Attic ſtory. Many ſenatorial Gentlemen are known to have communicated accounts of what paſſes in the *Houſe*, with the prudential view of taking due care of what may appear in the *prints*: and, hence, we credit the Editors of this compilement for ſomething more than a bookſeller's *pretence*, when they make their acknowledgments for "the very great and kind aſſiſtance they have received."—What advantages may not the preſent and future periods of our national hiſtory receive from the accumulation of ſuch valuable materials!

Art.

Art. 15. *The Remembrancer; or, Impartial Repoſitory of public Events.* For the Years 1775 and 1776. 8vo. 4 Vols. Almon.

This is likewiſe a periodical collection, founded on the following idea:—To ſelect from all the papers of intelligence the beſt account of every material public event; to print it in 8vo. and at the end of each volume to give a copious index to the whole.—When an ingenious pen furniſhes the Public with important obſervations on the principal tranſactions of the times, which are uſually denominated *Letters to the Printer*, theſe alſo are deemed proper objects of the Editor's choice; but the moſt conſiderable materials are ſuch as bear reference to our preſent national conteſt with America. To theſe particular reſpect has been paid; and of theſe we have here a very copious ſelection,—ſuch as, to repeat an obſervation made in the preceding Article, muſt afford excellent documents for the hiſtorian of the preſent times: an advantage which the hiſtorical writers, before the invention of printing, could neither enjoy, nor even imagine. And hence it is, that their works are tranſmitted to us, chiefly recommended by their mere ornaments—the beauties of their ſtyle and language;—but with irremediable deficiencies, with reſpect to matters of information, on all the great points, on which the welfare of mankind depends, and in the knowledge of which, ſucceeding generations are principally intereſted.

Art. 16. *A Letter to the Rev. Dr. Cooper, on the Origin of Civil Government*; in Anſwer to his Sermon preached before the Univerſity of Oxford, on the Day appointed for a *General Faſt* *. 8vo. 1 s. Almon.

A poignant antidote to the poiſon contained in Dr. C.'s high-flying, Tory ſermon. The Author is rather too acrimonious in his language; but it is difficult for a party-writer of any ſpirit, with ſtrong feelings, and a warm attachment, to reſtrain the fervour of his zeal. We approve, however, the principles on which this defender of liberty enters the liſts with a perſon of Dr. C.'s abilities; and the reaſons which he has aſſigned for encountering this formidable champion of deſpotiſm, will, no doubt, be ſatisfactory to the active and vigilant friends of freedom.

Art. 17. *The Revolution Vindicated, and Conſtitutional Liberty Aſſerted.* In Anſwer to the Rev. Dr. Watſon's Acceſſion Sermon, preached before the Univerſity of Cambridge, on October 25, 1776. By the Author of "Strictures on Dr. Watſon's Sermon." 8vo. 1 s. White, &c. 1777.

What, in the name of Common-ſenſe! are the Tories aiming at, by new vamping the ſtale deſpicable jargon of Sibthorpe, Manwaring, and Sacheverel? If they have nothing better to oppoſe to "the Prieſtleys and Prices," they will afford theſe writers all the triumph they can wiſh for, and cover themſelves with deſerved ſhame and diſgrace! In the polemical ſtyle, the wretched ſervile ſophiſtry with which our underſtanding is inſulted, in this publication, has been ſo often refuted, and is ſo truly contemptible, that to beſtow

* See Review for January, p. 76.

freſh conſideration on it, would be in the higheſt degree ridiculous. There is not a line in this pretended defence of revolution-principles but what falſifies the title. M.

NATURAL HISTORY, &c.

Art. 18. *A Modern Syſtem of Natural Hiſtory.* Containing accurate Deſcriptions, and faithful Hiſtories of Animals, Vegetables, and Minerals: together with their Properties, and various Uſes in Medicine, Mechanics, &c. Illuſtrated with Copper-plates. By the Rev. Samuel Ward, Vicar of Cotterſtock cum Glapthorpe, Northamptonſhire; and others. Small 12mo. 12 Vols. at 1s. 6d. per Vol. ſewed. The whole Set, bound, 1l. 4s. Newbery.

We mentioned the firſt four volumes of this pretty compendium, containing the *quadruped animals*, in our Review for September laſt. The deſign is now completed. The 5th, 6th, 7th, and 8th volumes contain the *birds*. In the 9th, 10th, and 11th we have the *fiſhes*, *reptiles*, and *inſects*. The 12th profeſſes to give us the *waters*, *earths*, *foſſils*, *minerals*, and *vegetables*; the laſt-mentioned claſs occupies but nine pages, under the title *Botany*; and contains only a general explanation of the Linnæan ſyſtem. We thus particularize the ſeveral diviſions of the work, as the diſtinct parts are ſold ſeparately.—The numerous engravings are well executed; and the performance, in general (whatever may be its defects) is happily adapted for the rational entertainment, and real inſtruction of young readers: to ſay nothing of the thouſands, and tens of thouſands, of *adults* who may peruſe it with advantage.

Art. 19. *Elements of Natural Hiſtory.* By Thomas Martyn, B. D. Profeſſor of Botany in the Univerſity of Cambridge. 8vo. 1s. 6d. Cambridge printed; ſold by White, London. 1775.

This work is deſigned as a ſynopſis of natural hiſtory, after the ſyſtem of Linnæus. The generic characters are in general taken from him; but the enumeration of the ſpecies is judiciouſly enlarged and corrected from Buffon, Pennant, and other naturaliſts. The title-page is evidently meant to refer to a much larger work than the preſent, which contains the claſs of *Mammalia* alone. A.

Art. 20. *A Botanical Arrangement of all the Vegetables growing in Great Britain, &c.* according to the Syſtem of the celebrated Linnæus, &c. The Whole illuſtrated by Copper-plates, and a copious Gloſſary, &c. By William Withering, M. D. 8vo. 2 Vols. 14s. Cadell. 1776.

In this laudable attempt to facilitate the knowledge of botany to the Engliſh ſtudent, who is unacquainted with the learned languages, the Author has adopted the *generic* deſcriptions given in the *Genera Plantarum* of Linnæus; and has tranſlated the characters of the *ſpecies* from his *Syſtema Naturæ*; ſubjoining, however additional, deſcriptions to almoſt every one of the ſpecies. Theſe additions are diſtinguiſhed from the preceding, by being printed in *Italic*; and are either taken from his own obſervation, or from writers of good authority.

In an *Engliſh* botanical ſyſtem, the Author has found himſelf under a neceſſity of inventing and employing ſome new Engliſh generic

names; adding the common Engliſh name to the ſpecies, as well as the Latin ſynonyms of Gerard, Parkinſon, Ray, and Caſpar Bauhine. He has been attentive likewiſe briefly to mark the œconomical, medical, or other uſes of the different plants; and particularly to deſign thoſe ſpecies which are preferred by, and afford nouriſhment to, particular animals. Several of his obſervations relative to this article are ſaid to be the reſults of experiments made by himſelf, and frequently repeated, with the neceſſary precautions. He gives ſome plain rules likewiſe for the inveſtigation of plants ſyſtematically; and illuſtrates theſe rules by appoſite examples. In ſhort, the *arrangement* itſelf appears to be carefully and judiciouſly executed; and to be excellently adapted to anſwer the Author's intentions of being ſerviceable to thoſe for whoſe uſe it is more immediately deſigned.

AMERICAN CONTROVERSY.

Art. 21. *Free Thoughts on the American Conteſts.* 8vo. 59 Pages. Edinburgh printed. 1776. B—y.

Originally publiſhed in the *Edinburgh Weekly Magazine*, in a ſeries of letters, under the ſignature of *Timoleon*. The Writer takes the government ſide of the queſtion; and treats, in a cool and rational ſtrain of argument,—on the real cauſe of the diſcontents of the Americans;—on natural liberty;—on repreſentation;—on political freedom, and the conſtitution;—on colonization. Theſe ſubjects are judiciouſly diſcuſſed in the firſt part. In the ſecond part, the Author enters on a particular examination of the ſeveral arguments that have been urged in favour of the Americans; and enquires what would be the conſequences to America herſelf, ſhould ſhe ſucceed in her preſent conteſt. He then conſiders the nature of the American trade; and concludes with ſome ſevere ſtrictures on the American pamphlet entitled *Common Senſe*.—The Author is an acute reaſoner, and offers many arguments which though, in general, they have occurred to other writers, are not unworthy the conſideration of all who ſtill think it worth while to attend to the *paper* part of the warfare.

Art. 22. *Letters from General Waſhington to ſeveral of his Friends, in the Year* 1776. 8vo. 1 s. 6 d. Bew.

We cannot look upon theſe Letters as genuine; but we muſt pronounce them well written: they would do great honour to General Waſhington, could his claim to them be indiſputably eſtabliſhed.

NOVEL.

Art. 23. *Delicate Crimes.* In a Series of Letters. 12mo. 2 Vols. 5 s. Hooper. 1777.

Another tranſlation, from the French, of a work which had before appeared in the Engliſh language, under the title of *The Fatal Effects of Inconſtancy*: ſee Review, vol. li. p. 238. The preſent Editor profeſſes, in his prefixed advertiſement, his entire ignorance of the former tranſlation, before the ſheets of this *ſecond* performance had paſſed through the preſs. With reſpect to the comparative merit of the two tranſlators, he modeſtly ſubmits it to 'the deciſion of the candid Public,'—which we likewiſe ſhall do, as not having ſeen the original work. The difference, however, between the two verſions, is very conſiderable throughout; and perhaps, in different

paſſages, each of the tranſlators may, alternately, claim the preference. The following ſhort extract, taken at random, may ſerve as a ſpecimen of both the publications:

Fatal Effects, &c.

'During your reſidence in Italy, you may, with great eaſe to yourſelf, gather in the uſeful harveſt which that rich country yields, which once produced a race of heroes, was formerly the cradle of Arts, and is now become the ſeat of modern politics. You need not kiſs the Pope's ſlipper—I could hardly pardon you ſuch a ſuperſtition; but you may inform yourſelf of his ſtate and powers. You ſhould alſo learn the manners of the people; I mean of thoſe that are called *the beſt company*. There is a peculiar ſpecies of theſe, in every country; and it is from them alone, that perſons of your rank are to learn all that is worth knowing.—You may laugh at the Monſignori there, and gallant with their wives—Uſe your freedom in this latter article, as much as you will, but let paſſion be out of the queſtion. To know them only, is ſufficient both for your purpoſe and your ſafe-guard. This is a more eſſential ſtudy than one is apt at firſt to imagine. The characteriſtic ſpirit of every nation is generally more ſtrongly marked in that charming ſex, who are always the moſt intereſting part of it.'

Delicate Crimes.

'Since you are now in Italy, gather (but not with too much labour) thoſe uſeful harveſts, which that brilliant climate ſo copiouſly furniſhes; once the country of heroes, it became the cradle of the Arts, and is ſtill the ſeat of politics. Don't kiſs the Pope's ſlipper; it is what I ſhall never forgive you; but get at the root of his power. Learn the manners of the people; above all, thoſe of the good company. Every nation has a ſtile of life peculiar to itſelf; and in becoming acquainted with that, people of our order learn all they ought to know. Laugh at the *Monſignori*, and endeavour to debauch their wives; lie with as many of them as you can; to love them is not your end, but to underſtand them: it is a more eſſential ſtudy than many imagine. The flower of a nation's wit, is in ſome ſort confined to that charming ſex, which is always its moſt intereſting moiety.'

Duke de CLERMONT to the Viſcount de ***

This Duke de Clermont ſeems to have been the CHESTERFIELD of France.—There is a degree of delicacy in the rendering of *ſome expreſſions* in the *elder* of the above-quoted tranſlations, which ſeems to give a colour to the report that it is the work of a Lady *, well known in the world of Engliſh literature. The other verſion is ſaid to be the performance of a Gentleman; who, in reſpect to the *freedom* of ſome of the letters, in the original, muſt, in virtue of his ſex, have a conſiderable advantage over his female competitor.

* Mrs. G. well known by the part ſhe bore in the matrimonial correſpondence between *Henry* and *Frances*.

POETICAL

POETICAL.

Art. 24. *The Country Juſtice*; a Poem. By one of his Majeſty's Juſtices of the Peace for the County of Somerſet. Part III. 4to. 1s. Becket. 1777.

Of the ſtyle and ſpirit of this work, plainly intended (as the Author profeſſes) *to cultivate* HUMANITY *in the provincial adminiſtration of juſtice*,' we have already ſpoken †. The ſame mildneſs and benevolence breathes through this third part. A kind of tender ſublimity diſtinguiſhes and recommends the following paſſage:

Oh, MERCY, thron'd on his eternal breaſt,
Who breath'd the ſavage waters into reſt;
By each ſoft pleaſure that thy boſom ſmote,
When firſt creation ſtarted from his thought;
By each warm tear that melted o'er thine eye,
When on his works was written, THESE MUST DIE;
If ſecret ſlaughter yet, nor cruel war
Have from theſe mortal regions forc'd thee far,
Still to our follies, to our frailties blind,
Oh, ſtretch thy healing wings o'er human kind!

For other touches of a ſimilar nature on the article of *Priſons*, on *Filiation*, &c. we refer our Readers to the poem itſelf. C.

Art. 25. *The Poems and Miſcellaneous Compoſitions of* PAUL WHITEHEAD. With explanatory Notes on his Writings, and his Life written by Capt. Edward Thompſon. 4to. 10s. 6d. Boards. Kearſly. 1777.

The poetical writings of the late ingenious Mr. Paul Whitehead are ſo well, ſo univerſally known, that any recommendation of them, from us, would be ſuperfluous. The Editor has prefixed an account of the life of this eminent ſatiriſt, written at conſiderable length; but the hiſtory of all poets is little more than that of their *works*. The ſons of the Muſes are generally an indolent race, retiring from ſociety, and from buſineſs; and therefore their lives are ſeldom productive of ſuch incidents as would make any ſtriking appearance in the annals of biography. In gleaning the ſmaller, miſcellaneous poems of Mr. Whitehead, the Editor has caſually picked up one or two little pieces, which were written and publiſhed by Mr. William Whitehead, the preſent Laureat ‡: but this miſtake has been candidly acknowledged in the advertiſements of the publication, in the ſeveral news-papers.

Art. 26. *The Ducheſs of Devonſhire's Cow*; a Poem. 4to. 6d. Bew.

Celebrates, in a few ſorry verſes, the benevolence extended by the Ducheſs to the owner of a ſtarved cow. Poets are never more *at home*, than when they praiſe the munificence and generoſity of the great.

† See Review for May, 1775, p. 406.

‡ The pieces are—"Verſes to the Memory of Mrs. Pritchard," and the famous Ranelagh ſong—"Ye belles, and ye flirts, and ye pert little things," &c.

Art. 27. *The Duke of Devonſhire's Bull to the Ducheſs of Devonſhire's Cow*; a Poetical Epiſtle. 4to. 1 s. Fielding and Co.

A laugh at the cow-poet.—If the libidinous Reader looks here for obſcenity, he will be diſappointed.

Art. 28. *The Old Serpent's Reply to the Electrical Eel* *. 4to. 2 s. Smith.

A fruitleſs attempt to catch the *Eel of Wit* by the tail.

Art. 29. *John the Painter's Ghoſt:* How he appeared on the Night of his Execution to Lord Temple, &c. 4to. 1 s. 6 d. Williams.

John the Painter's ghoſt riſes to the tune of William and Margaret, and takes his revenge on Lord T †. and the reſt of the courtiers, by *telling them their own.*

Art. 30. *An Elegy on the Death of the Right Hon. Sir Charles Saunders*, Knight of the Bath, Admiral of the White Squadron of his Majeſty's Fleet. By the Rev. Robert Engliſh, M. A. Chaplain to the Twelfth Regiment of Foot; and to the Right Hon. Edward Lord Hawke. 4to. 1 s. Becket. 1777.

Admiral Saunders was ſo reſpectable a man, that it would have been ſtrange if the *Naval* Muſe, in particular, had ſeen him depart without offering ſome tribute of praiſe to a character of ſuch uncommon worth.—Mr. Engliſh has here, very laudably, attempted to do juſtice to the abilities of Sir Charles, as a commander, and to his virtues as a man. The following valedictory lines, from the concluſion of the Elegy, may be ſelected as a ſpecimen:

Go, Happy Shade, where pure enjoyments flow!
Be bleſt above, for gen'rous acts below!
Through ſeas æthereal, life's rude voyage o'er,
Thou gain'ſt at length an hoſpitable ſhore:
Conflicting paſſions ſhall no more controul;
Sooth'd ev'ry care, and harmoniz'd the ſoul.
Brunſwick he lov'd, and his auſpicious line;
Yet ſacred Freedom mark'd him at her ſhrine:
His ſtar, an emblem of ſublime deſert,
Shone with reflected luſtre from his heart;
Truth, Honour, Valour, with united rays,
Inflam'd each honeſt breaſt with ardent praiſe,
Blaz'd his renown to Earth's extreme domains,
Where ſmiles Aurora, and where Heſper reigns,
Where glows the brilliant Zone, where freeze the Poles,
Far as the winds can range, or Britain's thunder rolls.

For a further ſpecimen of the poetic talents of our Nautical Bard, ſee our account of the ſecond edition of his *Naval Review*, a poem: Review, vol. li. p. 165.

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* For the Electrical Eel, ſee Review for April, p. 313.

† Lord Temple, charged with employing one Baldwin, a painter, to trick John into that confeſſion which hanged him.

Art.

Art. 31. *An Elegy, occaſioned by the Death of a Lady's Linnet.* 4to. 1 s. Davies.

Spirited and poetical, but not without ſome defects, which the Public may put upon a repairing leaſe. Yet theſe things, like the ephemeron, exiſt but for a day,—So, we hope, may the lady's grief for the linnet;—not her love if he deſerves it, for the poet. L.

Art. 32. *The Lion extricated; or, the Jackall's Defeat.* A Fable in Three Cantos. 4to. 1 s. Almon.

Political doggrel, working up the ſtale materials of Lord Bute and the P. D. Lord Chatham and his penſion, and a great deal of ſtuff of the ſame ſort. L.

Art. 33. *A Familiar Epiſtle from C. Anſtey, Eſq; to C. W. Bampfylde, Eſq;* tranſlated, and addreſſed to the Ladies. 4to. 1 s. Almon. 1777.

We have noticed the original in our Review for February: of the tranſlation, take the following curious ſpecimens:

Nor midſt its merry notes does Polyhymny
Refuſe to grace the corner of my chimney;
* * * *
Great Cybele her vanquiſh'd creſt deplore,
And *boaſt her*, of her tower-capt head no more,
* * * *
With *ſwiniſh hams*, and bloody puddings ſtor'd,
* * * *
And though to *Deary*'s ſhare light coffers fall.—

The following ſimile is worthy of obſervation;

As by a *maſtiff*, when a hare is ſpy'd
Securely friſking near a copſe's ſide,
His ears erect, the *cur* begins the chace,
Urging with eager rage his tardy pace,
Thrown out at length, he halts upon the plain,—

This reminds us of a ſimile in an Iriſh tragedy:

As when a hunter goeth forth to hawke,
He ſees two filberts growing on one ſtalk;
He cracks the one, and, finding that is found,
Believes the other ſo, though lying on the Ground.

But, notwithſtanding the ſudden metamorphoſe of the maſtiff into a cur, we think the laſt quoted ſimile infinitely ſuperior. L.

Art. 34. *The Gamblers*; a Poem; with Notes critical and explanatory. 4to. 3 s. Hooper. 1777.

This poem is ſo replete with the myſtic terms of the turf and the tables, that it is fit only for the peruſal of adepts. Beſides, it is unintereſting, and not likely to anſwer any moral purpoſe. The Duke of C** has behaved ſo well of late years, that it was certainly wrong to make him the *ſtale* hero of the poem. L.

Art. 35. *The Gamblers*; a Poem. Canto II. 4to. 1 s. 6 d. Hooper.

Thoſe who wiſh to acquire turfiſh knowledge may read this Canto with emolument. It is written with ſpirit, and contains many claſſical alluſions; but, as we ſaid of the firſt part, we know not where to find the *cui bono*. L.

Art. 36. *The Art of Converſing.* Tranſlated from the French 4to. 1 s. Lewis.

Theſe rhymes, for we cannot call them poetry, are ſaid to be tranſlated from the French of a *Pere André* of Rouen.

The Tranſlator hath grievouſly offended the more reſpectable memory of Thomas Brown, who ſaith, that the vileſt rhymes are thoſe that end in *inguiſh*.

Don t contradict him, or he will diſtinguiſh,
And ſub-diſtinguiſh, and all ſenſe extinguiſh.

* * * *

To debaſe the human mind, and ſpoil the heart.

* * * *

Speak that I may ſee you, ſaid an ancient wight. L.

Cedite Liſſei ſcriptores, cedite Tweedæ!

MEDICAL.

Art. 37. *Practical Remarks on Weſt-India Diſeaſes.* 8vo. 2 s. F. Newbery. 1776.

This pamphlet is given as a ſpecimen of a larger work, on the ſame ſubject, which the Author means to purſue, ſhould he be encouraged to proceed. It is therefore only a kind of ſketch of the deſcription and method of cure of ſome of the moſt violent and fatal diſeaſes which attack the inhabitants of thoſe torrid regions. The compaſs it takes is ſcarcely ſufficient for an accurate diſcrimination of the ſeveral diſeaſes on which it treats; but the mode of practice inculcated is free, vigorous, and apparently founded on juſt obſervation. We doubt not, therefore, but the Author's deſign, executed in its full extent, would be a valuable addition to the healing art; eſpecially ſhould he adopt a more correct and leſs florid manner of writing, in his future compoſitions.

Some of the circumſtances moſt worthy of remark in the preſent piece are—the extraordinary efficacy attributed to the red precipitate of mercury, adminiſtered in doſes of half a grain, with nitre and camphor, or abſorbent powders, in internal inflammations; the amazing doſes of opiates ſafely and advantageouſly given in the *tetanus*, ſo far we are told in one caſe, as twenty ounces of laudanum in one day, in others four ounces of ſolid opium during the courſe of the diſeaſe;—and the happy effects of throwing cold water upon patients placed in a draught of air between two doors, in the height of a moſt malignant and putrid ſmall-pox.

Art. 38. *A ſelect Number of ſchirrhous and cancerous Caſes*, ſucceſsfully treated without cutting, by the peculiar Remedy of Melmoth Guy, Surgeon, &c. 8vo. 1 s. Nichol, &c. 1777. A.

Mr. Guy here offers to the Public twenty caſes in favour of his method of treating ſchirrhous and cancerous humours without the knife. Were any really effectual remedy for theſe moſt dreadful of all diſeaſes diſcovered, it would be the height of inhumanity to confine the benefits of it by an intereſted concealment. How much the Public loſes by this conduct in reſpect to Mr. Guy's medicines, we pretend not to determine. The caſes related have the appearances of authenticity; but every perſon acquainted with medical hiſtory will know how little certainty can be obtained from a partial view of

any point of practice. With regard to ſtyle and language, this publication is not in the leaſt ſuperior to the generality of 'atteſted cures, &c." which accompany the pills and drops of every common noſtrum-monger.

*** See alſo our account of an *An Eſſay on ſchirrhous Tumours and Cancers*, by Richard Guy, Surgeon, (the father, we ſuppoſe of the preſent author) Rev. vol. xxi. p. 515. A.

Art. 39. *A Letter from the celebrated Dr. Tiſſot to Dr. Zimmerman*, on the *Morbus Niger*; including ſome appoſite Caſes equally curious and intereſting. The whole illuſtrated with an Account of the morbid Appearances of the diſſected Bodies. Tranſlated from the French by John Burke, M. D. 8vo. 1 s. 6d. Kearſly. 1776.

The *Morbus Niger* takes its name from the diſcharge of a black matter by vomiting and purging; which, imperfectly known to the ancients under the name of *Atra Bilis*, is now diſcovered to be blood extravaſated from a ruptured veſſel in the ſtomach. The moſt excruciating pains precede this evacuation; by which, and the loſs of blood, the patient is ſo much reduced, that the diſeaſe uſually proves fatal. The firſt caſe here related by Dr. Tiſſot was ſucceſsfully treated by a truly Hippocratic ſimplicity of practice. A diet entirely liquid, conſiſting of ptiſans, light broths, and milk; with emollient glyſters, and the gentleſt aperients, were the only medicines employed; and the learned and ingenious Writer ſuggeſts various arguments in his reaſonings upon the nature of the diſeaſe, to ſhew that more active medicines could not have been uſed with propriety. A ſecond caſe of the *Morbus Niger*, which terminated fatally; and a third, of a diſorder ſomewhat reſembling it in ſymptoms though different in its nature, afford ſome curious appearances diſcovered on diſſection. Two other obſervations, one relating to a particular kind of inteſtinal worm; the other to a violent and obſtinate pain of the head, cured by a deep inciſion on the part; though worth peruſal, are not ſo 'appoſite' to the ſubject of the former part of the letter as the title-page ſeems to expreſs. A.

Art. 40. *An Examination of a Charge brought againſt Innoculation*, by De Haen, Raſt, Dimſdale, and other Writers. By John Watkinſon, M D. 8vo. 1 s. 6 d. Johnſon. 1777.

At a time when the *prejudices* againſt inoculation are almoſt entirely ſilenced, it muſt appear an alarming circumſtance to the friends of that ſalutary practice, that ſuch objections are raiſed againſt the mode of adminiſtering it, by thoſe who allow its merit and ſucceſs, as muſt tend greatly to abridge the benefits derived from it. For we own we have little expectation that it will ever be found practicable in this country to introduce, under the authority of government, ſuch a plan of inoculation as ſhall extend its advantages through the body of the people; and if this be not effected, every reſtriction on ſuch individuals as may be diſpoſed to practiſe it, will operate to its diſcouragement. Many a tender parent, who would venture to inoculate a child under their own eye and nurſing, would not be able to overcome their reluctance at ſending it abroad, amidſt new faces, under another roof, where their own attendance would be impracticable or highly inconvenient. The great charge under which private

inoculation

inoculation labours, is that obvious one of foſtering a diſeaſe always ready to ſpread by natural infection. That by its means the natural ſmall-pox is in fact more diffuſed than it would otherwiſe have been, is ſuppoſed to be proved by the increaſed proportion of deaths from this diſeaſe, appearing in the bills of mortality ſince the inoculation was practiſed. This is the foundation of the charge brought againſt it by the authors mentioned in the title of the preſent treatiſe; and what the Writer attempts to invalidate.

The following are the principal conſiderations urged by Dr. Watkinſon: That one cauſe of the greater proportion of deaths from the ſmall-pox with reſpect to other diſeaſes in the modern London bills, may be the increaſed purity of the air, which leſſens the mortality of other diſeaſes, but has little effect on the ſmall-pox. That the inoculated ſmall pox are ſo much leſs contagious than the natural; that little danger is to be apprehended from their infection. That the contagion even of the natural ſmall-pox is ſcarcely ſufficient to propagate a prevailing epidemic, without the influence of ſome peculiar conſtitution of the air. But the moſt important argument, and what indeed we think tolerably deciſive in exculpating inoculation, is drawn from a review of the Bills of Mortality as far back as the year 1629, a century before the introduction of that practice; by which it appears that the proportion of deaths from the ſmall-pox has been increaſing in gradual progreſſion ever ſince that time, excepting indeed for the laſt four years, in which it has decreaſed. During a very conſiderable part of this period, therefore, we muſt look for ſome other cauſe of the increaſed mortality of the ſmall-pox in London; and we may reaſonably conclude, that this cauſe, whatever it be, would operate equally ſince the introduction of inoculation as before. What this cauſe is, Dr. Watkinſon has not attempted to aſcertain.—We think the prodigiouſly increaſed conflux of freſh people out of the country, whoſe fears of the ſmall-pox have been conquered by ſtronger incitements of pleaſure or intereſt than their anceſtors felt, will go a great way towards accounting for the fact.

For the valuable tables exhibiting this progreſſional ſeries, which were furniſhed to the Author by Dr. James Sims, we refer to the pamphlet itſelf, which deſerves the peruſal of thoſe who wiſh to ſee the arguments on both ſides of this important queſtion. A.

MISCELLANEOUS.

Art. 41. *Supplement to the Life of David Hume, Eſq;* containing genuine Anecdotes and a circumſtantial Account of his Death and Funeral. To which is added, a certified Copy of his Will. 12mo. 1 s. Bew.

We obſerve nothing very material in this publication.

Art. 42. *A Treatiſe of Laws,* from the Greek of Sylburgius's Edition of Theodoret, Biſhop of Cyrus, his *Therapeutica*, &c. By Thomas Comber, LL. D. Rector of Buckworth and Morborne, Huntingdonſhire. 8vo. 2 s. ſewed. White, &c.

We announced this valuable work in our Review for July, 1776. It is now *regularly* publiſhed; and the learned world is much obliged to Dr. Comber for this *republication* and *tranſlation* of an author ſo juſtly celebrated for his learning and eloquence. The Doctor has alſo added

to

to the work two ſets of *annotations*, one of which he entitles *Sentimental*, the other, *Interpolatory* and *Explanatory*.

Art. 43. *A Book of Inſtructions*, written by the Right Hon. Sir Chriſtopher Wandesforde, Knt. Lord deputy of Ireland, &c. &c. to his Son and Heir George Wandesforde, Eſq; in order to the regulating the Conduct of his whole Life. 12mo. 1 s. 6 d. ſewed. Becket, &c. 1777.

This work is a curioſity, and will ſerve to add, as the Editor obſerves (in his dedication of it to John Earl of Wandesforde, of the kingdom of Ireland) a Lord Caſtlecomer to Mr. Walpole's liſt of noble authors. Dr. Comber, a deſcendant of the family, has now publiſhed it for the uſe of young gentlemen of fortune; who will find it fraught with much inſtruction on a numerous variety of important points, arranged under their proper heads, and illuſtrated with *notes*. The Author appears to have been a perſon of ſtrong ſenſe, of ſound judgment, and of exemplary piety and prudence

Art. 44. *The Trifler; or, a Ramble among the Wilds of Fancy, the Works of Nature, and the Manners of Men.* Vols. III. and IV. 12mo. 5 s. ſewed. Baldwin. 1777.

When we ſet out with the Trifler on his ſecond Ramble, we found him ſo entertaining, that we ſoon promiſed ourſelves much pleaſure in the excurſion. From ſeveral flights of fancy, and ſtrokes of character, ſuperior to any with which he had amuſed us formerly, we began to apprehend, that whatever occaſion his irregular and unuſual manner of thinking and talking might give us for criticiſm, we ſhould, on the whole, have no occaſion to regret the renewal of our acquaintance. But, as it often happens to travellers whom chance has thrown together, we had not gone far before we ſaw reaſon to lower our ideas of our companion. Whether ſome croſs accident had put him out of humour; or whether he had ſo little command of himſelf, as not to be capable of journeying on for a ſingle day without diſcovering his ill-temper, we cannot ſay; but, in the firſt evening of the excurſion, he behaved in ſuch a manner, to ſome worthy gentlemen who happened to be at the ſame inn with us, as gave us ſufficient proofs, that inſtead of having had the good fortune to meet with an agreeable Trifler, we had fallen into a moſt unlucky connection with a ſplenetic humouriſt, and ſnarling cynic, who was likely to give himſelf and us no ſmall vexation upon the road.

To drop the alluſion: the pleaſure we promiſed ourſelves from this work has been greatly overbalanced by the pain we have ſuffered from the wanton and illiberal attack which the Author has made upon two modern writers, whoſe literary and perſonal merit ought to have protected them from ſuch an inſult. Though our Author has not expreſsly named the objects of his miſplaced ridicule, he has taken care to identify them by marks ſufficiently characteriſtic. He has introduced, in the courſe of his narrative, an Experimental Philoſopher under the character of a vender of *Dephlogiſticated Air*, and an Orator haranguing a mob on Civil Liberty. He leads the former, with a chemiſt his companion, through ſeveral low adventures, offenſive to delicacy; but ſtill more offenſive, as an inſult upon philoſophy in the perſon of one of her ſons, whoſe indefatigable and ſucceſsful reſearches into nature, have juſtly procured him an high degree of public approbation.

In

In that part of his narrative in which he introduces the advocate for America, he paints him in the blackeſt colours—colours which produce a portrait ſo perfectly the reverſe of the original, that it would have been difficult to diſcover the painter's intention, had he not taken particular care that it might not be miſtaken, by hanging a bundle of calculations at the ſide of his figure. 'A miſerable projector—a ſour republican—an enemy to every ſpecies of ſubordination—an incendiary, who has a ſettled rancour in his heart againſt government—a monſter that, for the repoſe of our country, ought to be extirpated from the human race'—are a ſmall ſpecimen of the rancorous abuſe with which this anonymous Writer has loaded a very reſpectable character. Not ſatisfied, however, with aſperſing in this manner, the Politician, he traduces, in terms if poſſible ſtill more expreſſive of malignity, the Divine and the Man; and with him the whole religious ſect to which he belongs. He calls him 'a contemptible fanatic—a ſly inſinuating betrayer—a canting, fawning, hypocritical impoſtor—who has diſſented from the eſtabliſhed church till he has no religion at all,'—and ſays, that 'the ſect to which he belongs will never be quiet till, like the Jeſuits, they are expelled from every community as the common diſturbers of mankind.'

Such cenſures as theſe, to which the known character of the individual, and the whole hiſtory of the ſect, give the lie, can produce no other effect than to bring diſgrace upon the head of the vile defamer, who, inſtigated by Malice, employs "thoſe twin ruffians, CRUELTY and COWARDICE," to aſſaſſinate, in the dark, his neighbour's good name.

It is happy for ſociety that ſuch vipers as theſe, held back by the tolerant ſpirit of the times, are able to do nothing more than hiſs and brandiſh their ſting. And it is to be hoped that the period is not far diſtant when the ſting ſhall be torn out by the hand of legal authority—when the dæmon, PERSECUTION, ſhall no longer be permitted to "go about ſeeking whom he may devour." E.

RELIGIOUS and CONTROVERSIAL.

Art. 45. *A liberal and minute Inſpection of the Holy Goſpel*; affording an occaſional Paraphraſe, with Notes and Emendations on the Four Goſpels and the Acts of the Apoſtles; and a regular Expoſition of all the Epiſtles, except the Revelation. 8vo. 1s. M. Lewis.

There is ſuch oddity in this performance, that we are almoſt at a loſs in what manner to ſpeak of it. The preſent pamphlet contains only a paraphraſe on the Epiſtle to the Epheſians; in which the Writer follows Locke, of whom he is a great admirer. But in the preface, (deſigned for the whole,) we are told, it is his intention to publiſh a commentary on the other books of the New Teſtament, of which this is now delivered as a ſpecimen; and 'the reſt of the work being ready will follow, as ſoon as the countenance this receives can be determined. In this elaborate work, as he ſtyles it, the employment of twenty-four years, many authors are ſaid to have been conſulted; but material aſſiſtance to have been derived only from Clarke's and Locke's illuſtrations: ſo it is added, 'the Editor avers that the bulk of this publication is the *Fœtus* of his own meditation, aided, he conceives with the Divine Spirit.' The ſenſe and meaning

of

of the Writer ſeems on the whole to be given and illuſtrated in this paraphraſe; but it is in ſo ſingular a manner, the ſentences are ſo divided, the words ſo ſpelt and accented, as to betray ſome great peculiarity * in the Writer, and in general to diſguſt the Reader, and forbid the peruſal of the performance: And ſince we abound with paraphraſes and expoſitions on the ſcriptures, it may be adviſeable to withhold this propoſed commentary at leaſt for ſome time longer, till maturer thought and advice may render it more fit for the public eye: but we muſt leave the learned author to judge on this point for himſelf. H.

Art. 46. *The Harmony of the Truth*; the Second Part, called the Harmony of the Scriptures. 8vo. 2 s. Law. 1776.

The character which, in our Review for December laſt, we gave of the former part of this work, will, in a great meaſure, ſuit the preſent performance. It hath, at leaſt, the ſame abſurdity and bigotry, though not, we think, the ſame ſtriking marks of inſanity. However, if the Author be ſomewhat mended in this reſpect, the alteration for the better is ſo ſmall, that we entertain very little hopes of his perfect recovery. K.

Art. 47. *Truth and Error contraſted*; in a familiar Dialogue; in which are clearly ſhewn the miſtaken Notions of Mankind, relative to their preſent and future State, to the Reſurrection and Judgment, to Heaven and Hell, and Life and Death. By a Lover of Truth. With an Appendix, containing Eſſays and Extracts from Letters relative to the ſame Subject. 8vo. 1 s. 6 d. Philips.

When we firſt opened this work, and found the Author declaring himſelf an enemy to vulgar prejudices, and at the ſame time aſſuring his Readers that tho' they will meet with many things not only uncommon but new, he has furniſhed them with firmer footing to ſtand on, than old prejudices and common received notions; our curioſity was excited, and we promiſed ourſelves that ſome new and important ideas would reward us for the trouble of a careful peruſal. But after giving the performance our cloſeſt attention, we are able to diſcover nothing but a confuſed jumble of fancies, ſo wild and extravagant, that we are at a loſs to determine whether we ought to rank the Author among the enthuſiaſts, or the madmen, of Moorfields.

If our Readers are curious to form ſome idea of the contents of this original work, we can only acquaint them, that we meet with much obſcure diſcourſe between Meſſrs. *Sarx* and *Pneuma*, to prove, that man has two kinds of fleſh and blood, the one groſs and carnal, ſuch as we inherit from Adam by the fall, which is the grave of the ſoul, the other of an inconceivably fine, thin, ſubtle nature—that this was reſtored by Chriſt, and will ſurvive the laſt general fire—that it was in ſuch fleſh and blood that Chriſt appeared after the reſurrection—that Chriſt's judgment is in every heart, and this is the only day of judgment ſpoken of in ſcripture—that heaven and hell are only within men—that after death, the ſoul does not paſs out of the body, but retire into the interior parts, till it has reached a world ſuitable to its nature, as, when ſtrong liquor is frozen in a

* Among other inſtances of this, we note his *Dedication to God*; who is addreſſed as moſt *noble*, moſt *puiſſant*, moſt *reverend*, &c. &c.

bottle

bottle the ſpirituous parts retire toward the center.—But hold! we muſt not gratify your curioſity too far. Buy the work, and you will be maſter of many wonderful ſecrets; among which, the moſt wonderful of all is, a method of curing mad people, by drowning them.

Art. 48. *Horæ Solitariæ*; or, Eſſays on ſome remarkable Names and Titles of Jeſus Chriſt, occurring in the Old Teſtament, and declarative of his eſſential Divinity and gracious Offices in the Redemption of Man: To which is prefixed, an hiſtorical Introduction concerning the Doctrine of the Trinity, as it appeared in the World, principally, before the Chriſtian Æra. 8vo. 5 s. Boards. Dilly. 1776.

In the introduction to this work the Writer has frequent recourſe to a number of learned authors, and among the reſt to Mr. Bryant's celebrated publication on Ancient Mythology. He ſeems to ſuppoſe (though it is a needleſs ſuppoſition) that polytheiſm took its riſe from a corrupted notion of a plurality of perſons in the divine eſſence. However *juſt* may be his remarks in ſome other reſpects, ſurely the following reflection, very generally expreſſed, is not very candid: 'The Heathens themſelves who knew any thing of the tradition of the Trinity—did not farther corrupt or debaſe the truth into *Sabellianiſm*. They had, in that reſpect, more ſenſe and more modeſty than ſome later refiners; who, in their rage for improvement, have ſtuck at nothing, but have preſumed to faſhion the *Almighty Creator* after their own little notions, and with a peculiar kind of confidence, given almoſt the lye direct to his own moſt poſitive aſſertions. They have but one ſtep farther, and that is to deny his exiſtence at once.' There have been perſons of great integrity, humility, and piety, as well as learning, who could not ſee that the ſcriptures ſupported all the ſentiments this Writer embraces. A little leſs confidence might therefore become him.

The introduction is filled with learned quotations and obſervations; which are followed by upwards of thirty eſſays or meditations on the topics mentioned in the title-page. Theſe diſcover a very devotional ſpirit, and ſeparate from matters of diſpute and conteſt, which ſeldom anſwer any good purpoſe, but often a bad one, the pious and moral reflections they offer may be ſerviceable to many ſerious Readers, particularly to the followers of Mr. Romaine, and others who may fall in with the Writer's ſentiments. H

Art. 49. *The Conduct of the Primitive Fathers in the Reception and Tranſmiſſion of Books aſcribed to the Apoſtles and their Companions.* 8vo. 1 s. Bew.

The pamphlet conſiſts of ſix letters; the firſt of which propoſes ſome doubts concerning the qualifications of the early Fathers as witneſſes for the books of the New Teſtament; which doubts the following letters are intended to remove. The anſwers and arguments which are here offered have been more amply and ſatisfactorily conſidered in larger works: but this ſhorter view may be uſefully peruſed, though, as the Writer obſerves, 'the remarks might have admitted of a more advantageous form;' and a yet greater attention to the ſubject would probably have rendered it more ſatisfactory to the Public: though, we preſume, the ſubject, however important, is not very ſuitable to the taſte of the preſent age. H

SERMONS.

SERMONS.

I. Before the Incorporated Society for the Propagation of the Goſpel in foreign Parts—in the Pariſh Church of St. Mary le-Bow, Feb. 21, 1777. By the moſt Rev. Father in God, William Lord Archbiſhop of York. 4to. 1s. Becket.

Of this diſcourſe we gave an account in our laſt month's Review, with ſome extracts, taken from the firſt edition, printed at the expence of the Society, and *not ſold*. It has, ſince, been reprinted in a variety of forms. The notice taken of it, in ſome debates, in the Houſe of Lords, hath contributed, not a little, towards rendering it an object of more attention than is commonly beſtowed on diſcourſes from the pulpit, even though an Archbiſhop be the preacher.

II. At the Interment of Mr. John Galway, a Student in the Academy at Warrington, Feb. 11, 1777. By William Enfield, LL. D. 4to. 1s. Johnſon.

An elegant and pathetic improvement of a ſcene which is not the leſs ſolemn, or the leſs affecting, from its being common to every human being.

III. *The good Shepherd's Care for the Lambs of his Flock.* A Sermon to Children. Delivered to a Set of Catechumens, by S. Palmer. 12mo. 3d. Buckland. 1777.

Serious, pious, and uſeful admonitions to miniſters, parents, and children. H.

IV. At Wincheſter Aſſizes, in March, 1777. By Richard Burleigh, Curate of Beaulieu. 6d. Beecroft.

CORRESPONDENCE.

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN,

AS the *Letters and Memoirs of Miſs Sophia Sternheim*, a novel lately tranſlated from the German, have been aſcribed by their Engliſh Tranſlator [ſee Review for October, 1776, p. 319] to one Mr. *Weiland*, I am authorized to apply for that juſtice which you are ever ready to do to every Author, and to which no one has a fairer claim than Madame *Sophia de la Roche*, Lady to the Privy Chancellor Baron de la Roche of Coblentz. It is to this ingenious Lady that the Germans are indebted for the above entertaining novel; it is to the German predilection in favour of Engliſh literature, manners, &c. that you muſt aſcribe the great and noble light in which ſhe has repreſented ſome Engliſh characters, and in which they are generally drawn in the beſt modern German plays and novels. Let your generoſity then be conſpicuous, not only in reſtoring to the fair Author her property, but likewiſe in acquainting your Readers that the celebrated Mr. Wieland, of Weymar, had no ſhare in the above publication but that of an *Editor*. His name, by bad ſpelling, changed into that of *Weiland*, proves to be a very laughable blunder, ſince in German it ſignifies a Mr. *Late*, or a Mr. who *is no more*. That Gentleman is however in full vigour of life, and, for the further improvement of German literature, it is to be wiſhed that he may long continue ſo. R E. R.

GEN-

GENTLEMEN,

Your conſtant Reader, S. N. felt a "*painful ſomething*" when at Potſdam, and, with your permiſſion, he has given vent to it in your Review*, in a manner which ſpeaks him to be rather too nice in his feelings, and *worth*, perhaps, too many thouſands to weigh things, men, and arguments by any other ſtandard than that of the pound. I ſhall not, therefore, argue with him on the pretended "*ſplendida miſeria*" which ſtruck him when he viſited the reſidence of the King of Pruſſia; nor ſhall I retaliate upon him, as a Pruſſian might well be inclined to do, by enlarging on the *miſera opulentia* of many rich inhabitants of this brick-built, plain, yet firſt metropolis of the modern world. It is, however, but common juſtice to obſerve, and I deſire you to do it, that the greateſt *creation* of the Pruſſian monarch appears, not ſo much in his palaces, buildings, and accumulated wealth, as in the encreaſing numbers, in the thriving ſtate, in the ſpirit, politeneſs, ingenuity, and induſtry of his ſubjects. A traveller muſt be ſhort-ſighted, indeed, who does not obſerve this in Pruſſia; and he muſt be ill-natured or envious, who will not. It is very true that the Pruſſians are not grown inſolent by illgotten wealth, plunder'd in the Indies, extorted by negro-drivers, accumulated by corruption, and uſurious contracts, or jobbed by gambling in the alley; nor do they boaſt of any precarious paſteboard opulence of national debts or paper currency, which, to uſe Milton's words,

—— ſome croſs-wind, from either coaſt,
May blow tranſverſe, ten thouſand leagues awry
Into the empty air, ——

There is ſome *reality* in their modeſt opulence. It is the produce of ever-encreaſing, honeſt huſbandry, trade, and manufactories.

So much for the "*inhabitants of worth*," brought together in Pruſſia, as Mr. S. N. is pleaſed to ſtile it, by force and military deſpotiſm. But give me leave to hint at another unfair conſtruction of your Sentimental Correſpondent.—Mr R. E. R. ſpoke of Greenwich Hoſpital †, as of a noble charity of *this* opulent and powerful nation. Your Correſpondent miſunderſtood him, and thereby does injuſtice to the King of Pruſſia's taſte for royal magnificence. But let us not deprive a truly great man of the honour of a noble and prudent charity; a Prince who lives like a philoſopher, and who is, for very good reaſons, ſo averſe to *empty court parade and pageantry*, that if we judge of him by the plain appearance of his attendants, and the ſimplicity of his dreſs, no man of ſenſe can poſſibly accuſe him of any degree of fondneſs for fool-catching ſplendor.

Your conſtant Reader,
A PRUSSIAN.

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†‡† Inquiry is making into the ſubject of F. V.'s Letter; but an anſwer could not be obtained ſoon enough to appear in this month's Review.

☞ *The publications relative to the diſputes at* Madraſs, *muſt be deferred to next month.*

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* See *Correſpondence*, in the Review for April, p. 318.
† Review, March, p. 240.

Errata in this month, viz. p. 430. l. 25. in Parentheſis, read 'from what ever ſe.

APPENDIX

TO THE

MONTHLY REVIEW.

VOLUME the FIFTY-SIXTH.

FOREIGN LITERATURE.

ART. I.

Eſſai ſur le Deſpotiſme.—An Eſſay on Deſpotiſm. London. (Amſterdam.) 1777.

THIS Eſſay diſcovers, in ſtyle, manner, thought, and expreſſion, a maſterly hand; and we are inclined to conjecture, from the general ſpirit that reigns through it, that it is the production of an Author, whoſe rank in life is not inferior to his rank among the good writers of the age. It ſeems to have been penned with the moſt excellent deſign—to ſhew to a young and virtuous monarch, aſcending a throne which had long been diſhonoured by ignoble prodigality, luxurious avarice, and all the forms of oppreſſion, the frightful conſequences of arbitrary meaſures and licentious deſpotiſm. 'A young prince, (ſays the Author, in an *advertiſement* prefixed to the work) may, with the beſt intentions, perſuade himſelf, by the example of his predeceſſors, or by a method of governing which has been confirmed by long cuſtom, that no remedies can remove the evils complained of, except meaſures enforced by authority. But if he does not guard his upright mind againſt this deſtructive error, he will do miſchief in ſpite of his own heart, and will find himſelf diſappointed by reſources, that fail through their having been too much employed.'

The Editor of this work informs us that it was written towards the concluſion of the reign of the late King, and, accordingly, we find, after the advertiſement, a dedication, or letter, addreſſed to the dauphin. This letter runs in a very uncommon ſtrain, and ſome extracts from it will ſhew us the energy and ſpirit, which animates this ingenious and patriotic Writer.

'Your flatterers, that is to ſay, all thoſe who ſurround you, have told you, no doubt, more than once, that you brought with you into the world an irrevocable right to the ſupreme authority. It is this groveling principle of adulation and frenzy, that I mean to overturn.—If you could look back upon your cradle, and your ſwaddling bands, this might perſuade you that you were not born mighty, and that it would have been an eaſy matter to have cruſhed you before you had either the inclination or the power to oppreſs.—Prince! the ſlave who flatters you, inſults you: for he ſpreads his perfidious ſnare and reckons upon your weakneſs. The man, who denied your rights and refuſed to acknowledge your authority, would do you a leſs ſhocking injury, than *he* who ſhould adviſe you to abuſe them; and the perfidy which *deceives* is as criminal as that which would *dethrone* you.'

It is not eaſy to give an analytical account of the work itſelf; for though this eſſay exceeds 300 pages, we have no diviſion of the ſubject into chapters or ſections. The Reader, however, muſt not conclude from hence that the Author writes without a plan; for this is not the caſe—he has a plan, though it be a maſked one, and that plan has diſtinct parts, though they are not preſented with the preciſion of a formal arrangement in the tenour of his eſſay.

His plan is to ſhew, in the firſt place, what that paſſion is, in the human heart, which produces *deſpotiſm*—afterwards to point out and define this principle, and, finally, to form a proper eſtimate of it, in conſequence of this account of its nature and characters.

ART. II.

Specimen Experimentorum Lagenam Leydenſem Spectantium, &c.—A Specimen of Experiments relative to the electrical Phial of Leyden. To which is ſubjoined a phyſical Account of the Influence of Heat upon Electricity, &c. by M. W. B JELGERSMA, A. M. and Doctor in Philoſophy. 4to. Franeker. 1776.

WE ſeem to be at the eve of ſome farther diſcoveries with reſpect to the nature and properties of thoſe ſubtile elements, that have ſo long and laborioufly occupied the obſervers, interpreters, and commentators of nature, and the ingenious young man, whoſe work is now before us, appears qualified, both by his aſſiduity and ſagacity, to contribute more than the widow's mite to theſe diſcoveries. His work, which treats of the celebrated Leyden experiment, and is comprized in 258 pages, is divided into two parts: the firſt, which contains properly the fruit of his own labour, is ſubdivided into *ſeven* chapters, and it is to this part of the work that we ſhall confine

our

our account in this Article, as it exhibits new facts and new conjectures to the Promethean adventurers in electrical ſcience.

In the *firſt* chapter our Author lays before his Readers the different *reſults* that were obſerved by different philoſophers, when, in the Leyden experiment, they filled the phial with boiling water. This was found by *Jalabert* of Geneva to increaſe the powers of electricity, while *Kinnerſley*, *Nollet*, and *Watſon*, attributed to the boiling water a quite contrary effect.

The *ſecond* chapter offers a very probable ſolution of this ſeeming contradiction. Our Author employed the boiling water, and not only derived from this method the different, nay contrary reſults, attributed to it by the learned men already mentioned, but alſo happily diſcovered the particular circumſtance which gave occaſion to their variations. A phial of *green* glaſs produced the reſult mentioned by Jalabert, while a phial of *white* glaſs produced *that* which is mentioned by Kinnerſley, Nollet, and Watſon. Our Author endeavours to reconcile the jarring deciſions of theſe eminent men by the different manner in which the boiling water acts upon theſe different kinds of glaſs: he ſuppoſes that it augments the *non-conductive* quality in the green glaſs, while it diminiſhes the ſame quality in the white; and he afterwards lays down the following theorem (if that name may be given to a propoſition relative to a matter as yet ſo imperfectly determined) that *there is a* maximum *in the heat of water, which is correſpondent to a* maximum *of action in the phial, and that this* maximum *exiſts between the warm water and the cold, and not between the warm water and that which boils.*

In the *third*, *fourth*, and *fifth* chapters Mr. Jelgerſma relates the numerous and diverſified repetitions he made of the Leyden experiment with phials, which differed from each other in the nature of the glaſs, the coating, or the application of the latter to the two ſurfaces of the phial, or to one only, as alſo with phials uncoated, inſulated, and uninſulated. Theſe experiments confirm a fact already known, even that circumſtances, the moſt minute in appearance, modify the *reſults*, and give riſe to irregularities, or at leaſt to variations which muſt appear ſuch to us, until we know the cauſe from whence they proceed, and the law they follow,—a degree of information this, which we muſt not expect ſoon to arrive at. It is, however, worthy of notice, that the moſt palpable reſults, furniſhed by theſe experiments, tend to confirm the theory of Franklin, which ſuppoſes that the effect or electrical power of the Leyden phial increaſes in proportion to the degree in which we can break or diſturb the equilibrium of the electrical fluid in its two ſurfaces. It appears alſo that the ſame bottle, when employed for a long time in experiments, acquires thereby a greater facility of being charged. The trial of this, which the

Author made in various ways, is curious and intereſting, on account of the indication it may adminiſter of the powers that electrical bodies exert in theſe phenomena, as this facility ſeems to denote that theſe bodies are conduits, and inſtruments of condenſation and rarefaction of a fluid diffuſed through univerſal nature, and not only ſo, but conduits, whoſe action is facilitated and improved even by the paſſage of the fluid through their pores.

The *ſixth* chapter contains a circumſtantial account of a new and curious experiment, which our Author calls *Electrical Renovation*, by which he means the renewal of the charge in a bottle, which, after having appeared to be entirely diſcharged, exhibits, at a certain diſtance of time, marks of electricity, and that in ſeveral ſucceſſive inſtances, at intervals, which always increaſe between each trial. This phenomenon is certainly both new and intereſting: it is highly worthy of the attention of the curious, whom we refer to the work at large for a more particular account of it, and for the explication which the Author has attempted to give.

This treatiſe does great honour to the induſtry and penetration of its ingenious Author, whoſe youthful ardour in philoſophical inquiry is tempered with that reflexion, aſſiduity, and patience which are rarely the concomitants of that early ſeaſon of life. His experiments have been carried on upon a well digeſted plan, their modifications are happily diverſified, and the concluſions deduced from them are exhibited with that caution and modeſty which are peculiarly becoming on a ſubject, as yet ſo little known, though it has been treated by ſo many and ſuch able hands. He might perhaps have taken a more general view of his ſubject, and abridged thoſe details which ſome of his Readers may look upon as tedious, and thus he would have diminiſhed the embarraſſment and conſtraint which follows him in his progreſs in conſequence of the mathematical tone which he has adopted in this valuable work.

ART. III.

Eſſai ſur cette Queſtion: Qu'eſt ce qui eſt requis dans l'Art l'obſerver & juſqu on cet art contribue-t il a perfectionner l'Entendement?—An Eſſay on the following Queſtion: "What are the Requiſites that conſtitute the Art of obſerving, and how far does that Art contribute to improve the Underſtanding?" By M. BENJAMIN CARRARD, &c 8vo. Amſterdam. 1777.

THE queſtion, mentioned here, was propoſed by the Haarlem Society in the year 1770, and perhaps no queſtion of greater importance to the advancement of real knowledge in general, and of each ſcience in particular, has ever been propoſed by any literary academy. The prize, held out to the emulation

emulation of the learned on this occaſion, was obtained by Mr. CARRARD, a Swiſs clergyman, of diſtinguiſhed merit in the ſpheres of philoſophy and theology, which we always love to ſee blended together. His diſcourſe, after having been confined ſome time in the acts of the Society of Haarlem, is now publiſhed, with conſiderable additions and improvements, and, as it has very uncommon merit in every point of view, we ſhall give here a particular account of its rich and valuable contents.

In laying down the *rules* which form the *Art of Obſerving*, Mr. CARRARD has been guided by a careful attention to the practice and proceedings of thoſe who have exerciſed this ineſtimable art with the greateſt diſtinction and ſucceſs; an excellent ~~method~~, and, indeed, the only true ~~one~~, of forming the theory of any art —Accordingly, we find all his precepts and rules, illuſtrated and confirmed by inſtructive examples drawn from the writings of the moſt eminent obſervers in every branch of ſcience; and we ſee here alſo the ſteps that are to be avoided by *their* errors; for even, in their errors, theſe great men have a right to the gratitude of their ſucceſſors.

A/ method

The *eſſay* is divided into two parts, which are, indeed, indicated by the queſtion propoſed. In the *firſt* our Author conſiders the qualities, circumſtances, and procedure that are requiſite in order to the true exerciſe of the art of obſerving, and, in the *ſecond*, he examines how far this art contributes towards the improvement of the underſtanding.

FIRST PART.

After having defined what he means by *obſerving*, which ſignifies, in general, *a minute attention to thoſe objects that ſtrike our ſenſes, whether external or internal, in order to acquire juſt ideas, and notices of them, and ſuch as are adapted to anſwer the different purpoſes we may have in view*, Mr. CARRARD divides this firſt part into ſix chapters.

The firſt chapter relates to the manner of deſcribing the different objects that we meet with in nature, and of their diſcovering their properties, whether they appear, of themſelves, to our ſenſes, or only manifeſt themſelves in conſequence of preparatory circumſtances and proceedings. Here the Obſerver, guarding againſt all obſcure metaphyſical diſquiſitions, is obliged to conſult the teſtimony of his ſenſes, and to confine his efforts to the *univerſal qualities* that belong to all bodies, and the *particular properties* that characterize the different kinds and ſpecies of material beings. Our Author lays down Sir Iſaac Newton's rule for diſcovering the former, and imitates his modeſty in diſtinguiſhing between *univerſal* and *eſſential* qualities; thoſe qualities which are found by experience in *every* body, and are *neither ſuſceptible of augmentation nor diminution*, are juſtly reputed univerſal, but they are not, on that account,

to be conſidered as *eſſential*, i. e. as reſulting from the nature of the objects in which they reſide, ſince they may be owing to an *external* cauſe, which operates in all places to which our obſervation or experience can reach. The *particular* properties of bodies which diſtinguiſh them from each other, are, according to our Author, firſt, certain powers by which they act upon the organs of ſenſe, and thus excite different ſenſations or perceptions in the ſoul: ſecondly, a capacity of acting upon other bodies, or of being modified by them according to certain permanent laws: thirdly, their differing from each other by a certain contexture or internal ſtructure: and, *laſtly*, their being compoſed of different kinds of principles, more or leſs ſimple and variouſly combined.

In *organized bodies* the firſt buſineſs of the *Obſerver* is, to conſider the external qualities which diſtinguiſh the ſpecies; and, in order to determine theſe with preciſion, the different parts of each object in the vegetable and animal kingdoms muſt be examined with attention in their conformation, number, arrangement, proportions, colour, and the ſenſations they produce when applied to organs of touching, ſmelling, and taſting. Our Author illuſtrates this by inſtructive examples, and ſhews how the obſerver arrives thus at a diſtinct notion of the general conformation of each object ſo as to diſtinguiſh its ſpecies, in many caſes, at the firſt view. However, to render organized bodies more eaſily diſcernable by the generality of mankind, the moſt popular and obvious marks and characters, even ſuch as may be perceived without the aſſiſtance of glaſſes, muſt be attended to as much as is poſſible, without neglecting the examination of ſeveral of their external parts that are only perceivable by the help of the microſcope. To theſe characteriſtical marks muſt be added the conſideration of the element in which they exiſt, their duration, &c. In all theſe reſearches our Author cautions the obſerver againſt regarding, as ſpecific and eſſential, the differences, however permanent, that the climate alone produces in plants and animals of the ſame nature, and he ſhews particularly how the ſpecies may be diſcerned and aſcertained even in the midſt of theſe diverſities. Father *Sainovics*, a native of Hungary, who went to Lapland with Father *Hell* to obſerve the paſſage of Venus, has proved with the utmoſt evidence that the language of the Laplander is the ſame with that of the Hungarian; now it is well known that the Hungarian language reſembles that which is ſpoken by ſeveral nations in Tartary, and this is an indication that the Laplanders and Hungarians are of Tartar origin, though the former by their paſſage into a different climate have degenerated in their ſize and external form.

The

The difficulties which the *Obſerver* meets with in the anatomy of animals and the organization of plants,—the methods of overcoming them,—the dexterity and art that are neceſſary to make nature tell her ſecrets; and the curious inventions that are adapted to unfold to view thoſe minute and ſubtile parts in her productions, that are inacceſſible by the unaſſiſted ſenſes, are the objects that next employ our Author. Here the uſe of inſtruments, injections, macerations and the various kinds of preparations that are neceſſary to lead us to the knowledge of the hidden qualities of bodies are particularly conſidered; as alſo the caſes in which all theſe preparations may be unfaithful guides, and the precautions to be employed in order to prevent their becoming ſuch. But here it is not poſſible to lay down general rules, whoſe application will extend to every particular caſe. This defect muſt be ſupplied by the ardent thirſt after knowledge and the expedients it will ſtrike out; and by the dexterity and vigilance with which the *ſpirit* of obſervation will avail itſelf of every incident and circumſtance that can diſpel uncertainty, obſcurity, and doubt, and contribute to preſent the objects of examination in their true light.

From organized bodies Mr. CARRARD paſſes to un-organized ones, ſhews how the Obſerver muſt proceed in order to characterize them with preciſion, points out the objects that muſt peculiarly attract his attention, both in the contexture and internal ſtructure of foſſils, and in the nature of the *ſtrata* which conceal them; and enlarges particularly on the advantages that would reſult from anatomizing theſe *ſtrata*, and examining their ſpecific gravity; as from thence new light might be caſt on the formation of certain bodies, on the places where they are to be ſought for; and on the cauſes of thoſe diverſities that are ſo often found in foſſils of the ſame ſpecies.

In conſidering the artful methods and wiles (if we may uſe that expreſſion) that the *Obſerver* muſt employ to diſcover ſeveral properties, that conſtitute the ſpecific characters of bodies, and to determine the laws by which they act or are acted upon, our Author paſſes in review the labours of the experimental philoſopher and the chemiſt, ſhews the reſult of their reſearches, by a great variety of intereſting examples, and points out the dexterity and diſcernment that are neceſſary to render their inveſtigations ſucceſsful. He ſhews the attention which the *Obſerver* muſt pay to the circumſtances in which different bodies exert their powers, in order to the comparing theſe powers with each other, and the aſcertaining the accuracy of the reſults that are derived from this compariſon. He indicates the proper uſe of analogy in diſcovering the properties of ſubſtances, that are either new or little known, evinces by ſeveral curious examples, the neceſſity of repeating and diverſifying

the ſame experiments, in order to diſcover the properties of bodies, or the effects which reſult from their reciprocal action; and ſhews how, by expoſing bodies to their reciprocal action, we may come to the knowledge of the characteriſtical marks by which they are diſtinguiſhed. A lucky chance ſometimes ſtrikes out ſingular diſcoveries, and unfolds to the *Obſerver* properties in certain bodies, of which he could not have formed the moſt diſtant expectation; but (as our Author remarks juſtly) ſuch diſcoveries are ſeldom unfolded to any but thoſe who deſerve to meet with them; and who, by following attentively the clue of their deep reſearches, aſſail, if we may uſe that expreſſion, the object of their obſervations on ſome new ſide, or by ſome particular procedure, which preſents to them properties, different indeed from thoſe which they had in view; but which would have remained unknown to thoſe whoſe reſearches were carried on with leſs ſagacity and invention.

In order to arrive at the moſt compleat and adequate knowledge of bodies that is attainable, it is neceſſary to *decompoſe* them; and ſeparate by chemical operations, the different kinds or claſſes of principles, that enter into their compoſition; and our Author enumerates, with great preciſion, the diſſolvents by which this analyſis is performed, the manner of employing them, and the circumſpection and precautions with which the Obſerver muſt admit the *reſults* which are furniſhed by this analyſis. He ſhews alſo how uſeful the analyſis, or decompoſition of bodies, notwithſtanding its imperfection, is to come at the knowledge of their origin, and to prevent our being deluded by falſe appearances.

After having mentioned the requiſites that qualify an *Obſerver* to examine with ſucceſs, the ſtructure and conſtituent parts of organized and animal bodies, Mr. CARRARD ſhews how they muſt be *obſerved* under another aſpect, even as beings endowed with an *active* principle, which animates them to purſue or avoid certain objects. Here, indeed, the ſubject of inveſtigation is nice and ſubtile; and the danger of falling into error, through haſty concluſions from certain appearances, is every way adapted to excite circumſpection. The *Obſerver* is tempted to attribute ſenſibility to certain plants, on account of the ſingularity of their motions, which may be merely mechanical, and to refuſe it to certain animals on account of their torpid and motionleſs ſtate, which may, nevertheleſs, be ſuſceptible of a certain, though feeble degree of perception and ſenſation: he may exalt too much the principle of intelligence which directs the labours of the induſtrious bee; or, to avoid this error, he may fall into the contrary extreme, and rob the little animal of the meaſure of underſtanding which really belongs to it. The rules and directions which our Author preſcribes as a preſervative againſt illuſions of this kind, are judicious and excellent.

lent. He ſhews how the *Obſerver* muſt ſtudy the *natural* language of animals, in order to diſcover their ſenſations, the dexterity, precautions and artifice he muſt employ to diſcern their induſtry, and the police of ſuch of them as herd together and live in ſociety;—the means he muſt uſe to get ſome inſight into the myſterious principle that directs the emigrations of certain birds;—the care he muſt take to ſtudy the accents and motions of animals;—the gentle violence he may ſometimes employ to diſconcert them in their operations, in order to ſee their reſources, and diſcover manœuvres, which would otherwiſe have eſcaped his notice, but alſo the patience and management, with which he muſt, generally ſpeaking, let them purſue the line of their operations, leſt interrupting unſeaſonably their activity, he ſhould ſuſpend the exertion of their faculties, and thus be hindred from diſcerning the extent of their powers. As the obſervation of inſects is attended with great and peculiar difficulties, our Author enumerates theſe difficulties, and preſcribes the methods that are to be employed in ſurmounting them.

But as man is at the head of the animal creation, and is endowed with a principle of intelligence ſuperior, probably in kind as well as in degree, to that which directs the motions of other ſenſitive beings on this globe, *he* is the moſt important object of inquiry to the true philoſopher. Accordingly, Mr. CARRARD gives a particular account of the moſt effectual manner of arriving, by obſervation, at an extenſive, though not compleat knowledge of the human mind. Here the Obſerver muſt attend, above all things, to the *correſpondent* motions, ſenſations and affections of mind and body; and arrange the facts that come under this correſpondence in the order in which they have happened, as this will enable him to account for many things in the nature and operations of the human mind, that would be otherwiſe inexplicable: thus, by conſidering what paſſes in the organ of ſight and in the mind; when the latter acquires the idea of light or of the colour of an object, we can eaſily account for our perceiving light or colours in the deepeſt darkneſs, in conſequence of a blow received ſuddenly on the eye, or a voluntary preſſion of the corner of that organ; and, in the ſame manner, the phenomenon of dreaming may be explained, by the ordinary mechaniſm of the impreſſions of external bodies on our organs, and their correſpondent ſenſations. Mr. CARRARD thinks that by a due attention to the correſpondent motions and ſenſations of body and mind, chirurgical operations may be rendered capable of removing the obſtacles that reſtrain the free exerciſe of the intellectual faculties in ideots and others; and he tells us the

ſtory

ſtory of an ideot, who by a fall, that fractured his ſkull, became, in a little time as ſagacious and ſenſible as his neighbours. The ſtory is authentic, and is taken from the *Memoirs* of the Academy of Sciences at Paris.

To ſucceed in his reſearches, with reſpect to the nature and properties of the human mind, the Obſerver muſt carefully compare what paſſes within himſelf with what he has learned from hiſtory or converſation, with reſpect to other men in remote ages, in diſtant regions, and alſo with reſpect to thoſe who actually live in the ſame community of which he is a member. This will enlarge the mind, remove narrow prejudices, and ſhew how the ſame fund of eſſential principles, ideas, and paſſions, is modified into amazing diverſities, by an infinite variety of circumſtances; and no method, perhaps, of contemplating human nature is ſo important and inſtructive as this, as none diſcovers more its eſſential conſtitution, and enables us better to diſtinguiſh it from the motley aſſociations that education, example, habit, ſituation, and other incidental objects have blended with it.

To finiſh this article of the knowledge of human nature, and with it the firſt chapter of this work, our Author ſhews that it is neceſſary to analyſe the operations of the mind, and to conſider ſeparately and diſtinctly its different faculties; he lays down alſo the principles from which the *Obſerver* muſt deduce our duties to God and man; and points out the objects that muſt attract his attention in the various forms of government and the different ſyſtems of legiſlation, conſidered in their tendency to improve or corrupt the human mind.

Having thus pointed out the ſpirit and method of inquiry, which the Obſerver muſt bring with him in his examination of the properties of different beings, Mr. CARRARD goes on in his ſecond chapter, to ſhew *how he muſt proceed in order to obſerve the courſe and procedure of nature, in the changes which happen in the world.* Here he ſuppoſes his *Obſerver* furniſhed with a ſufficient knowledge of geometry and mechanics, to eſtimate quantities, to contrive experiments, and to calculate their reſults; and then he reduces to the following articles (which are illuſtrated in a moſt curious, ample, and intereſting detail), the requiſites for obſerving the procedure of nature in the new ſphere of contemplation, expreſſed in the title of this chapter. The 1ſt is, that in obſerving any change that happens in nature, it muſt be traced to its origin, and viewed in the various ſteps of its progreſs;—it is by this method of proceeding, that the change of the caterpillar into a butterfly ceaſes to appear a real transformation, and it is thus that we come to diſcern the true procedure of nature; which, under the direc-

tion of its Author, exhibits every where a ſeries or concatenation of phenomena, ſucceeding each other without interruption, and which are regularly derived the one from the other.

But 2dly, as it is not poſſible, in an infinite number of caſes, to follow the procedure of nature from moment to moment, nor to diſtinguiſh and diſcern (with ſenſes ſo imperfect as ours) all the ſhades and gradations through which an effect or being paſſes, before it comes to its proper perfection, the Obſerver muſt ſupply this defect by the following method: he muſt behold the object under all its aſpects, decompoſe (as it were) the phenomena, in order to force nature to unfold her ſecret operations, and the laws by which they are directed. The explication of this *requiſite*, in the work before us, drawn from the manner of inveſtigating the laws of motion, and its application to the vegetation of plants and the generation of animals, are curious and intereſting.—3dly, The Obſerver muſt turn his attention to the objects which ſurround that which he is principally employed in contemplating; and remark what paſſes in them *before*, *during*, or *after* the production of the phenomenon which he examines, as obſervations of this kind often repeated will aſſiſt him in foreſeeing certain changes, and in tracing frequently effects to their cauſes. Our Author ſhews, by many examples, the advantages of this method of obſerving, and, at the ſame time points out, by way of warning, the haſty and erroneous concluſions to which it may lead.—4thly, To diſcern with any tolerable degree of accuracy the procedure of nature, and to ſee how far a conſtant uniformity is perceivable in her operations through innumerable diverſities and inequalities; it is neceſſary to tranſmit to ſucceeding times, a long ſeries of obſervations, continued without interruption, ſince it is well known that experiments and obſervations, made at different times, have furniſhed different reſults.—5thly, To avoid concluſions and aſſertions of too general a nature, and to diſcover ſeveral phenomena, which can only be perceived by comparing the obſervations that have been made in different countries, the Obſerver muſt ſhift the ſcene of his operations, and view the ſame object in different places: this is illuſtrated by Halley's obſervations on the mariner's compaſs, and thoſe of Newton and Huygens on the pendulum, which led to their ſublime ſpeculations on the effects of the centrifugal force, that ariſes from the earth's rotation; as alſo to their determinations of the figure of our globe, and to the confirmation which their reaſonings received, after their deceaſe, by meaſuring different degrees of the meridian in the moſt diſtant climates.—6thly, Our Author ſhews how the Obſerver muſt proceed in order to diſtinguiſh the changes which bodies have undergone in

in conſequence of inundations, earthquakes, and volcanoes; and points out, 7thly, how an aſſiduous obſervation of the procedure of nature may tend to render her operations beneficial to organized bodies, either by preventing the alterations, or by remedying the diſorders to which they are expoſed. His judicious reflections on this part of his ſubject, open ſeveral views of great importance to the improvement of agriculture and medical ſcience.—The changes which happen in the intellectual and moral ſtate of man, or in the human mind, and the method of obſerving them with diſcernment and ſucceſs, are the ſubjects treated by our Author in the concluſion of this chapter.

In the third chapter Mr. CARRARD ſhews how, amidſt the illuſions of the ſenſes, a careful Obſerver may form a certain eſtimate of every thing relative to the *ſize, diſtances, figure and arrangements of bodies, diſtinguiſh their real from their apparent motions, and diſcern clearly the curves they deſcribe.* The illuſions which our Author has here in view, are thoſe that ariſe from the ſenſe of ſeeing, and the methods of correcting them are preſented with great perſpicuity and extent of knowledge in this excellent chapter; at the end of which we find an enumeration of the *rules* that are proper to direct the philoſopher in the choice of thoſe methods of obſervation, which are ſuited to the various caſes preſented to him.

The fourth chapter *treats of the choice of the inſtruments to be employed by the Obſerver, and the attention and precautions that are required in the uſe of them.* Here we find many excellent inſtructions relative to the nature and uſe of teleſcopes and microſcopes, of the barometer and thermometer, of the various inſtruments of chemiſtry, &c.

In the fifth and laſt chapter of this *firſt part*, the Author conſiders *the diſpoſitions and frame of mind eſſentially required in the obſerver of nature.* Theſe diſpoſitions are, a bold curioſity, an habit of cloſe and aſſiduous attention, an ardent deſire of diſcovering truth and riſing to new ideas, a mind diſengaged from thoſe paſſions, notions, or prejudices, which ſerve to diſguiſe the objects of obſervation, or to make them appear different from what they are in reality. There are many excellent reflexions in the detail into which the Author enters, on all theſe heads.

The ſixth chapter *treats of the nomenclature, or the methods that have been contrived to diſtribute with order into certain claſſes, the productions of nature.*

SECOND PART.

In the ſecond Part of this ingenious and learned eſſay, Mr. CARRARD inquires *how far the art of obſerving may contribute to improve*

improve and perfect the underſtanding. The perfection of the underſtanding conſiſts in *four* points, which are the ſubjects of the four chapters into which this ſecond part of the work before us is divided.

The firſt circumſtance that contributes to the improvement and perfection of the underſtanding, is the acquiſition of as great a number of ideas, as is poſſible in this ſtate of infancy and imperfection; and this is the ſubject of the *firſt chapter.* The *ſecond* treats of the influence of the art of obſerving in accuſtoming us *to compare our ideas,* in rendering that compariſon eaſy and familiar; and the Author ſhews, how, by this means, it leads us to the acquiſition of real knowledge, or at leaſt to *eſtimate* the *degrees of probability* in thoſe things, where certainty and demonſtration are unattainable. Here we find an inſtructive expoſal of the knowledge, which the philoſopher may acquire by this art, of the ſeries and connexion of cauſes and effects,—how it renders the *judgment* clear and penetrating in the ſciences of medicine, metaphyſics, legiſlation, politics, and pure mathematicks; and how it enables us to appreciate with accuracy many things, ~~whoſe~~ extent and degree ſeem, at firſt ſight, ſcarcely ſuſceptible of being exactly meaſured and eſtimated; ſuch as *talents, genius,* &c. which vary as to their meaſure and quantity in different individuals.

In the *third chapter,* the Author ſhews us *how far the art of obſerving may enable the human mind to ſeparate or combine, with ſucceſs, the objects of its reſearches, either to ſatisfy the taſte for what is beautiful, or to turn the productions and operations of nature to the improvement and uſes of human life.* Thus the fine arts, which come within the province of imagination; and the uſeful arts, which are ſubſervient to public and private utility, are equally perfected by the knowledge and views, which are acquired by the diligent and ſagacious *Obſerver.*

It was the contemplation of nature that ſuggeſted the firſt idea of beauty; it is from the treaſures of nature, that the poet and orator, the painter and the ſculptor collect that precious fund of true ideas, that affecting aſſemblage of noble, tender, pleaſing images, that animate and enrich their reſpective arts:—it is by the ſtudy of the paſſions, and the obſervation of their language and accents, that the muſician is inſtructed to captivate the heart, and to excite in it ſuch feelings, as he thinks proper to raiſe.

How then comes it to paſs that many have complained of the decline of the fine arts under the empire of philoſophy? The complaint has certainly been made and repeated. It has been ſaid that the ſevere analytical method, the auſtere preciſion of the philoſophical ſpirit, have intimidated imagination in her airy

flights, and terrified the Muſes and the Graces, by holding over their heads the formidable ſtandard of Demonſtration and Evidence. Our Author foreſaw this objection, and he ſtates and anſwers it with ſome ſpirit, ſagacity, and taſte. He ſhews that Poetry, Eloquence, and the fine Arts, can never loſe aught of their ſublimity, grace, and beauty, by the progreſs of true philoſophy, and that they can only be degraded by that falſe, ſophiſtical, obſcure dialectic which is not as yet entirely baniſhed from the philoſophical world. He acknowledges, however, that the progreſs of philoſophical reſearches, and of a ſpirit of obſervation, gives new force, ſagacity, and nicety to the ſpirit of criticiſm, renders the Reader more difficult to be ſatisfied with poetical productions, and makes it more neceſſary than ever to ſupport the empire of the Muſes, by productions recommendable by ſolidity in the thoughts, ſublimity or grace in the expreſſions, and novelty in the images employed by the modern bard. And it is dubious whether this is not as much adapted to clip the wings of fancy in many poets, through diffidence and fear, as it may be to animate ſome bold geniuſes to acquire glory by triumphing over theſe difficulties. This is a delicate ſubject, and we do not think Mr. CARRARD has treated it in ſuch a maſterly manner as that in which he has diſcuſſed thoſe points which belong entirely to the ſphere of philoſophy.

The part of this chapter that relates to the advantages ariſing from the art of obſerving, conſidered in its influence on the uſeful arts, on the improvement of the practical ſcience of the mechaniſt, &c. is treated in a ſuperior manner, and exhibits ingenious views of nature, her agents, her productions, and the methods of employing them to beneficial and important purpoſes; for a farther account of which we muſt refer the Reader to the work itſelf.

The deſign of our ingenious Author in the fourth and laſt chapter, is to ſhew *how the art of obſerving preſents to the underſtanding reflexions and views that have an immediate tendency to better the mind, to give it thoſe elevated ideas of the Supreme Being that ennoble our frame and ſentiments, and are adapted to lead us to true and eternal felicity.* This religious and moral part of the excellent work we have been now conſidering, does great honour to the good underſtanding and the pious and feeling heart of the Author, and ſhews that he has ſtudied and obſerved nature with uncommon application and talents, and to the beſt and worthieſt purpoſes.

ART.

ART. IV.

Lettres ſur l'Origine des Sciences & ſur celle des Peuples de l'Aſie; adreſſées, &c.—Letters concerning the Origin of the Sciences in Aſia, as alſo of the Nations ſettled there; addreſſed to M. Voltaire, by M BAILLI. To which are prefixed, ſome Letters of M. de Voltaire to the Author. 8vo. 1777.

IT is no ſmall recommendation of theſe Letters that they come from the pen of M. BAILLI, the learned and acute Author of the Hiſtory of Aſtronomy*. They contain ingenious and entertaining illuſtrations with reſpect to a people more ancient than the Egyptians, Indians, and Chineſe, who, according to M. BAILLI, made their exit from this globe, and diſappeared entirely, after they had inhabited a diſtrict near Selinginſkoi, in the 50th degree of North latitude, and communicated to the world the firſt inſtructions in aſtronomy and the ſciences. It may be aſked, and it has been aſked, how M. BAILLI knows that ſuch a people ever exiſted, ſince he acknowledges that there is no trace or veſtige of them left in the remembrance of mankind? He might anſwer, that he read it in the ſtars; for aſtronomical obſervation is one of the ſources from whence he draws his proofs of their exiſtence; but it is not the only one; for in theſe Letters he draws his proofs of the exiſtence of the people in queſtion from circumſtances of various kinds, ſuch as the fables of the golden age and the giants, natural philoſophy, natural hiſtory, the bones of elephants found in Siberia and the northern parts of America, the ſtones of S. Chaumont, the *cornu ammonis*, the central fire, the hypotheſis of the refrigeration (or cooling) of the earth, commencing at the Poles.—All theſe and more heterogeneous objects have been laid under contribution to give evidence in favour of M. Bailli's diſcovery of a new nation.

The indefatigable old man of Ferney has, however, thrown out, in three letters, prefixed to M. BAILLI's work, ſome objections to the hypotheſis of this eminent aſtronomer, which (like all the other effuſions of Voltaire, however ſerious,) are tinged here and there with pleaſantry. The ſummary of Voltaire's reflexions is as follows:—that he has long conſidered the Brahmins as the primitive people that inſtructed and miſled the reſt of the world, by tranſmitting to different nations the records of their knowledge, their fables, and their ſuperſtition;—that aſtronomy, aſtrology, the metempſychoſis, &c. came to us from the banks of the Ganges, and that the inhabitants of Indoſtan, on whom Nature has laviſhed her richeſt productions, had more leiſure to contemplate the ſtars than the Kal-

* Vid. Appendix to the 54th volume of our Review.

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muck and the Uſbeck Tartars; (ſo they have ſtill, but do they employ it?)—that the Portugueſe, Spaniſh, Dutch, and French, who ravaged the coaſts of Malabar and Coromandel, may have deſtroyed the ſciences in that country, as the Turks did, afterwards, in Greece,—as our Eaſt-India Companies are far from being academies of ſciences;—that there are ſtill at Benares, where the Spaniards have not introduced the Inquiſition, men eminent for real learning, whereas neither Aſiatic nor European Scythia have ever ſent us any thing but tygers to devour our lambs. Such are the doubts ſuggeſted by M. de Voltaire in his two firſt letters, which he finiſhes by aſking, if ever a Grecian philoſopher took it into his head to go in queſt of ſcience into the countries of Gog and Magog? But in his third letter he ſeems to give up the matter, being totally conquered and overwhelmed by the luminous erudition of M. Bailli, which is poured forth in *ten* letters addreſſed to M. de Voltaire. Theſe letters are, indeed, full of intereſting erudition, but they are alſo larded with the moſt fulſome adulation. M. BAILLI calls Voltaire his *Maſter*, and if he had any pretenſions to the character of a poet or a joker, the name would be properly applied; but it is a glaring abuſe of language and civility to call the Bard of Ferney his maſter in learning and aſtronomy. 'I do not here enter, ſays M. Bailli, into a literary conteſt: theſe letters are only to be conſidered as a conference held in the Academy, where Plato preſides, and where the diſciple of the ſage propoſes his doubts in order to receive inſtruction.'—We are willing to do juſtice to the literary merit of M. de Voltaire; but we are utterly unable to diſcover any line of reſemblance between him and the Athenian ſage.—But now compliments over, let us proceed to buſineſs.

In his firſt letter M. BAILLI acknowledges the antiquity of the Indian Brahmins, and of their learning; but he denies that they were inventors, or that the ſciences had their origin in that country, in China, or in Chaldea. With reſpect to the aſtronomy of theſe nations, he propoſes the following queſtion: "If you ſaw a farmer's houſe, built of common ſtone mixed "with the ſhattered fragments of a column of elegant archi"tecture, would you not conclude, that the materials of this "building were the ruins of a palace, erected by a more an"cient and able architect than the inhabitants of the houſe?" By this method of reaſoning he means to ſhew, that the Aſiatics inherited the ſciences, or at leaſt aſtronomy, from a people anterior to them; and this idea he confirms farther by obſerving that ſeveral facts relative to aſtronomy could only have been diſcovered at a conſiderable height in the ſcale of northern latitude in Aſia; a circumſtance of conſequence in inveſtigating (ſays our Author) the ſituation of the *primitive people*.

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So far Mr. BAILLI thinks he has *truth* on his ſide—and he begs that his Readers will diſtinguiſh between what he aſſerts as *truth* and what he propoſes only as *probable conjectures.* Of the latter kind is his notion, that the ſciences from their original ſeat in the north *deſcended* towards the equator, to enlighten the Indians and Chineſe. This is what he calls his philoſophical romance, which he builds upon this ſuppoſition, that the greateſt part of the ancient fables, conſidered phyſically, ſeem to have a particular relation to the Northern parts of our globe, and that their explications, taken together, appear to point out the *ſucceſſive dwellings* of the human race; and its progreſſive motion from the pole to the line, in queſt of a warm ſun and a more comfortable proportion between the meaſure of day and night.

Mr. BAILLI draws from the cuſtoms, the manners, the natural character and ſome particular circumſtances remarkable among the Chineſe, very ſtriking proofs of their being deſtitute of genius and invention. Their productions give, according to him, no indications of a ſpirit of inveſtigation, of a propenſity to inquire into the cauſes of things; they retale imperfectly the light they have obtained from others. He thinks that *Fohi*, who was a foreigner, was the firſt, who brought into China the principles of aſtronomy and of the other ſciences; and he maintains this opinion by an appeal to tradition, and to the writings of this celebrated legiſlator.

The ſecond letter relates to the Perſians, the Chaldeans, and Indians. With reſpect to the firſt Mr. Bailli obſerves, that we find aſtronomy in a high ſtate of progreſs and improvement at the very time that Diemſchid built the city of Perſepolis (i. e. as he has attempted to demonſtrate, 2209 before Chriſt), and laid there the foundation of the Perſian empire, the very day that the ſun enters into the conſtellation of *Aries.* That day was choſen for the commencement of the year, and it became the epocha of a period, which ſuppoſes the knowledge of the ſolar year of 365 days and one quarter. Now, in M. Bailli's opinion, it is not to be ſuppoſed that a people, in their infancy, would mark the foundation of their firſt city by the obſervation of the celeſtial bodies; and therefore he concludes (with how much ſolidity we leave the Reader to judge), that there was among theſe Perſians, at the period now before us, a colony, which had emigrated from a more populous country, and moved on toward a more temperate and fertile region, bringing with them the arts and many branches of knowledge, and that Diemſchid, in a word, and his colony, were as much foreigners in Perſia as Fohi was in China.—As to the Chaldeans, M. Bailli finds among them alſo a conſiderable degree of aſtronomical knowledge, which, however, he conſiders as anterior to

the earlieſt period of their hiſtory, and then he paſſes on to the conſideration of the Indians, whoſe early and extenſive progreſs in the ſciences Mr. de Voltaire had celebrated with his uſual tone of wit and exaggeration.

Our Author grants that the Indians are better known than many other of the Aſiatic nations, and deſerve to be ſo. The Brahmins were the maſters of Pythagoras, the inſtructors of Greece, and conſequently of Europe, to which, ſays he, they tranſmitted the doctrines of the unity of God, the immortality of the ſoul, its tranſmigration, &c. But, nevertheleſs, the groſs contradictions that are to be found in the doctrines of theſe ſages, the inconſiſtency that reigns in their notions, the ſtrange mixture of ſublime truths with childiſh and inſipid fancies, that compoſes their motley ſyſtem; all this makes our Author conclude, that there was a more perfect ſyſtem of philoſophy and ſcience anterior to theirs, of which their more rational tenets are ſome of the diſperſed fragments, which have been degraded and disfigured by their own imaginations.—A more orthodox philoſopher than M. Bailli, would derive the ſublime tenets of the unity of God and the immortality of the ſoul from the patriarchal religion, that muſt have ſpred through the Eaſt, in traditions more or leſs imperfect; but as to aſtronomical knowledge, the caſe is different, and if among the Indians it was really in an advanced ſtate, this muſt render the hypotheſis of our Author more or leſs probable, and incline us to conjecture with him, that the Brahmins are not Indians.—This hypotheſis is ſtill farther ſupported by the actual exiſtence of an ancient and learned language in which the *four ſacred books* of that nation are written, and which is entirely unknown and unintelligible to the Indians. This language, ſays our Author, is totally different from that which is in ordinary uſe; the Brahmins alone ſtudy it; and even among them there are very few that are capable of underſtanding it. Now, ſays M. Bailli, how can a primitive and univerſal language be loſt among a people? It is true, languages change, by paſſing through different degrees of perfection; but ſooner or later they come to a fixed ſtate. The total abdication of a language by the people that have ſpoken it, is a thing out of nature.—We imagine that the caſe of Ireland will ſomewhat invalidate this aſſertion. The ancient language of that country is abſolutely unknown to the direct deſcendants of thoſe that ſpoke it, nor can this be merely owing to the tranſplantation of foreigners into that iſland.

M. le *Gentil* found, among the Indians, learned methods and accurate calculations, relative to aſtronomical ſcience. Our Author himſelf has ſeen Indian manuſcripts, that were ſent home by the miſſionaries, and which contain aſtronomical tables

tables different from thoſe of M. le Gentil. This variety of methods (obſerves M. BAILLI), indicates a conſiderable degree of knowledge, and is a mark of philoſophical opulence; but a people, continues he, who ſuppoſe the earth flat, who imagine that there is a mountain in the middle of it, which hides the ſun during the night, and entertain various notions equally abſurd, cannot have arrived by inveſtigation or genius at the learned aſtronomical methods, which they actually poſſeſs; they are carriers of the treaſure, but they have received it from others, and conſequently the Brahmins are not the original inhabitants of India, but in ſome period of time as yet unknown, brought thither a foreign language and exotic ſcience.

The third and fourth letters, which are replete with ingenious reſearches and curious facts, diſplay a rich fund of erudition. They are deſigned to aſcertain the conformity that there is between the Chineſe, Chaldeans, Indians, and other ancient nations in their traditions, cuſtoms, religion, and alſo in the ſciences and the various inſtitutions that are relative to them. All the facts contained in theſe letters are dextrouſly employed to ſhew us the veſtiges of the ancient people, for whoſe exiſtence, learning, and extinction our Author ſo warmly and ingeniouſly contends.

That the conformity mentioned above, was not the effect of an intercourſe or communication between theſe ancient nations, our Author ſhews in his fifth letter; and in the ſixth he proves, that it does not ariſe from the eſſential conſtitution of nature, but muſt have proceeded from a ſameneſs of origin in all ancient nations, and been the remains of the inſtitutions of a ſtill more ancient people. 'When I ſee (ſays M. BAILLI) that the elephant does not propagate his kind in the *menagerie* of Verſailles, I conclude from thence that he is a foreign animal, born in a warmer climate. In the ſame manner when I find among a people a branch of ſcience, which has been preceded by no root or germ and followed by no fruits, I conclude that that branch or ſhoot of knowledge has been tranſplanted, and that it properly belongs to a people more improved and advanced towards maturity.' This reflexion ſeems demonſtrative to our Author in favour of his hypotheſis, that the Aſiatics had, and have, only fragments of ſcience derived from the diſcoveries of a primitive and learned people.

M. BAILLI illuſtrates farther this favourite hypotheſis by the following ingenious compariſon: Suppoſe, ſays he, that a revolution ſhould one day deſtroy the ſtate of civilization and improved ſcience that now exiſts in Europe; and that, after a long courſe of ages, a learned juriſt ſhould apply himſelf to the ſtudy of the laws of that part of the globe in the ſcattered fragments

and remains of them, that he met with by chance or laborious reſearches; what would happen? Why, he would perceive, with ſurpriſe, a certain number of laws among the Italians, Germans, French, &c. that reſemble each other. And what would he conclude from thence? He would not conclude that this ſimilarity aroſe from the nature of man: *(Why not! ſince amidſt all its varieties, the uniformity of human nature is remarkable?)* and if you told him that the laws and inſtitutions of one country were communicated to and followed by another, he would aſk by what magical enchantment national jealouſy was ſo amazingly ſuſpended in different ſtates, as to engage them to receive the laws of a foreign people? *(We would anſwer, by the principle of imitation, one of the moſt natural propenſities of the human mind, of which Rome borrowing laws from Athens gives us a ſtriking example.)* He would therefore conclude from the lines of reſemblance in the laws of different nations, that the Europeans were, in ancient times, all reduced under the empire of *one* people, which formed the body of theſe laws; and that having by repeated and ſimilar efforts overturned the coloſſus that beſtrode them; they erected on its ruins a variety of independent ſovereignties, which retained no other marks of their ancient yoke, than the laws and juriſprudence to which they had been accuſtomed.—Hiſtorical fact juſtifies the concluſion of our philoſophical juriſt; but the queſtion is, whether in caſe this fact had not exiſted or had not been known, the ſimilarity that takes place in the laws of different countries might not be accounted for on other principles?

But what was that primitive people that ſcattered the fragments of its diſſolving literary fabric through ſo many nations, and tranſmitted to them, among other treaſures, the relics of its aſtronomy? After ſhewing in the ſeventh letter, by a learned hiſtory of the ſtate of the ſciences in different nations, that the people in queſtion, muſt have improved philoſophy to a very high degree of perfection; he anſwers in the eighth, that this people muſt probably (for all *here* is conjecture) have been ſituated under the parallel of 49 or 50 degrees, and this is the main point of controverſy between him and M. de Voltaire. M. Bailli thinks that this climate *may have been* the ſeat of the primitive people; but that they were placed in the North, he thinks *muſt have been the caſe.*—And 'What is there ſtrange (adds he) in this hypotheſis? There are yet in Europe Southern regions, where the ſciences are but little cultivated;—if the ſciences arrive there one day, they muſt come from the North: and that which is poſſible and natural in Europe, cannot be looked upon as abſurd and ridiculous in Aſia.'—True, Sir, it cannot: But *we know*, that if ſcience arrives by tranſportation in the Grecian iſles, and the Turkiſh empire, it

muſt

muſt come from the North: whereas we are not ſure that the ſciences that formerly enlightened the Eaſt *did*, in fact, come from that quarter; and if the world was peopled from South to North, it is not at all probable that they did.

But our author does not think that the world was peopled from the South. He owns it is natural to entertain the notion, that the ſouthern regions were firſt inhabited, and that man, being left free to chuſe his dwelling, would prefer warm and fertile countries. But what appears natural, ſays he, is not always true, and the choice of man's original manſion on this globe, was the appointment of Heaven.—Beſides, continues our author, if we conſider what is natural here, 'I can well conceive, that emigrants, in multitudes, ſhould deſcend from the cold and barren mountains of Tartary, to inhabit the warm and fertile plains of India; but I cannot well comprehend how population ſhould follow a contrary direction.——I ſhould not think it adviſeable to propoſe to the inhabitants of Provence, to go and ſettle at Peterſburg, nor to thoſe of Bologna and Florence to ſhift their dwelling to the icy mountains of Switzerland.'

In ſhort, Mr. BAILLI avails himſelf of all the ſuccours which are preſented him, to ſupport his favourite hypotheſis, of a northern primitive people, who tranſmitted aſtronomy and ſcience to the countries that lie near the equator. Hiſtory is not on his ſide: but he pretends that it does not oppoſe his opinion. Hiſtory, according to him, makes no mention of migrations, or of the direction in which the earth was peopled; it only mentions the tranſactions of nations already ſettled. But this affirmation is not accurate. He makes conſiderable uſe of the learned labours of M. *Court de Gebelin* on comparative grammar, where we find common roots, which reunite the living languages of Europe with the ancient languages of Aſia; and are the remains of a primitive language, which was the ſource or ſtock of all others. He employs alſo, for this purpoſe, all the reſources of aſtronomy, all the ſagacity of a refined logick, and we wiſh we could ſay, that he had not ſometimes borrowed aſſiſtance from the ſpecious, but unſatisfactory artifice of wit and ſophiſtry. We know not even whether the following reflexion, deſigned to prove the northern origin of mankind, be not more ingenious than ſolid; that labour being neceſſary to improve nature and bend it to the purpoſes of life, it was expedient to place man's primitive ſtate in a climate, where alternate ſeaſons of heat and cold animated the hopes of fertility, and required induſtry to promote it, and where man feeling, by turns, the pleaſure of expectation and the pains of anxiety, might be powerfully excited to diſplay his talents, to unfold his latent powers, and exerciſe his activity.

In the *two laſt letters* our Author laviſhes applauſe on the hypothetical ſyſtem of M. de Buffon, with reſpect to the internal heat of the earth, its original ſtate of liquefaction, its cooling progreſſively during the ſpace of 168,123 years, and its reduction to eternal froſt at the end of this period *. We do not ſee what this has to do with the hypotheſis of Mr. BAILLI, and we can ſtill leſs comprehend, how he could carry his complaiſance ſo far, as to pay any regard to this fantaſtic and whimſical excurſion of a fine, but frequently intoxicated genius.

* See our *Appendix* following June 1775, Vol. lii. p. 615.

ART. V.

Un Chretien Contre Six Juifs.—One Chriſtian againſt Six Jews. London (Amſterdam), 8vo. 1777.

BE not deceived by this title, gentle Reader, for it comes from a pen that has deluded many. It is an old Pagan, a ſon of Apollo at beſt, even ARROUET DE VOLTAIRE, who has put on the *wedding-garment*, only to defile it. He attacks the learned Abbé *Guenèe* *, in the perſons of *Six Jews*, with his old weapons, which that ingenious critic had rendered blunt and harmleſs, and which, nevertheleſs, the exhauſted champion of infidelity gathers up again, and throws with a trembling hand, and a malignant ſmile at the buckler of truth. The feeble old enemy has not been able even to point them a-new.

To ſpeak without metaphor, this is a very ſtrange performance; *the Chriſtian*, who figures in the work, undertakes to defend his friend Voltaire againſt the ſix pretended Jews, but any one may ſee with half an eye, that the defend*er*, and the defend*ed*, are one and the ſame perſon. His manner of ſetting out is ſingular, and is deſigned to lead him wittily to his ſubject: it is as follows:

"Bleſſed be that innumerable multitude of Engliſh pamphlets, in which one part of the nation, four times in the week, accuſes the other of betraying the country, and which are tranſlated into French to amuſe the curious.

"Bleſſed be the ſonnets, which abound in Italy, whether in honour of the Ladies or to their diſhonour.

"Bleſſed be the polemic writings of the Germans, in which agreeable ſubjects of controverſy are profoundly diſcuſſed.

"Bleſſed be the French"—but here let us ceaſe to follow the Author in his *witty* Introduction, which is nothing to the pur-

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* Author of the celebrated *Lettres de Quelques Juifs*, &c. à M. de Voltaire.

poſe,

poſe, and rather ſhew the Reader, by a ſpecimen or two, the inſtruction and entertainment he is to expect from this *maſterly* production, levelled at the Author of the *Lettres des Juifs Portugais.*

King Agag cut in pieces.

'Well, then,—the Jews had their human ſacrifices, and this is a certain fact. But you are inclined to give another name to the death of Agag.—You may, if you pleaſe;—call it, if you will, an execrable violation of the law of nations, an abominable action—for my part, I cannot help ſeeing a *real ſacrifice* in the death of that *good* king Agag. *Firſt*, I ſay, he was good; for he was as fat as an ortolan, and the phyſicians remark, that fat perſons are always good-humoured. *Secondly*, I ſay, he was *ſacrificed*, for he was devoted to the Lord. Here I ſee a victim and a prieſt. I ſee Samuel cutting in pieces, with his own hands, the captive King. There never was a ſacrifice, if that was not one. Yes, indeed, Sir, with his own hand: *in fruſta concidit eum.* Zeal gave Samuel ſupernatural ſtrength; for Samuel was near an hundred years old, and at that age a man cannot well be ſuppoſed capable of haſhing a King. Such an operation would naturally require a vigorous arm, and a furious kitchen cleaver. I here omit mentioning the inſolence of a chaplain who cuts in pieces a captive king, whom his maſter (Saul) had allowed to be ranſomed. If a chaplain of Charles V. had behaved in like manner to Francis I. it certainly would have appeared extraordinary.—You are cruel enough, Sir (or gentlemen), to load with calumny this poor king Agag, in order to juſtify the conduct of Samuel, the cook. (*How came the chaplain Samuel to become cook; for we don't hear that Agag was ſerved up as a diſh*). You affirm that Agag was a ſanguinary tyrant, becauſe Samuel ſaid to him, when he was mincing him, "as thy ſword hath made women childleſs, ſo ſhall thy mother be childleſs among women;" alas, dear Sir, is not this the language, which one hero of the Iliad addreſſes to another when he is going to cut his throat?—Don't be ſo malignant as to tarniſh the memory of *good* king Agag; it is enough, methinks, that Samuel the ſon of Elkana made a haſh of him.'

Now is not this a goodly piece of polemical criticiſm? Such as it is, we can aſſure our Readers, that it is one of the leaſt exceptionable ſections in the whole book, for puerility and indecency.

ART. VI.

Idée ſommaire, ou Vue Generale du Syſteme Phyſique & Metaphyſique de M. Needham ſur la Generation des Corps Organiſés.—A Summary or General View of the Phyſical and Metaphyſical Syſtem of Mr. NEEDHAM, relative to the Generation or Production of organized Bodies. Bruſſels. 8vo. 1776.

THE Author of the abſurd, unnatural, eloquent book, entituled, the *Syſtem of Nature*; and Mr. de Voltaire, in ſeveral of his writings, have repreſented the experiments of Mr. NEEDHAM and the concluſions deducible from them, as favourable to the doctrine of Materialiſm. In order to efface the aſperſions of his adverſaries, and the ſuſpicions that may have been entertained by his friends, this learned and acute Philoſopher gives, in the pamphlet before us, a compendious view of his obſervations and hypotheſis, relative to the generation of organized bodies, as they are *really* contained in the different productions he has publiſhed on that difficult ſubject. This apology, dictated by a natural principle of ſelf-defence, is compoſed in ſuch a manner as to throw ſome new rays of light upon a matter which is yet covered with darkneſs, and thus may prove inſtructive to thoſe who take little or no concern in the particular quarrel between our Author and his adverſaries.

In order to underſtand his reaſonings, it is neceſſary to explain four terms, which repreſent ideas totally different; and which the author of the Syſtem of Nature confounded (ſays Mr. NEEDHAM) "when he quoted my experiments in ſupport of his reveries:" theſe terms are *Minero-Vegetable*, *Vegeto-Vegetable* *Vegeto-Vital*, and *Senſitive*, and the ideas they convey depend upon qualities inherent in the objects to which they belong.

Minero-Vegetable, is a term applicable, ſays our author, to thoſe portions of matter, which increaſe their volume, or mineralize themſelves under the form of vapours, and are afterwards condenſed by a kind of vegetative growth, of an external action and re-action of their inſenſible parts. This is the true cubic and coheſive attraction, adopted as a principle by all modern natural philoſophers and chymiſts, by which metals, ſtones, and all objects that belong to the mineral kingdom, are formed daily on the ſurface and in the bowels of the earth.——*Vegeto-Vegetable* comprehends plants, trees, and in general every organized body, which is nouriſhed by what the Naturaliſts call *Intus-ſuſception*, without giving any indications of a higher kind of life, of an exiſtence that approaches, in any degree towards animal life.——*Vegeto-Vital*, is a term appropriated to zoophites; which, though they have for the moſt part the faculty of progreſſive motion are, nevertheleſs, merely *vital* without being ſenſitive, as alſo to thoſe organized parts of animal

animal bodies, which are either only irritable or deſigned to be the immediate inſtruments of ſenſation.——The term *Senſitive*, expreſſes a quality, which can only reſide in an immaterial and indiviſible being or ſoul, whether ſuch a being be merely ſenſitive as are the ſouls of beaſts, or at the ſame time ſenſitive and intellectual, ſuch as the human mind.

Now, according to Mr. NEEDHAM, the *Vegeto-Mineral*, *Vegeto-Vegetable*, and *Vegeto-Vital*, are properties which belong to organized matter, and ' which are derived from the *force* or *power* of brute matter, this latter being capable of *exalting itſelf*, by imperceptible tranſitions or ſhades, in a ſcale of gradation formed of theſe three degrees.——Thus, according to the hypotheſis of our Author, *matter* is *active* in its way, in conſequence of certain intrinſic powers; but its activity can never be carried ſo far as to render it *ſenſitive*, and much leſs *intelligent*; ſince theſe two qualities, by the very nature of their effects, muſt neceſſarily reſide in a ſimple ſubſtance, whereas matter, even that which is the moſt *vital*, is by its eſſential nature, a compound being."

By this declaration the ingenious Mr. NEEDHAM is, at leaſt, delivered from a preſs-gang of materialiſts, who wanted to force him into their ſervice; but he does not ſtop here: to expoſe in a more ſtriking manner the ſophiſtry of the author of the *Syſtem of Nature*, he proceeds to explain, by ſeveral illuſtrations, the four qualities already mentioned, and ſhews their reſpective difference in the material and mental conſtitution in man. By this expoſal, which is curious (and is illuſtrated under each article by the experiments of Haller on *ſenſibility* and *irritability*), he ſhews us, how the Atheiſtical Author above-mentioned, has confounded the *material organ* with the *immaterial principle*, the *cauſe* with the *effect*, in a word, *matter* (which exalts itſelf by imperceptible degrees, ſo as to ſerve as an inſtrument for the exerciſe of the intellectual faculties) with *mind*, which condeſcends to employ that inſtrument in conſequence of that intimate union, which the Deity has formed between body and ſoul during the preſent life.

Theſe principles reign through all the works of Mr. NEEDHAM, and he has employed them to ſupport his hypotheſis relative to the generation of organized bodies.—This hypotheſis is ſufficiently known, but is not like to be generally adopted; and it has given occaſion to the late experiments of the Abbé *Spalanzani*, who has done, certainly, great things towards the diminution of its credit. But let the hypotheſis of Mr. NEEDHAM ſtand or fall; the accuſation of materialiſm, that has been brought againſt him, muſt appear totally groundleſs to every one who reads his works, and particularly the piece we have here before us. His greateſt fault is to have been led, by a profound metaphyſical

metaphyſical theory, into all the obſcurities of the Leibnitzian doctrine of *Monades*, and to have given to his principle of *vitality* a form that renders it incapable of exciting any diſtinct or clear idea. It would, however, betray a great want of equity and candour to cenſure this obſcurity with any degree of ſeverity. In this chequered ſtate of light and darkneſs, in which the objects of knowledge are ſo extenſive and deep, and the intellectual faculties ſo feeble and limited, we muſt often grope a long while in obſcurity to come at ſome imperfect glimpſes of truth, and that, more eſpecially, when we inveſtigate the origin and principles of things. The obſcurity of Mr. NEEDHAM is that of a deep thinker, and is very different from the confuſion and perplexity of a haſty, ſuperficial, and injudicious obſerver of Nature.

ART. VII.

Marci Tullii Ciceronis Opera omnia ex recenſione JO. AUG. ERNESTI *cum ejuſdem Notis et Clave Ciceroniana.*—The Works of Cicero reviſed by M. Erneſti, who has accompanied them with Notes and a Clavis, &c. 4 Vols 8vo. Hall. 1777.

THIS is the third edition of the work here announced.—The firſt was publiſhed in 1772, and the ſecond in 1774; and as we have not, as yet, mentioned this valuable publication, we ſhall take the preſent occaſion to make it known with the diſtinction to which it is entitled. It is certain that this edition of Cicero, publiſhed by one of the beſt and moſt univerſal ſcholars of this age, though the preſs-work and paper be not ſplendid nor the notes abundant, has nevertheleſs a degree of merit, upon the whole, which renders it preferable to any other edition. This ſuperiority is founded on the elegance and ſolidity of ſeveral inſtructive prefaces, on the correctneſs of the text, and the diſcretion, the preciſion, and taſte that reign in the number and nature of the notes. Mr. ERNESTI has followed the text of *Gruterus*, preferably to that of *Grævius* and *Davis*: but he has improved it ſo conſiderably, that it may and probably will carry his own name down to poſterity.

In his *general preface* M. Erneſti gives a critical hiſtory of the preceding editions of Cicero, points out their defects, and ſhews us the rules he followed in order to avoid them. This preface was publiſhed under the form of a *proſpectus*, or *prolegomena*, above thirty years ago, which ſhews the time and labour that have been employed in preparing this edition; but it is re-publiſhed here with many *Additions* and Improvements. To give a valuable edition of Cicero, a man muſt have almoſt as compleat a knowledge as that illuſtrious Roman, of the words and ſyntaxis which are uſed in his works,—muſt be acquainted

quainted with all their analogies, muſt be capable of reliſhing, with a fine feeling, their beauty and harmony—muſt be ſufficiently acquainted with the ancient manner of writing, to underſtand the manuſcripts; and muſt add to theſe another quality of a dangerous application, ſometimes, even a critical ſagacity to follow the ſcent of a loſt text, and diſcover its traces, even without the aſſiſtance of manuſcripts. The firſt of theſe qualifications is evident in Victorius; Lambinus poſſeſſed the ſecond and third in an eminent degree;—and, in our opinions, ERNESTI diſplays them all.

It is particularly to be obſerved that he does not blindly follow *Aldus Manutius*, as moſt of the preceding Editors have done, but has conſulted a prodigious number of manuſcripts, many of which had not fallen into the hands of his predeceſſors; as alſo ancient Italian Editions, that, before his reſearches, were undeſervedly buried in oblivion. We find in the particular prefaces, prefixed to each volume, intereſting accounts of theſe manuſcripts and editions. He has been rather too ſparing in the number of his notes, that he might not ſwell the work into too many volumes; but what the Reader may loſe by this diſcretion, is abundantly compenſated by his *Clavis*, or key to the interpretation of his Author, which contains more illuſtrations of difficult paſſages, than we find in the moſt voluminous commentaries.

ART. VIII.

De la Legiſlation, ou Principes des Loix.—Concerning Legiſlation, or the Principles of Laws, by the Abbé de MABLY. 2 Vols. 8vo. Amſterdam. 1777.

NOTWITHSTANDING the almoſt inſuperable difficulty of introducing a perfect ſyſtem of laws into any nation, it is ſtill uſeful to inſtruct mankind in the important ſcience of legiſlation, and to remind their rulers of the obligations they are under of reducing this maſter-ſcience to practice, in order to the advancement of public felicity. Such is the deſign of the work now before us; a work which the name of its Author is ſufficient to recommend to the attention of the Public, as the Abbé MABLY has more than once appeared, with great diſtinction, in the republic of letters, enriching it with productions that have more or leſs affinity with the preſent publication.

This publication is in the form of a dialogue, in which the interlocutors are a *Swediſh philoſopher* (we do not often meet with theſe two words together) an *Engliſhman*, and the *Author* himſelf. The Swede makes the principal figure in this conference. The Briton, prepoſſeſſed, and not without reaſon, againſt the Swediſh government, and elated with high ideas of the Britiſh conſtitution, ſtarts objections to the philoſophical ſyſtem

of legiſlation propoſed by the Scandinavian ſage, while the Author takes little ſhare in the converſation, except now and then to admire the wiſdom of this ſage, and the ſolidity of his principles, with relation to laws and morals. The dialogue conſiſts of two parts, each of which is divided into eight chapters, and yet the whole is repreſented as the converſation of a ſingle day, which ſhews that the ſpeakers muſt have ſcarcely had a moment to draw breath. We ſhall, *firſt*, preſent a general idea of the plan of this work, and then ſelect ſome paſſages to ſerve as ſpecimens of our Author's manner of treating this ſubject.

His firſt buſineſs is to ſhew what that kind of *happineſs* is, which Nature points out to man, as his *end*, and the *conditions* on which it is attainable. And indeed the knowledge of theſe points is eſſentially neceſſary to our forming a right judgment with reſpect to thoſe laws that are moſt uſeful to ſociety. According to our Author, the proſperity of ſtates is founded, by an invariable dictate of nature, upon an equality of fortune and ſituation among the citizens as its neceſſary baſis. We are ſorry for this; for if this be true, no ſtate can attain or even approach near to true happineſs. This our Author does not deny: he acknowledges that the ſtate of equality has diſappeared in all the communities of men known to us, and that there are inſuperable obſtacles to its reſtoration; and therefore inſtead of aiming, like certain philoſophers, at impoſſibilities, or attempting to bring human nature back to that ſtate of equality which is irrecoverably loſt, he endeavours to adminiſter ſome comfort to mankind in their *preſent deplorable condition*, to point out the means of rendering that condition as happy as is poſſible; and this he does by ſhewing how the legiſlator ought to exert all the force of his edicts and inſtitutions againſt avarice and ambition, the two greateſt enemies of ſocial happineſs. Though we are not of the Abbé's opinion, that Nature calls men to an equality or community of goods; though we are perſuaded that variety of talents, genius, and character, render equality of ſtate and condition impoſſible for any length of time, and that the happineſs of human ſociety does not require it, yet we think with him that the inroads that are made upon this equality by avarice and ambition are, indeed, the great ſources of national miſery, and that nothing can be more ſalutary than to make war upon theſe two odious paſſions, and to counteract their influence as far as human foreſight and activity can extend.

The *thing* is obvious; the *manner* is leſs ſo; and the wiſdom of the rules laid down for this end by our ingenious Author diſcover a maſterly hand at diſcuſſions of this nature. He unfolds, in the firſt part of his work, the nature and characters

ters of avarice and ambition, the neceſſity of reſtraining them at the ſame time, and, as it were, with the ſame rein, and the genius and character of the laws that are neceſſary to modify and ſubdue them both in magiſtrates and citizens. In treating this part of his ſubject, he obſerves, occaſionally, that nations are perpetually admoniſhed, by their calamities, of the neceſſity of correcting their laws, and that time and chance often favour them in enterprizes of this kind.

The ſecond part of the work begins by an intereſting detail of the precautions that muſt be uſed by a wiſe legiſlator to prepare the citizens of a corrupt ſtate for their return to the true dictates of nature. Our Author afterward takes a view of the different European governments, in order to examine what may be expected from them with reſpect to the improvement of their laws. He places in their proper light the general rules which the legiſlative power ought to preſcribe to itſelf in order to avoid miſtakes, and the principles by which it ought to judge of the expedience, importance, or neceſſity of every law. He inſiſts upon the care that ſhould be taken to inſpire citizens with a love of the laws by which they are governed; and, under this article, among the means that are adapted to promote this, he mentions, particularly, mildneſs in penal ſtatutes, the advancement of good morals, the influence of a well-directed education. This latter he conſiders as a peculiar object of the attention of ſovereigns, and there are few objects that, generally ſpeaking, come leſs under their cognizance, though it may be juſtly eſteemed as the proper if not the only foundation both of private and national felicity.

Such is the general plan of the work of our reſpectable Author; the detail is highly intereſting, though in ſome places it lies expoſed to critical cenſure. In combating, for example, the favourite notion of the admirers of Monteſquieu, that the climate has a great influence upon the characters of men, and ought, of conſequence, to be conſidered in the ſyſtems of legiſlation, that are adapted to theſe characters, he certainly goes too far. 'Theſe Authors, *ſays he*, inſtead of entering into an attentive view of the human heart, and ſtudying its paſſions, have built all their plans of legiſlation, and all their ſchemes for the well-being of human ſociety on objects and conſiderations that are really foreign to man, and that have no immediate reference to the eſſential conſtitution of human nature. If we are to credit theſe ſophiſts, Providence has appointed *one* happineſs for the ancients, *another* for the moderns; and Aſia, Africa, Europe, and America, have each their reſpective and diſtinct happineſs. They will tell you gravely that laws, which are excellent in the 10th degree of latitude, loſe all their excellence and merit under the 30th, ſo that it would ſeem that it is

the thermometer, and not the affections of human nature, which the legiſlator muſt conſult in order to know what actions he muſt recommend, and what he muſt prohibit. What relation is there between mountains, plains, the proximity of the ſea, or of a great river, the dryneſs or moiſture of a ſoil, (and an hundred other circumſtances of that nature) and laws deſigned for the happineſs of man? Does the nature of the human heart change acccording to the nature of the climate? Do not the ſame wants, the ſame organs, the ſame external ſenſes, the ſame inclinations and paſſions, the ſame faculty of reaſon, take place in all the various regions of the globe, that is (to reduce them to one general principle) are not the attraction of pleaſure and the fear of pain, the univerſal and predominant motives to action under the pole as well as under the line? And where are thoſe heaven-favoured climates in which avarice and ambition, ſloth and voluptuouſneſs, may not produce their poiſonous fruits?" &c.

There is perhaps more eloquence and wit, than ſolidity and preciſion in this manner of treating a point, which is certainly delicate and of nice inveſtigation. Our Author acknowledges (in a paſſage not far from thoſe we have now quoted) that it may happen, that, in *one place*, the paſſions of men may be more headſtrong and imperious, and in *another* more ſuſceptible of diſcipline and reſtraint—that in *one place* they will be expoſed to more frequent temptations, and in another their progreſs and impetuoſity will be checked by accidental circumſtances. Theſe varieties, then, in the characters of the paſſions and the principles on which they are founded, become proper objects of the attention of the legiſlator, and the mere contemplation of the human heart independently on the accidental circumſtances in which it feels and acts, and on the objects that affect it (of which the influence of climate on our organization may be a main one) is not ſufficient to enable the lawgiver to adapt his inſtitutions to every exigence. Nay, granting, that the influence of climate is inſufficient to change the eſſential nature of human paſſions, yet may it not modify them in different ways, diverſify their degrees, and the manner of their operation, and thus become objects of the attention of the legiſlator? Love, for example, is an univerſal paſſion, but are its impreſſions the ſame in the Laplander and the African, the Samoeydian and the Italian? The truth of the matter is, that great inconveniencies may ariſe in point of legiſlation from attributing *too much* to the influence of climate, and care ought to be taken not to indulge too much the ſuggeſtions of fancy, and the ſpirit of hypotheſis in this matter:—but, on the other hand, it is equally unreaſonable to reject entirely this influence, which the phyſical and moral conſtitution of different nations in different latitudes ſo evidently

evidently confirms, that it may ſafely be conſidered as a principle of legiſlation, provided it be attended to with care, and applied with caution.

We hinted, above, our objections to the Abbé's notion, that Nature has eſtabliſhed, by a primitive law, an equality of fortune and property among men, and we ſee evidently a principle of inequality originally formed by the different degrees of genius, induſtry, and activity, that Nature herſelf has imparted to individuals. Nevertheleſs, the deſcription that our Author gives of the calamities and evils which ariſe in ſociety from this inequality, rendered exceſſive by avarice and ambition, and employed by theſe paſſions to the moſt corrupt purpoſes, is admirable in every point of view. It is alſo highly inſtructive, and might be of great importance, if the evils it is deſigned to expoſe and remedy were not become incurable in almoſt all governments. The firſt link (ſays our Author) in the ſeries of our vices and miſeries, is inequality of fortune. As riches give naturally a certain degree of conſideration and influence, they tempt their poſſeſſors to the uſurpation of public authority: humble and impotent poverty cannot ſtop their courſe, and if ambition is prudent enough to purſue its ends with a mild and decent aſpect, the community ſlides almoſt imperceptibly into deſpotiſm, and the weakneſs of the people will render it perpetual. The Abbé ſhews the ſteps of this progreſs in natural ſociety through ariſtocracy, and oligarchy to tyranny, and paints the diſſenſions, civil wars and revolutions that ariſe from inequality of riches, when ambition is inſolent and cruel, and excites the poor and oppreſſed to the reſiſtance of deſpair. He ſhews its effects in the conduct of nations, one towards another, in which the opulent, after having enacted at home penal laws againſt theft, becauſe they may be robbed, approve of extending their conqueſts abroad becauſe they themſelves are robbers of nations. His ideas concerning *commerce* and the Britiſh conſtitution are exceptionable and erroneous in ſeveral reſpects, though in what he ſays on the *former* of theſe two articles we find ſome ſenſible reflexions, and in his obſervations on the *latter* there are ſeveral things worthy of attention.

ART. IX.

Nuove Oſſervazione Microſcopiche, &c.—New Microſcopical Obſervations, by F. D. J. M. DELLA TORRE. 4to. Naples. 1776.

FATHER DELLA TORRE propoſes to carry on his Obſervations on the Microſcope, and to communicate them to the Public in ſeveral ſucceeding volumes, one at a time, and in ſomething like a periodical order. The ſame method that is followed

followed in this, will be obſerved in every other volume. Each will be divided into five parts: the *firſt* relating to the inſtruments employed in theſe obſervations; the *three* following, comprehending the obſervations made on minerals, vegetables, and animals; and the *fifth*, containing the reſults of theſe obſervations, the hypotheſes, and conjectures, to which they may give occaſion, and anſwers to the objections which may be made to them.

In purſuance of this method, our Author begins in this firſt volume, by giving his idea of the qualities of a perfect microſcope. Theſe qualities, according to him, conſiſt in repreſenting objects clearly, diſtinctly, and as they are in nature; and he thinks the ſimple microſcopes preferable for the attainment of all theſe purpoſes. The third and fourth parts of this volume contain ſeveral curious obſervations, ſome of which we ſhall lay before our Readers.

Father TORRE obſerved, among the fibres of vegetables, an infinite number of congealed and tranſparent globules, and the ſame thing ſtruck him in his obſervation of animals. He examined, with the utmoſt attention, the cortical ſubſtance of the brain, and the ſubſtance of the *medulla oblongata* and *ſpinalis*; he found, that, in theſe ſubſtances, there were no fibres, no lymphatic or blood-veſſels, but that they were compoſed of an infinite number of globules of different ſizes, ſolid, tranſparent, floating in a cryſtalline fluid. Theſe globules, placed lengthwiſe, conſtitute, according to our Author, the internal ſubſtance of the nerves, and become more and more ſubtile, and refined, in proportion to their diſtance from the origin of the brain: the membranes alſo are compoſed of ſimilar globules, which are found in almoſt all the parts of the body. They ſuffer continually a conſiderable loſs or waſte, which is repaired by the lymphatic and blood-veſſels, and thus the circulation of the fluids is performed and maintained.—In the fourth part of this volume, are ſeveral curious obſervations on the blood, conſidered with reſpect to its *annuli*, or rings, for which we muſt refer the Reader to the work itſelf.

It was but natural, that the obſervation of the globules abovementioned, ſhould animate our ingenious Author, to bring forth an hypotheſis; and ſo it has. This hypotheſis we find unfolded, in a very acute and plauſible manner, in the fifth part of this volume.—Father Torre, there conſiders the globules as the true principle of animal motions; he attributes to them ſenſations; he ſuppoſes that they conſtitute the mechaniſm of memory. He not only maintains that they produce vitality, but alſo that they conſtitute the proper and eſſential ſubſtance of bodies; and that they, alone, enable us to account for the production,

duction, growth, and preſervation, of plants and animals. In conſequence of this hypotheſis, he adopts the ſyſtem of the *epigeneſis*, and approaches to that of Mr. NEEDHAM.

In the laſt article of the fifth part, our Author anſwers ſeveral objections, that may be raiſed againſt his notions of the animal œconomy, and particularly againſt thoſe relating to his doctrine with reſpect to the *annuli* of the blood. He proves, that among the heterogeneous parts of the chyme and the chyle, there are ſmall membranes, which, inſinuating themſelves with the chyle, into the lymph, are filled with this fluid, and thus produce, when they coaleſce to the number of five or ſix, thoſe little bags, which form the *annuli* in queſtion, and the red parts of the blood.

ART. X.

Hiſtoire de la derniere Guerre entre les Ruſſes & les Turcs, &c.—An Hiſtory of the late War between the Ruſſians and Turks; by Mr. KERALIO, Knight of the Order of St. Lewis, and Member of the Royal Academy of Sciences at Stockholm. 12mo. 2 Vols. Paris. 1777.

THIS Hiſtory has been compoſed from memoirs furniſhed by Prince Gallitzin; and the Author has followed the Journal of the Ruſſian Commander, in his account of the operations of the Ruſſian army. If this expoſes him to the ſuſpicion of partiality, his anſwer is, that he is open to conviction, and deſirous of better information, and that he is willing to make uſe of any authentic memoirs furniſhed from the other ſide, even though they ſhould invalidate the relations he has given. After all, the miſtakes ſuſpected can only relate to minute details; —the main operations, and the iſſue and ſucceſs of the war, are well known.—It muſt be confeſſed, that Mr. KERALIO has employed his materials with judgment and taſte, and has drawn from them an elegant and intereſting hiſtory, in which we ſee the military man, and the man of letters, agreeably blended together. He is furniſhed, as he informs us, with materials for the continuation of this hiſtory, the volumes of which, now before us, only contain the campaign of 1769; and an hiſtorical deſcription of the ſeat of the war; which is an excellent piece in every point of view.

ART. XI.

LA SAINTE BIBLE, *ou le Vieux & le Nouveau Teſtament, avec un Commentaire ; compoſé de Notes choiſies & tirées de divers Auteurs Anglois, &c* —THE HOLY BIBLE; or the Old and New Teſtament, with a Commentary: Conſiſting of ſelect Notes, taken from ſeveral Engliſh Authors. Vol. VI. Part 1. Containing the Firſt Book of Kings. 4to. Amſterdam. 1777.

THIS is the ſixth volume of one of the beſt compilations we have met with, both for the erudition and induſtry which it diſcovers, and the judgment, method, and taſte, with which it is executed; and it furniſhes us with an opportunity of making the whole work more generally known in theſe iſles, where, we believe, that the learned, alone, are acquainted with its merit. The principal materials, of which it has been compoſed, have been borrowed from the labours of Engliſh divines, and the form and arrangement that have been given to theſe materials, have conſiderably increaſed their value. The Author of this Work is the Rev. Mr. CHAIS, Paſtor of the French Church in the Hague; whoſe name has been long known, with diſtinction, in the Republic of Letters.

The notes, which are judiciouſly proportioned in their length, to the importance of the objects they are deſigned to illuſtrate, are taken from *Pool*, *Patrick*, *Willet*, *Ainſworth*, *Wells*, *Wall*, *Kidder*, *Henry*, *Parker*, *Pocock*, *Hammond*, *Lowth*, *Stackhouſe*, *&c.* but it is not theſe learned commentators, alone, that have opened ſources of information to Mr. CHAIS. The critical obſervations of other learned writers, whether of ancient or modern date, which have cleared up any difficult or dubious points, relative to the chronology, hiſtory, geography, or philoſophy, of the ſacred ſcriptures, to the cuſtoms there mentioned, or to the literal ſenſe of the difficult paſſages, which are there contained; all theſe have been carefully attended to, and employed in the commentary before us. Thus we find frequently quoted the ſentiments and obſervations of *Uſher*, *Prideaux*, *Newton*, *Clarke*, *Spencer*, *Mede*, *Shuckford*, *Selden*, *Bedford*, *Whitby*, *Waterland*, *Lewis*, *Delany*, *Chandler*, *Sherlock*, *Lowth*, *Kennicott*, *Bryant*, as alſo the authors of the *Boyle's Lectures*, and the learned compilers of the *Univerſal Hiſtory*; not to mention a multitude of pamphlets on ſubjects of ſacred philology, which have furniſhed contributions to this important work.

It is alſo to be obſerved, that though Mr. CHAIS has derived his principal materials from *Britiſh* commentators and philologiſts, yet he has by no means overlooked the valuable labours of other eminent men, in this extenſive field of literature. Accordingly we find the reſpectable names of *Bochart*, *Capelle*, *Don Calmet*, *Martin*, *Houbigant*, &c. among the French; *Le Clerc*,

Clerc, *Reland*, *Schultens*, *Vitringa*, *Venema*, among the Dutch; and *Scheutzer*, *Carpzovius*, *Baumgarten*, *Michaelis*, *Dietelmair*, &c. among the Germans; together with a multitude of authors of academical diſſertations, furniſhing learned remarks, and intereſting diſcoveries, to our indefatigable Author.

But if it is meritorious, in a compilation of this kind, to have drawn information from the beſt and moſt unexceptionable ſources; yet there is ſtill an higher kind of merit in avoiding thoſe repetitions, that confuſion, that *rudis indigeſtaque moles*, which form too frequently the character of ſuch compilations, and againſt which, mere erudition, without judgment and taſte, is no preſervative. Now the Commentary of Mr. CHAIS is poſſeſſed of this ſpecies of merit, in an eminent degree. He has arranged the various ſentiments and explications of his authors, in ſuch a manner, that the attentive Reader may, eaſily, perceive *that* which he would prefer on each ſubject, were he called to declare expreſsly his opinion. When any point of more than ordinary conſequence is preſented, that requires a particular diſcuſſion, he arranges, under general and diſtinct heads, the principal parts of the ſubject; and conſiders them in that order and method which are the moſt adapted to give a diſtinct idea of it, and facilitate the concluſion; and though he has ſtudied brevity, as far as he could conſiſtently with a regard to perſpicuity, yet where the ſubject is curious and important, we find a note ſometimes ſwelling to a ſize that gives it the form, and indeed the merit, of a diſſertation. There is another circumſtance, that we have obſerved with particular pleaſure, in the general tenor of this Commentary, and that is, the care that has been taken to avoid entering upon the common topics of ſyſtematic theology, and the points of controverſy that have divided the doctors of the chriſtian church:—The literal ſenſe of the ſacred writers, and the moral reflections they naturally ſuggeſt, are the main objects our Author has had in view: he has ſteered, happily, the middle way between the preſumptuous tone of the dogmatiſt, and the unpleaſing indeciſion of the ſceptic, and appears to us to have adopted what he ſincerely believed to be the truth, from whatever ſect or party it was preſented to his candid reſearches.

Thus, in the eſſential part of this work, there is ample proviſion made for inſtruction; and this inſtruction is not only accompanied with the graces of ſtyle, and with felicity of expreſſion, but is alſo conveyed in ſuch a meaſure and manner, as will render it *clear* and *uſeful* to families, ſtudents, and young eccleſiaſticks, for whom it is principally deſigned, and highly *intereſting* to the moſt conſiderable and eminent adepts in ſacred literature.

The Author has followed the French text of *Martin*, whoſe tranſlation he has corrected in ſeveral places; and, as a knowledge of the order of time, and the dates of events, contributes greatly to throw light on the hiſtorical part of holy ſcripture, he has placed, throughout, at the head of each page, under the eye of the reader the *year of the world*, and the *year before Chriſt*, which anſwer to the facts or events mentioned in the text. In this he has followed the chronology of USHER illuſtrated and confirmed by the labours of *Wells* and *Bedford*. The *preliminary diſcourſes* and *prefaces* that are placed at the head of each volume, are replete with uſeful knowledge, and are perfectly adapted to prepare the Reader for ſtudying the ſcriptures to the beſt advantage;—and the *diſſertations*, *chronological tables*, and excellent *maps* with which this work is enriched, in the proper places, ſhew that nothing has been neglected that might render it worthy of the eſteem and approbation of the Public, and a valuable ſource of improvement and inſtruction for thoſe whom the Author had principally in view, in compiling it.

The preceding volumes of this Commentary were publiſhed many years ago, at different times. The firſt contains the book of *Geneſis*, the ſecond thoſe of *Exodus* and *Leviticus*, the third *Numbers* and *Deuteronomy*, the fourth the two books of *Samuel* and *Ruth*, and the fifth *Joſhua* and *Judges*. The ſixth volume, which is now before us, and which was publiſhed but a few months ago, contains the two *books of Kings*, and ſhews that the ſpirit of reſearch and induſtry, which diſtinguiſhes this learned and judicious Commentator, has not been relaxed by the advanced age to which, we are informed, he has arrived. The *preface*, the *chronological table*, and a curious and learned *diſſertation on the retrograde motion of the ſhadow upon the dial of Ahaz*, 2 Kings xx. 8—11, are manifeſt proofs that Mr. CHAIS has availed himſelf of all the modern diſcoveries and improvements, whether in criticiſm or philoſophy, that could tend to throw new light upon the difficult paſſages of holy writ.

One of the excellent things that we have remarked in this Commentary is, the uncommon evidence and ſucceſs with which the Author defends, by ſound logic, or luminous criticiſm, thoſe paſſages of ſcripture which have given occaſion to the malignant cavils, or ſpecious objections, of unbelievers. We ſhall hereafter give ſome ſpecimens of the notes which occur of this kind; as alſo of the others that are deſigned to enforce the duties of morality, or to illuſtrate intereſting points of erudition.

ART.

ART. XII.

Novi Commentarii Academicæ Scientiarum Imperialis Petropolitanæ, &c. —New Memoirs of the Imperial Academy of Sciences at Peterſburgh. Vol. XX. For the Year 1775. Peterſburgh. Printed at the Preſs of the Academy. 1776.

THIS collection, which, for the future, ſhall have a place in our Review, which its importance to the advancement of mathematical and natural ſcience ſo juſtly claims, has been carried on with the greateſt reputation and ſucceſs, by the uninterrupted labours of the celebrated *Eulers* and other eminent men, to the twentieth volume now before us. The *Mathematical Memoirs* contained in this volume are ſeven in number, of which we ſhall give little more than the titles. This will be ſufficient for the geometrical reader, who will ſeek the farther inſtruction he may deſire in the work itſelf.

I. *Analytical Reſearches concerning continued Fractions.* By M. D. BERNOUILLI.

This learned Author, together with *Euler* and *Le Grange*, have given a new form to the theory of this kind of fractions, which had already made a conſiderable progreſs in the laſt century. The principal deſign of the Academician, in this Memoir, is to examine the caſe, in which infinite fractionary expreſſions may be defined by a finite canon, whether algebraical or tranſcendental.

II. *Farther Reſearches concerning the Nature of continued Fractions.* By the ſame.

III. *Solutions of certain Problems of Diophantes.* By M. L. EULER.

IV. *Analytical Speculations.* By the ſame.

V. *Concerning the Reſolution of rectilinear Polygons.* By M. LEXELL.

In a preceding Memoir this learned Academician had ſhewn how equations may be found which furniſh the reſolution of any rectilinear figure, when it is conſidered only with reſpect to its ſides and the rules which conſtitute its outline. At preſent he gives ſome ſpecimens of the manner of treating theſe equations, ſo as to come at proper and eaſy ſolutions. For this purpoſe he indicates fourteen problems, which relate to the reſolution of quadrilateral figures, and he undertakes to reſolve them by the equations he has found.

VI. *Obſervations on a new and ſingular Kind of Series.* By Mr. EULER.

The PHYSICO-MATHEMATICAL CLASS contains eight Memoirs on the following ſubjects:

I. and II. *General Canons for any Tranſpoſition whatever of ſtiff Bodies.—A new Method of determining the Motion of ſtiff Bodies.* By Mr. EULER.

III. *Some general Theorems relative to the Tranſpoſition of ſtiff Bodies.* By Mr. LEXELL.

IV. *An eaſy Rule by which a Judgment may be formed of the Solidity of a Bridge, or of any other Body of a ſimilar Conſtruction, from the Knowledge we have of the Solidity of its Model.* By Mr. EULER.

This object of inquiry is (if we miſtake not) new; but whether new or old it is an object of the utmoſt importance, and has an evident relation to public utility. It is well known how many miſtakes and diſappointments have been occaſioned by reaſoning from the powers and effect of a ſmall model to thoſe of the machine, conſtructed with the ſame proportions, and upon the ſame principles, but of a much larger ſize. It has been a general notion that a bridge, or any work of that nature, will be ſufficiently ſolid if the model, after which it has been built, is capable of bearing a weight, proportioned to that which the bridge is to ſuſtain; but this notion has been found, by experience, to be illuſory. This, however, does not prove that we cannot reaſon from the ſmall model to the large work that is conſtructed upon it, but only that the true method of rendering ſuch reaſoning juſt, has not yet been ſufficiently unfolded. It is the deſign of the ingenious Author, in this Memoir, to render ſuch reaſoning more concluſive, by aſcertaining the *degree* of ſolidity in the model of a bridge, which will give us a full aſſurance that the bridge built conformably to this model will have the requiſite degree of ſolidity.

V. *Concerning the two Methods of determining both the Equilibrium and the Motion of flexible Bodies, and the admirable Conformity that there is between theſe Methods.* By Mr. EULER.

VI. and VII. *Concerning the Preſſure of Cords with reſpect to the Bodies that are placed under them, and the Impediment which their Motion receives from Friction.*

The principal deſign of Mr. EULER, in theſe Memoirs, is to lay down a method of determining the motion of both flexible and elaſtic bodies which are not ſituated in the ſame plane.

VIII. *Concerning the Force of Oars of a new Kind, as alſo a Compariſon between them and ordinary Oars.* By Mr. Kraft.

The theory of ordinary oars has been placed in the fulleſt light by Meſſrs. *Bouguer* and *Euler*. The queſtion alſo propoſed by the Royal Academy of Sciences at Paris, in the year 1753, produced ſeveral intereſting illuſtrations of the manner of navigating veſſels, eſpecially large ones, without the aſſiſtance of the wind. The new kind of oars propoſed by the learned Daniel Bernouilli, whoſe anſwer to the queſtion obtained the prize, ſeemed preferable to the ordinary ones in many reſpects; and, nevertheleſs, theſe new oars have never ſince

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that time been an object of diſcuſſion, experiment, or practice. Mr. KRAFT, judging the ſubject worthy to be treated anew, undertakes here to unfold fully the theory of this new kind of oars, and to deduce from the firſt principles of mechanics and of the analytical method, the effects that may be expected from them.

The *Memoirs* relative to *Natural Philoſophy* are four in number.

The firſt, *Concerning the Foramen Ovale, or oval Orifice, and its Uſe in directing the Motion of the Blood*, by Mr. WOLFF, contains a curious diſcovery in anatomy, and therefore deſerves particular notice. The ſyſtem of Galen, with reſpect to the circulation of the blood in the fœtus, adopted by Hervey, is well known, and was generally received, until the celebrated Mery, Member of the Academy of Sciences at Paris, gave an account of this matter diametrically oppoſite to that of Harvey. This ingenious French anatomiſt affirmed that the blood did not paſs from the right auricle of the heart into the left, but directed its courſe from the left auricle to the right by the *foramen ovale*, or oval orifice. The moſt eminent anatomiſts of the French Academy, ſuch as Verney, Robault, and Winſlow were divided on this ſubject, and Winſlow propoſed an hypotheſis of his own, by which he meant to reconcile the two jarring ſyſtems, affirming that the blood paſſed indiſcriminately from the one auricle into the other, and only mixed, together, its conſtituent parts in theſe paſſages. Theſe diſputes continued during the ſpace of twenty years, and though the Academy decided the matter in favour of Mery's opinion, yet all the more eminent anatomiſts and phyſiologiſts returned afterwards to the ancient doctrine of Galen and Hervey.

The Author of the Memoir now before us beats down, at one bold ſtroke, all theſe different ſyſtems, maintains that no anatomiſt has, hitherto, traced the real courſe which the blood follows in its circulation through the fœtus, and affirms that it neither *does* nor *can* paſs from the right auricle to the left, nor from the left to the right through the oval orifice. The ſubſtance of his reaſoning in ſupport of this aſſertion may be reduced to the following propoſitions: that there is a *ſynchroniſm* in the motion of the auricles of the heart, the *ſyſtole* and *diaſtole* happening, preciſely, at the ſame point of time. Now, the force that is neceſſary to make the blood paſs from the one auricle into the other, cannot exert itſelf during the *ſyſtole*, becauſe the two auricles are equally and ſimultaneouſly contracted and throw out the blood with which they are filled. Neither can this force be exerted during the *diaſtole*, ſince then the two auricles are dilated, and receive an extraneous blood from whatever part it comes: the one therefore cannot, at the ſame time, expreſs into the other the blood which it contains,

and therefore there does not exiſt any point of time in which the blood can paſs from one auricle into the other.

But if this be the caſe, what does Mr. WOLFF (it will be aſked) ſubſtitute in the place of the ſyſtems which he overthrows, and what part of the animal ſtructure does he reſerve for the circulation of the blood in the fœtus? A new diſcovery has furniſhed him with an anſwer to this queſtion. One day as he was examining the heart of a new-born child, without any previous doubt concerning the truth of Harvey's ſyſtem, he perceived that the ſtructure of the organ of circulation was very different from what it is commonly imagined to be. An accurate knowledge of this ſtructure will render it eaſy to point out the courſe which the blood takes in the fœtus.

To form a juſt idea of the diſcovery of Mr. WOLFF, it muſt be obſerved that, having diſſected, in the ordinary manner, the heart of a new-born child, he was not a little ſurprized to find that the aperture, on the left ſide of it, was very different from that on the right, the firſt being formed by what is commonly called by foreigners the *arc of Vieuſſens* and the valve of Euſtachius, while the ſecond is derived from the ſame *arc* and the valve of the *foramen ovale*. He eaſily perceived that unleſs (contrary to all probability) the valves were coherent, there never could be any communication between the auricles. After an accurate examination of this ſtructure, and a careful diſſection of the *foramen ovale*, it appeared evident that the auricles had, in fact, no communication with each other, but were ſeparated by the inferior trunk of the *vena cava*, the aperture, which is diſcernible in the right auricle being nothing more than the orifice of the *cava*, which effectuates its inoſculation into that auricle, while the aperture that is ſeen on the left ſide, and which is what is called the *foramen ovale*, is alſo no more than another orifice of the ſame vein, which has its anaſtomoſis or inoſculation in the left auricle. In this manner, indeed, both the auricles have a communication with the *vena cava*; but between the one and the other there is no communication.

Having thus removed the kind of veil, that concealed the arrangement of theſe parts, and exhibited them under a new aſpect, M. WOLFF, moreover perceived, that the *vena cava*, when viewed externally, aſcends not only towards the right auricle, but alſo towards the left;—nay, that its correſpondence with the latter was ſtill greater than with the former, its principal part being inoſculated in the left auricle, and the ſmalleſt part of it entering into the right. On examining the heart in calves and other new-born animals, our Academician always obſerved the ſame arrangement, according to which the *foramen ovale* is nothing more than the left orifice of the inferiour

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vena cava, by which it opens into the left auricle, as it opens into the right by its right orifice; and even in the calf, the conduits, which are no more than mere apertures or orifices in the human *fœtus*, are real ramifications, though ſhort ones, into which the *cava* is divided, entering by the right ramification into the right auricle; and by the left (which is the ſuppoſed *foramen ovale*) into the left auricle. Here then, according to our Academician, we ſee the true nature of that *foramen ovale*, which has hitherto been diſguiſed in ſo many ways. It is nothing elſe than the *left orifice of the inferior vena cava*; and it is well known, that the human body is filled with apertures or orifices of the ſame kind in the veins and arteries.

It remains then to determine the direction, which the blood follows in its circulation; and this matter, which was perplexed with ſuch difficulties and uncertainty, and was rather gueſſed and gratuitouſly ſuppoſed than proved in the hypotheſis of Harvey and Mery, is preſented to us with the plaineſt and moſt ſatisfactory evidence in the diſcovery and obſervations of our learned Academician. If the *vena cava* opens itſelf by its two orifices in the two auricles or ſinuſes of the heart, the blood, which it contains, muſt be conveyed partly into the right auricle by the right orifice, and partly into the left auricle by the left orifice. The quantity or portion of blood, which diſcharges itſelf into the right auricle, mixing itſelf there with the blood of the ſuperior *vena cava*, flows directly from thence into the right ventricle of the heart. The ſmalleſt drop of blood, that has once got into the right auricle, cannot repaſs from thence to the left; but the portion of blood, which paſſes from the inferior *cava*, through its left orifice, into the left auricle of the heart, is preciſely the thing which contributes to diſengage the lungs, by turning its direction from the right auricle, the right ventricle and conſequently from the lungs; which, being deſtitute of reſpiration, could not have tranſmitted this blood or facilitated its paſſage. That portion of blood, therefore, mixing itſelf in the left auricle, with that of the pulmonary veins, proceeds directly to the left ventricle and from thence into the aorta; from whence it takes its courſe anew in different channels through the whole body, without touching the lungs.—There are many other curious obſervations in this Memoir, which render it particularly worthy of the attention of anatomiſts.

MEM. II. *Concerning the* Lychni-Cucubalus, *a new Plant of the kind called* Hybrides or Mules*. By Mr. KOELRUTER.

* The *hybride* plants (which are produced by putting the *farina fecundans* of one ſort of plant into the piſtil or utricle of another) are called *mules*, becauſe they are incapable of multiplying their ſpecies.

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The lychni-cucubalus is the *hybride* production of an adulterous coupling of the female of the plant *lychnis*, with the viſcous or glutinous *cucubalus*; and the curious deſcription here given of its nature and qualities, is adopted to throw new light upon the theory of vegetable generation.

MEM. III and IV. *An Hiſtory of the Schacal and the Chaus.* By Mr. GULDENSTED.

The firſt of theſe animals, which the Turks and the French, after them, call *ſchacal*, and to which Koempfer gives the appellation of the *gilded wolf*, is a quadruped met with, very frequently, in Turkey and Perſia, and of which travellers ſpeak much, though the adepts in natural hiſtory have not hitherto examined it with a proper degree of attention. Our Academician has abundantly ſupplied this defect by his circumſtantial deſcription of this animal, to which he has prefixed a very curious and inſtructive diſſertation on the domeſtic animals of the moſt ancient times, and of the wild and ſavage ones, that were their prototypes, or the original ſtock from which they deſcended. He ſuppoſes, that all the canine ſpecies is derived originally from the *ſchacal*; and he proves this genealogy by the ſtructure and proportion of the guts, by the number of toes and teeth, by the ſize of the body, the quality of the hair, the figure of the muzzle, the venereal inſtinct, and other characteriſtic properties of theſe animals.—The *chaus*, whoſe hiſtory and deſcription are exhibited in the fourth Memoir, has been hitherto unknown to the zoologiſts. This animal belongs to the ſpecies of cats, and has a good deal of affinity to the *caracal* of M. de Buffon. The place of its nativity and habitation is the country round the Caſpian ſea; and it is generally found in flats, planted with trees or covered with reeds. After having given an account of the inſtinct and character of the *chaus*, our Academician gives an accurate view of its external parts with their reſpective dimenſions, an anatomical deſcription of its *viſcera*, and the form and dimenſions of its bones, particularly the ſkull. The red cat of Pennant, the caracal of Buffon, and the lynx, ſeem to have a very conſiderable affinity to the *chaus*, as appears by the cuts which repreſent theſe four animals in the memoir of our learned Academician.

The *aſtronomical* part of this volume contains eight memoirs, of which we ſhall only give the titles:

MEM. I. *Concerning the moſt rapid paſſage of a ſtar through two almucantars* (or parallels of altitude), *deſcribed for any elevation of the pole.* By M. LEON. EULER.

MEM. II. *Concerning a very large fixed Circle to be placed in the Heavens, to which the Orbits of Planets and Comets may be adjuſted.* By the ſame.

MEM.

MEM. III. *Aſtronomical Obſervations, adapted to determine the Geographical Situation of ſeveral Places in the Ruſſian Empire.* By Captain *Chriſtopher Euler.*

MEM. IV. *An Account of an Eclipſe of the Sun obſerved at St. Peterſburgh the 15th of Auguſt,* 1775. By M. LEXELL.

The Academician makes uſe of this to determine the longitude from the place of obſervation to the meridian of Paris, to be about 43′. 30″.

MEM. V. *Aſtronomical Obſervations made in the Town of Dnitriewſk, with the Determination of the Longitude and Latitude of that Place.* By Mr. ICHONODZOW.

MEM. VI. *Four Eclipſes of the Moon obſerved at Dnitriewſk.* By the ſame.

MEM. VII. *Aſtronomical Obſervations made at Saratow in* 1773. By Mr. LOWITZ.

MEM. VIII *A compendious Summary of the Meteorological Obſervations made at St. Peterſburgh during the Year* 1775. By Mr. J. A. EULER.

ART. XIII.

Storia Della Letteratura Italiana, &c.—An Hiſtory of Italian Literature. By the Abbot JEROME TIRABOSCHI, Librarian to the Duke of Modena, and Profeſſor in the Univerſity of that City. Vol. VI. 4to Modena.

WE mentioned laſt year the publication of the fifth volume of this truly inſtructive and entertaining work, with the encomiums it deſerved; but the volume we here announce has a new degree of merit from the period to which it relates, and the intereſting objects it exhibits to our view. It takes in all the literary events, which happened between the year 1400 and 1500, and gives us the hiſtory of the fifteenth century, which in Italy, with reſpect to the arts, was the intermediate period between youth and maturity. And as the fecundity of this period in learned men, literary improvement, riſing arts and curious anecdotes, was very great, our Hiſtorian has been obliged to divide this volume into two parts. He obſerves, however, here the ſame order and the ſame excellent method, as in the preceding volumes, conſidering *firſt*, the general cauſes, that had any ſtriking influence upon the ſtate of the arts and ſciences during the period of which he treats; *ſecondly*, the hiſtory of the ſciences in their various revolutions and improvements; *thirdly*, the ſtate of polite literature and the arts. The two firſt articles are treated in *two books*, which compoſe the firſt part of this volume, the third is preſerved for the ſecond part.

The principal events that influenced the ſtate of the ſciences in Italy during this period, were the invention of printing, the

effects of the reduction of Conſtantinople, and the diſcovery of America. The literary fermentation (if we may uſe that expreſſion) was prodigious during this period,—ſhoals of *literati* coming from Greece into Italy; the Dukes of Milan and Ferrara, the houſes of Medicis and Sforza, the Kings of Naples, the republic of Venice, and a great number of illuſtrious houſes protecting and encouraging men of letters,—Guarino, Auriſpa, Philelphus, and other learned men going backward and forward into Greece, and drawing forth from obſcurity the productions of the moſt enlightened ages of antiquity.—Add to all this, the eſtabliſhment of academies, libraries, and other literary inſtitutions—the thirſt of diſcovering the monuments and remains of a remote antiquity, that animated Ciriacus of Ancona and others to the moſt laborious reſearches in Italy, Greece, and the Eaſt—the voyages of Paul Mark, of the Genoeſe to the Eaſt Indies, of Colombo and Veſpucius to the Weſt;—all theſe exhibit ſcenes of activity, ardour, and effort, unparalleled, perhaps, in any period of hiſtory; and they are preſented with a curious and circumſtantial detail in the firſt book of this volume.—In mentioning the great number of Italians who diſtinguiſhed themſelves more or leſs by the voyages they made during this century, our Author obſerves, that if we are indebted to the Portugueſe for a paſſage by ſea to the Eaſt Indies, the Italians, nevertheleſs, may claim the honour of having contributed a good deal to that important diſcovery. He mentions a certain Mauro, a Camaldule Friar of Murano, who made a preſent of a planiſphere to the Infant Henry of Portugal, to guide the pilots in the courſe of this adventurous navigation. He alſo ſpeaks of a Venetian called *Aloiſe de ca de Moſto*, who, joining the Portugueſe in that famous expedition, gave them many uſeful directions and inſtructions, and has left us the moſt accurate and ancient accounts of theſe perilous enterprizes.

In the ſecond book, which contains the *Hiſtory of the Sciences*, Mr. TIRABOSCHI begins with Theology, which made the leaſt figure, becauſe the charms of claſſical literature attracted the attention and captivated the taſte of the time; and no wonder, indeed, conſidering the barbarous and diſguſting form under which the ſcholaſtic theology had diſguiſed genuine religion in this century. This is followed by an account of the writers of eccleſiaſtical hiſtory, and a well compoſed life of the celebrated Platina. Our Author then proceeds to an account of the ſtate of Philoſophy, which was, as yet, clouded with the darkneſs of ſuperſtition, the viſions of enthuſiaſtic fancy, and the jargon of the ſchools, though the original works of the Grecian ſages, coming forth in all their purity to the Italians, who had hitherto only known them by the commentaries of

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the Arabians, began to prepare the way for the dawn of true ſcience. The hiſtory of Mathematical knowledge during this period is not the moſt unexceptionable part of Mr. Tiraboſchi's work, as he ſeems to have omitted ſeveral diſcoveries in the analytical method which have been revived ſince under other forms, and paſſed for new. The ſtate of Medical ſcience, of Civil and Canon Law finiſh this volume, which entitles our Author to a very eminent rank among the writers of literary hiſtory.

ART. XIV.

Memorial d'un Mondain.—The Journal or Memorandum Book of a Man of the World, by Count Maximilian de Lamberg, Gentleman of the Chamber to their Imperial and Royal, &c.—A new Edition. 2 Vols. With Cuts. 1777.

WHEN the firſt edition of this ſingular work appeared, in 1775*, we gave an account of it with a kind of complacence, as it appeared to us, amidſt all its extravagant peculiarities, to be the production of an honeſt, good-natured, whimſical, learned, inquiſitive nobleman, and to contain anecdotes and fragments of literature, that were not unworthy to be preſented to our Readers. And, indeed, with reſpect to *us*, as Reviewers, a book of this kind is not improper, now and then, to ſmooth the critical brow, which contracts forbidding wrinkles from an uninterrupted attention to the deep things of erudition, and the ſolemn oracles of philoſophy.

However that be, Count LAMBERG's journal is greatly augmented and very conſiderably improved in this new edition. From a thin volume of 142 pages, it is ſwelled to two, of a decent ſize. A friend of the Count, to whom we are indebted for this edition, has prefixed to the firſt volume an Hiſtorical Memoir concerning the author, in which we find ſome anecdotes relative to his education, travels, and ſettlement in life, that are not unentertaining. Count LAMBERG had not only learned preceptors to inſtruct him in the ſciences, and all the faſhionable maſters of inferior order, but among thoſe who were to form his early youth we find a *juggler*, a *fortune-teller*, and a *negroe*, who performed no inconſiderable part in the general plan. The editor follows the noble Author in the various ſcenes through which he has paſſed; he preſents him to us ſweating at metaphyſics under Wolff, making a figure at the court of Berlin, wandering through Sileſia, Bohemia, France, Flanders, and Italy, paſſing into the Iſle of Corſica, landing on the coaſts of Barbary, well received, nay even with diſtinction, wherever he came, attracting the eſteem of thoſe who converſed with him, by the charms of his wit and the goodneſs of his

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* See Review for Auguſt, 1775, p. 174.

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heart; and, at laſt, retiring into the tranquillity of domeſtic life with an amiable conſort, occupied with the education of his children, cultivating letters, and erecting (ſays the editor) in his houſe a temple to friendſhip.—So much the better for him:—but we leave him here with our good wiſhes, and proceed to his work.

No regular extract can be made of ſuch a miſcellaneous deſultory collection. We ſhall only take notice of ſome of the *additions* already announced; which will ſerve as ſpecimens of the entertainment that may be expected from this new edition of the work.

Mr. Edward Wortley Montague, one of the moſt ſingular characters that hath appeared in our planet, is the ſubject of a paſſage in this work, in which Count LAMBERG relates ſome particulars, little known, of the adventures and character of that odd man. The firſt thing we meet with in this paſſage, is a part of a letter which Mr. Montague wrote to Mr. Lami (we believe it was the learned Father Lami) of Florence, and which is as follows: 'I have been making ſome trials that have not a little contributed to the improvement of my organic ſyſtem.—I have converſed with the nobles in Germany, and ſerved my apprenticeſhip in the ſcience of horſemanſhip at their country-ſeats—I have been a labourer in the fields of Switzerland and Holland, and have not diſdained the humble profeſſions of poſtillion and plough-man—I aſſumed at Paris the ridiculous character of a *petit-maitre*—I was an abbé at Rome—I put on, at Hamburg, the Lutheran ruff, and, with a triple chin and a formal countenance, I dealt about me the word of God, ſo as to excite the envy of the clergy—I acted ſucceſſively all the parts that Fielding has deſcribed in his Julian——My fate was ſimilar to that of a guinea, which at one time is in the hands of a queen, and at another is in the fob of a greaſy Iſraelite."

From the Proteſtant religion Mr. Montague (ſays Count LAMBERG) went over to the faith of Rome, and, from thence, deſerted to the moſt rigorous obſervation and profeſſion of Mahometaniſm. He uſed always to ſeal his letters with three Arabian ſignets, which had ſentences of the *Koran* engraven on them. Count LAMBERG, who ſaw Mr. Montague at Venice deſcribes his manner of living there, in the following terms, (which were written before the death of that ſingular man was known in other countries): "He riſes before the ſun, ſays his prayers, and performs his ablutions and *lazzis* according to the Mahometan ritual. An hour after, he awakes his pupil, a filthy emigrant of the parched Abyſſinia, whom he brought with him from Roſetta (in Egypt)—He inſtructs this dirty negroe with all the care and preciſion of a philoſopher, both by precept and example: he lays before him the ſtrongeſt proofs (as they appear to him) of the religion he teaches him, and he catechizes

catechizes him in the Arabian language. The Moor liſtens to him with the moſt ſtriking marks of a profound and reſpectful attention, all the time that is employed in theſe leſſons.—That he may not omit any particular, in the moſt rigorous obſervance of the Mahometan rites, Mr. Montague dines at a low table, ſitting croſs-legged on a ſopha, while the Moor, on a cuſhion ſtill lower, ſits, gaping with avidity for his maſter's leavings. It is this negro who ſupports the white mantle that makes a part of the Turkiſh garb of his maſter, who is always preceded, even at noon-day, by two *gondoliers*, with lighted torches in their hands.—The ordinary place of his reſidence is at Roſetta, where his wife lives, who is the daughter of an innkeeper at Leghorn, and whom he has forced to embrace the Mahometan religion. His income amounts to about 6000 piaſtres, which is remitted to him, from London, by his ſiſter Lady Bute, and 4000 which he receives from the *Sublime Porte*. During the moſt intenſe cold, he performs his religious ablutions in cold water, rubbing, at the ſame time, his body with ſand from the thighs to the feet; his negroe alſo pours freſh water on his head, and combs his beard, and he alſo pours cold water on the head of his negroe. To finiſh this religious ceremony, he reſumes his pipe, turns himſelf towards the Eaſt, mutters ſome prayers, walks afterwards for half an hour, and drinks his coffee.'——*O miſeræ hominum mentes?*

There are ſeveral new obſervations, in this edition, upon the characters and manners of the Corſicans, and more eſpecially on their egregious ſuperſtition; and our Author remarks, that there is a ſtriking analogy between their cuſtoms and thoſe of the Epheſians. It is a cuſtom among theſe iſlanders to have their weapons *enchanted* by a religious ceremony. 'On this occaſion the weapon is placed upon the altar, and the prieſt, naming aloud the perſon to whom it belongs, ſays a maſs to *St. Pantaleon*, who was beheaded in the year 305, under the empire of Galerius. It is a tradition with them, that at this martyrdom, the ſword of the executioner was converted into a *wax-taper*, and the weapons of thoſe who came to facilitate that execution, into *ſnuffers*, and that Pantaleon (we ſuppoſe after his head was cut off, for the miracle ſaves the bull), roſe from the block, ſung and ſkipped about, and inſulted his executioners.—The Corſicans are of opinion, that by certain forms of imprecation, they can put their enemies to flight; and one of them told me that by pronouncing only the word *duo* (which Pliny uſed againſt ſcorpions), he had made ten Genoeſe turn their backs.'

The part of this work in which the Author gives an account of the men of learning, wit, or ſingular characters, whom he happened to ſee and converſe with during his travels, is really entertaining,

entertaining, and the additional *Memoirs* which we find in the *ſecond* volume furniſh new proofs of the philoſophico-whimſical genius of this ſenſible and agreeable Writer. One of theſe is entitled, *A Method of ſeeing by the Noſtrils, for the Uſe of thoſe who cannot ſee with their Eyes.* There is a great deal of erudition and anatomical knowledge diſplayed in this piece, mixed with a ſpirit of pleaſantry and good-humour, that ſeaſon very agreeably the ſpirit of paradox in our noble Author. His *Memoir concerning the Eſtabliſhment of an expeditious Canal of Communication*, by augmenting the Action of Water, is curious, and the extracts of ſeveral letters, addreſſed by him to learned men, which all turn upon matters relative to the arts or ſciences, are pleaſant, and frequently inſtructive, reading. Several points of natural philoſophy, chemiſtry, muſic, algebra, aſtronomy, nay even aſtrology, are treated in theſe letters; and thoſe to Father Lewald, a Jeſuit, Meſſrs. Cagnoni, Maupertuis, Hume, to Count Rothenbourg, and Mr. Alexander, a celebrated violin, are particularly entertaining. Theſe letters are followed by ſeveral *Diſſertations*, one on the *Fœtus*, another on *Authorized Monſters*, a third *on the Proportions of Nature*, accompanied with an Eulogy of the Spider, a fourth on the *Mathematical Point*, and a fifth on *Syſtems*. Theſe are ſucceeded (for the variety is prodigious in theſe two volumes) by fragments of letters, reflections, notes, ſingular anecdotes, various thoughts; and the whole is concluded by the *Thanks* of the Author, *to his dog Belle, who was born at Ulm in Suabia, for having kept his teeth from his maſter's manuſcript.*

ART. XV.

Monde Primitif: Analyſé et comparé avec le Monde Moderne conſideré dans l'Hiſtoire du Calendrier, &c.—The Primitive World analyſed and compared with the Modern World, with reſpect to the civil, religious, and allegorical Hiſtory of the KALENDAR, or Almanac. By M. COURT DE GEBELIN. 4to.

WE lately gave a ſhort notice of this learned work; but as this was inſufficient to indicate the peculiarities that diſtinguiſh it, we propoſe, at preſent, to give a more complete analyſis of the whole, and a ſpecimen of the manner in which the ingenious Author illuſtrates the ancient mythology, by its derivation from agriculture, and its connexion with thoſe natural cauſes, that either blaſted the induſtry of the huſbandman, or rendered it ſucceſsful.

This volume then is divided into THREE BOOKS; the FIRST contains the civil, the SECOND the religious, and the THIRD the allegorical hiſtory of the kalendar.

In the firſt book, after ſome preliminary notions relative to the etymology and antiquity of kalendars or almanacs, our Au-

thor exhibits, in four columns, the ancient almanacs of the Hebrews, Egyptians, Greeks, and Romans. The two firſt are ſcanty in materials; the third is ſomewhat more ample; but the Roman contains more materials than the other three taken together.

From thence M. GEBELIN proceeds to conſider the heavenly bodies, whoſe courſe regulates the kalendar, and mingles here the moſt eloquent and *picturesque* deſcriptions with the details of an accumulated erudition. Here he paſſes in review the ſun, moon, and planets, the twelve ſigns of the Zodiac, and ſeveral conſtellations: he takes notice of the invention of weeks, months, years, hours and cycles, points out the firſt ſteps that were made in theſe diviſions, ſhews how, by means of intercalations, their defects were ſupplied, indicates the different ſorts of years that aroſe from thence, *viz.* the year ſettled immediately after the flood,—the Egyptian, Syrian, Chaldean and Grecian years, and the Roman years from Romulus and Numa to Julius Cæſar. He then conſiders the deities who preſided over the days, months and ſeaſons, the diſtinction of times into fortunate and unlucky, and ſhews how aſtrological predictions, the times of the arrival of eclipſes, the public games and fairs, came to be conſigned to the kalendar, and laſtly, how men came to meaſure time, and what kinds of inſtruments were employed for that purpoſe.

All theſe objects are accompanied with etymological explications of the terms, by which they are expreſſed. Here we ſee the true origin of the names given to the ſun, moon and planets, to days and months, by the greateſt part of mankind, both in ancient and modern times. The author endeavours, and with great learning and ingenuity too, to make it appear that theſe names, which have been conſidered as the effects of hazard and caprice, were real pictures or repreſentations of nature; too palpable to be ſo groſsly miſtaken, and were always relative to the changing ſeaſons and to the labours of the year. The Reader will alſo find here the diſcuſſion of a multitude of intricate queſtions, hitherto involved in darkneſs, which, inſtead of being diſpelled, has rather been augmented by critics and chronologers.

The ſecond book, or the *Religious Hiſtory of the Kalendar*, turns upon a very curious matter of inveſtigation; even the hiſtory of the ancient feaſts or feſtivals, more eſpecially thoſe of the Greeks and Romans. A complete treatiſe, on that ſubject, would be certainly a valuable acquiſition to literature. Our Author confines his reſearches here to the religious feaſts, that were fixed on certain days of the year; he points out the relation they had to the ſeaſons, the reſpective labours of each ſeaſon, and the abundance it produced; and ſhews, that they were always deſigned to connect the earth with heaven, by ob-

taining the bleſſing of the latter on the labours of the former, or teſtifying to the gods the ſentiments of gratitude, which were excited by their bounty. Hence (ſays our Author) mankind had the ſatisfaction of conſidering the Deity as always attentive to their conduct and wants, and as maintaining, from age to age, that marvellous order, which he had eſtabliſhed from the beginning in the univerſe. Beſide, civil ſociety derived great advantages from theſe inſtitutions, which were bonds of union among men, tended both to civilize their manners and ſoften their labours, and excited, by degrees, a ſpirit of emulation in the youth to diſtinguiſh themſelves in theſe national aſſemblies, by ſhining qualities, and the reputation of uſeful or valiant deeds.

This ſecond book is divided into *five ſections*. In the *firſt* the author treats of *feaſts* in general, of the origin of the general term * by which they are all expreſſed; of the works that were compoſed for them, of the motives that occaſioned their inſtitution, of the manner of proclaiming them, and of the proceſſions, ſacrifices, hymns, fairs, &c. with which they were accompanied.

In the *ſecond*, he treats of the feaſts that were relative to the great epochas, and that were celebrated in almoſt all nations.—Here we find the feaſts relative to the victory obtained over the giants, which were repreſentative of the *phyſical* revolutions of the univerſe, and were uſually celebrated at the concluſion of the year, the time that the huſbandman triumphed by his harveſt, over the phyſical enemies he had been combating during the preceding ſeaſons. Our Author ſhews here, that the ancient giants, ſo famed for their audacious attempts and exploits, were merely allegorical beings, and that a great number of facts relating to them, which have been looked upon as hiſtorical, were facts and events of a phyſical kind, that were embelliſhed by a ſymbolical language.—We find a curious ſpecimen of this manner of interpretation in the detail, into which our author enters, with reſpect to the war of the giants, and the victory

* *Feaſt*, in Engliſh, *fête*, in French, *feſtum*, in Latin, all are derived (according to Mr. COURT DE GEBELIN) from the primitive word *beſt* or *beſh*, which ſignified *fire*, or hearth; hence aroſe the term *Veſta*, goddeſs of fire, the Greek word *eſtia*, fire, and alſo the word *eaſt*, that part of the heavens where the celeſtial fire, the ſun, riſes. This etymology ought not, ſays our author, to appear ſurprizing, when it is conſidered that all feaſts were celebrated around an altar, on which the ſacred fire was kindled; and that this fire was the ſignal for aſſembling all the families of the diſtrict, that applied themſelves to agriculture (as the pariſh bell calls, at preſent, the people to church), and was regarded as the palladium, or ſafeguard, of the country.

that

that was celebrated at the end of the year, on occaſion of their defeat, as alſo in the hiſtory of Typhon, who vomited fire from an hundred mouths, threw a mountain againſt Jupiter in Thrace, and having retired into Sicily was there defeated by the Thunderer, and buried under mount Ætna. Our Author obſerves that Perſians, Indians, Greeks, Egyptians, Romans, and even Flemings, had their giants; that the defeat of theſe giants was celebrated by an annual feaſt in all theſe countries; that at theſe feaſts enormous, gigantick figures were carried about in ſolemn proceſſion: and he carries the ſpirit of analogy ſo far, as to derive from hence the cuſtom of carrying about ſuch figures, on certain occaſions, in many cities of the Flemiſh Netherlands, which ſtill prevails.—O wondrous power of mythological fancy!—But what now were theſe ancient giants?—Why our author tells us, (and ſupports his hypotheſis by ingenious, and not *un*-plauſible conjectures) that they were allegorical beings, which repreſent phyſical evils and plagues of various kinds, ſuch as vulcanoes, peſtilential exhalations, inundations, &c. to which many of theſe countries were expoſed, as alſo the rigours of the winter, and the evil principle, to whom they attributed theſe calamities.

In the remainder of this ſecond ſection we have a learned and circumſtantial account of the feaſts, relative to the new-year; of the cuſtom of preſenting eggs, painted with different colours, and particularly red, at that ſeaſon *; of the allegorical heroes that ſprung from an egg (who were phyſical beings); of the feaſts of the new and full moon; of thoſe of the winter ſolſtice, ſuch as the feaſts of the north, called *Jules*; thoſe of Mithras in the eaſt; the Saturnalia in the ſouth; and the ſecular games, &c.

The feaſts of Ceres, relative to agriculture, are the ſubject of the *third ſection*. The Author here treats more particularly of the Eleuſinian myſteries, ſo famous in ancient times; of the ceremonies that were obſerved in them; of their diviſion into greater and leſſer; of their motive, end, and object. On this occaſion he gives an analyſis of the ſixth book of the Æneid, in which Virgil, while he only ſeems to relate the deſcent of Æneas into hell, deſcribes elegantly the initiation of Auguſtus into the myſteries of Eleuſis.—This analyſis is borrowed from the learned biſhop of Glouceſter's *Divine Legation of Moſes*.

* It is to be obſerved, that the feaſt of the new year was celebrated then at the vernal equinox, our time of celebrating Eaſter; and when it was removed to the winter ſolſtice, or twenty-fifth of December, the feaſt of eggs kept its firſt place, and is celebrated ſtill in many places in Europe.

In the *fourth* and *fifth* ſections we have an account of the Egyptian, Perſian, Greek and Roman feaſts, accompanied with the hyms, invocations and ſongs, that were uſed on theſe occaſions; together with an inveſtigation of the origin and reaſons of a great number of cuſtoms, ſome of which ſtill ſubſiſt, and which hold a conſiderable place in the hiſtory of mankind.

The third book treats of the ſymbols and allegorical perſonages, which repreſented the days, weeks, months and ſeaſons, and the luminaries that preſided over them, more eſpecially the ſun and moon. Our author ſhews, that in ancient times it was a cuſtom, in almoſt all nations, to place the ſun at the head of the liſts of their kings, as if he had been an hiſtorical perſonage; and he attempts to prove that *Menes*, *Minos*, *Belus*, *Cadmus*, *Janus*, *Cecrops*, *Romulus*, &c. were no more than the different appellations of that great luminary, in the different nations which are ſaid to have been founded by theſe princes. He tells us, moreover, that, in all theſe nations, the kings were called children of the ſun; from whence it happened, that when, in proceſs of time, men came to loſe ſight of this ancient uſage, the hiſtorians always conſidered thoſe names of the ſun, *Menes*, *Belus*, &c. as the firſt kings of each country, becauſe thoſe that had reigned there called themſelves the ſons of theſe princes. Our author alſo ſhews in this book, that *Oſiris* and *Iſis*, *Bacchus* and *Ceres*, were no more than allegorical entities; Oſiris and Bacchus, allegories of the invention of agriculture and wine, and ſymbols of *active* nature; Iſis and Ceres, allegories of the invention of corn, and ſymbols of *paſſive* nature.

At the end of this volume we find an explication of ſeveral ancient monuments, relative to this part of the *Primitive World*; the Heliack table; medals, repreſenting the ſecular games under Domitian; a wooden almanack found in Britany; the three Grecian ſeaſons, and the four Roman ones; the rape of Proſerpine; the orders of Ceres to Triptolemus, to teach agriculture to all nations; a fragment of the Grecian and Ægyptian kalendars in ſymbolical figures, which is of the greateſt rarity.

M.....

— all the preceding pages.

ART.

ART. XVI.

Memoires Politiques & Militaires pour ſervir á l'Hiſtoire de Louis XIV. & de Louis XV. &c.—Political and Military Memoirs relating to the Hiſtory of Lewis XIV. and of Lewis XV. Compoſed from the original Papers collected by Adrian-Maurice Duke de Noailles, Marſhal of France and Miniſter of State, by the Abbé MILLOT, Member of the Academies of Lyon and Nanci. 6 Vols. 12mo. Paris. 1777.

MEMOIRS drawn from the papers of ſuch a man and ſuch a ſtateſman as the Duke de Noailles, and compoſed by the eaſy, elegant and excellent pen of the Abbé Millot, carry with them in their frontiſpiece a powerful recommendation to the curioſity of the hiſtorical reader. As the fund from which this work is drawn is certainly precious, its form is intereſting, and the candour and impartiality with which it is compoſed, are much beyond what we could have well expected, conſidering that it is an Abbé who holds the pen, and that he holds it at Paris. He undertakes to give us a faithful and circumſtantial view of a part of the important events which diſtinguiſh the reigns of Lewis XIV. and his ſucceſſor; but he has not confined his plan to a mere relation of facts: the Reader will find, in this collection, cauſes and effects inveſtigated and diſcloſed with a truly philoſophical ſpirit; he will ſee here the language and thoughts of the principal actors who appeared on this illuſtrious ſcene, the views and maxims of kings, miniſters, and generals, court-cabals and political ſecrets, counſels of prudence and errors of government: he will, in ſhort, poſſeſs the moſt curious and intereſting contents of a collection of original papers, which are numerous enough to form, alone, a conſiderable library.

This work is divided into THREE PARTS. The firſt takes in a period of 18 years, commencing with 1682, and ending with the century; and though this period is barren of incidents in compariſon with the ſucceeding ones, yet it contains many particularities worthy of public notice. The preliminaries of the revocation of the edict of Nantes—the execution and conſequences of the edict by which it was aboliſhed—the royal authority exerted with a tyrannical violence to extirpate the numerous and zealous party of Proteſtants—falſe and forced converſions conſidered as religious conqueſts, and only ſhewing how little influence force can acquire upon conſcience—the Proteſtants driven to diſobedience and deſpair by the ſeverity of the laws enacted againſt them, and deſerting a country which was become a priſon to them, through the bigotry of their monarch and the violence of his miniſters—the humanity and moderation of ANNE JULES, the firſt Marſhal DES NOAILLES, amidſt theſe odious ſcenes of tyranny and perſecution, and his

conduct in Spain, where he was ſent to carry on a war under the moſt diſadvantageous circumſtances; ſuch are the contents of the firſt part of this important work.

The SECOND PART, which opens with one of the moſt intereſting periods of modern hiſtory, even the ſettlement of the Duke of Anjou upon the Spaniſh throne, contains a ſeries of negociations, cabals, and inteſtine diſcords, in France and Spain, and of tranſactions and events relative to the ſucceſſion-war, and the remainder of the reign of Lewis XIV. that is curious and intereſting in the higheſt degree. This ſubject becomes new, rich, vaſt, and diverſified in the hands of the Abbé MILLOT, which, from the precious treaſure that has been entruſted to his management, throw new light upon almoſt all the events, characters, and tranſactions, that enter into this important period of hiſtory, and entertain the Reader with a multitude of anecdotes, hitherto unknown, that connect facts, explain meaſures, and illuſtrate ſyſtems of policy, which were imperfectly repreſented by preceding hiſtorians.

The THIRD PART comprehends the principal events of the late reign ſo far down as the inglorious war of 1755. The ſecond Marſhal de Noailles appears with diſtinction in this period. We ſhall confine ourſelves at preſent to this general notice of a work which deſerves to be made known more particularly, and to which we intend to do more ample juſtice on ſome future occaſion.

M.

ART. XVII.

Hiſtoire de l'Académie Royale des Sciences, &c.—The Hiſtory and Memoirs of the Royal Academy of Sciences at Paris, for the Year 1772. Part 2. 4to. 1776. [See Appendix to our 54th Volume ſubſequent to June 1776, p. 557.]

GENERAL PHYSICS.

MEMOIR I. *On the Deſtruction of the Diamond by Fire.* By M. Lavoiſier.

MEMOIR II. *On the Deſtruction of the Diamond by Tſchirnauſen's large burning Lens.* By the Same.

FRANCIS, late Grand Duke of Tuſcany, afterwards Emperor of Germany, was the firſt who proved by a great number of coſtly experiments made at Florence and Vienna, and fit only for an Emperor, of the houſe of Medicis, to make; that the diamond, which poſſeſſes ſo many *virtues of convention*, and which had hitherto been likewiſe ſuppoſed to be indeſtructible, could not reſiſt even the heat employed in refining ſilver; but was diſſipated, without leaving the leaſt mark behind it, in the crucible which had contained it. On the other hand, the ruby, a ſtone of inferior reputed quality, expoſed to the

moſt

moſt violent fire during three whole days, did not undergo the leaſt change either in weight, colour, poliſh, or form.

In 1770 and 1771, Meſſrs. Darcet, Macquer, and others, made a few experiments of a ſimilar nature; from which they found that not one of the precious ſtones had this ſingular property of evaporating, and being conſumed in the fire, *except the diamond.* During its evaporation, they obſerved it to be ſurrounded by a reſplendent, undulating flame. In one of their experiments, a diamond incloſed in a paſte made of powdered charcoal and chalk, and put into a cloſe veſſel which had no *apparent* communication with the air, was likewiſe totally diſſipated.

In a ſubſequent experiment, however, in which three diamonds were expoſed to a long continued heat, which melted ſome parts of the wind furnace, but in which all acceſs of air was effectually prevented; the diamonds were found to have ſuſtained no loſs either of weight or poliſh. From this and other trials it ſeems reaſonable to conclude, that the deſtruction of the diamond by fire is not owing to a real ſublimation, or volatiliſation of its parts; but to an actual *combuſtion*, ſimilar to that of charcoal and other matters, which reſiſt the utmoſt violence of fire in cloſe veſſels, though they are eaſily inflamed and conſumed in the open air.

From a variety of experiments made by Meſſrs. Darcet and Rouelle, M. Lavoiſier concludes that the diamond, which is ſoon diſſipated when it has a communication with the air, even in a heat inferior to that in which ſilver melts, is nevertheleſs a refractory ſubſtance when it is kept from the contact of air; —that in the ſpace however of ſeveral days it yields to the violence of the heat, and finally is diſſipated;—but that when it is ſurrounded by charcoal, it becomes ſo fixed, as to ſuſtain the moſt violent heat, continued eight days, without undergoing the leaſt alteration;—and that, in this laſt caſe, charcoal itſelf is commonly obſerved to have been affected by the fire: ſo that the fixity of the diamond, under the above-mentioned circumſtances, may be eſtimated to be nearly equal to that of charcoal.

We come now to M. Lavoiſier's own very curious experiments on the diamond, expoſed to a much greater degree of heat than was employed in the preceding trials; we mean to that of Tſchirnauſen's great burning lens, now at the Palace Royal: theſe experiments conſtitute the ſubjects of the ſecond Memoir.

In one of theſe experiments, the heat not being in its greateſt intenſity, in conſequence of a ſlight fog, the Author had a favourable opportunity of perceiving the gradual changes produced by it on the diamonds expoſed to it, and which were placed in an inverted glaſs receiver ſtanding in a veſſel of

water. The moſt remarkable of theſe effects was a boiling motion perceived on their ſurfaces, and the converſion of the ſuperficial parts of ſome of them into a black powder, reſembling lamp black, which ſtuck to the fingers and ſoiled paper like a coaly ſubſtance. This being rubbed off, the diamonds were obſerved to have loſt one-fourth of their weight; and, on being examined by the microſcope, were found to be full of cavities or perforations.

This mode of experiment was well adapted to ſhew the effects which the decompoſition of the diamond produces on the air in which the proceſs is carried on. On expoſing $4\frac{1}{2}$ grains of diamonds in the focus, during 16 minutes, in a receiver containing about 60 cubic inches of air; the air, as ſoon as the apparatus became cool, was found to be diminiſhed eight cubic inches; and continued in this ſtate during four days, without any further diminution. It is rather ſingular that M. Lavoiſier, who is ſo well acquainted with the ſubject, did not examine the quality of this diminiſhed air, by the teſt of *nitrous* air; particularly with a view to diſcover whether it was become *phlogiſticated*, or owed its diminution to that circumſtance. He examined it however by expoſing lime water to it, and found that the lime was precipitated. This precipitate was a *mild* calcareous earth, which effervesced with acids, and had, undoubtedly, acquired *fixed air* in this proceſs*; either from the diamond itſelf, or from the common air affected by it. The diamond has loſt nearly one half of its weight.

From the whole of his experiments the Author concludes that the diamond is a ſubſtance which is properly *combuſtible*, even in a moderate degree of heat; that like other combuſtible bodies it exhibits a black and coally matter at its ſurface; that when its combuſtion is prevented, through the want of air, it becomes almoſt as fixed in the fire as charcoal; but that on expoſing it to the extremeſt degree of heat, it is capable of being reduced in part into an incoercible vapour, or a kind of *gas*, which poſſeſſes the properties of that which is produced from effervesçent and fermenting mixtures, and in metallic reductions. He found further that on being expoſed to the focus of the lens *in vacuo*, its tranſparence is not diminiſhed; but that it is, at length, reduced into elaſtic or aerial vapours. He forms great expectations from ſome future trials intended to be made by Meſſrs. de Montigny, Macquer, Briſſon, Cadet, and himſelf, with M. Trudaine's great burning lens, which is nearly finiſhed, and which is four feet in diameter.

* The Author here and elſewhere maintains that common air may acquire the properties of what is called fixed air, by the addition of phlogiſton, ſo as to be rendered capable of combining with calcareous earths and alcalis;—properties not poſſeſſed by common air.

MEMOIR

MEMOIR II. *A Deſcription of ſeveral Magnetic Compaſſes.* By M. Du Hamel.

This Academician was one of thoſe who attempted, and ſucceeded in the preparation of artificial magnets†; after having in vain endeavoured to acquire ſome knowledge of the late Dr. Knight's proceſs.—On an application made by him to the late Duke of Richmond for that purpoſe, the Duke informed him by letter, 'that Dr. K. was ſo far from being diſpoſed to communicate his method to the world, that he would not diſcover the ſecret, were he even to be loaded with guineas in return for it.'

In the preſent article, M. du Hamel deſcribes and gives drawings of ſeveral variation-compaſſes and dipping needles, which he had prepared and fixed on ſtone pedeſtals in different parts of his park at Denainvilliers; that they might be at a proper diſtance from any buildings, and out of the reach of any foreign influence. Theſe inſtruments he erected, not ſo much with a view to aſcertain the actual variation or dip, as to obſerve the particular diurnal or accidental, variations or ſeeming anomalies to which they are liable. In one of them he takes the following ingenious method of magnifying the *ſcale of the variation.* At each extremity of the needle, compoſed of two magnetic bars, and which is fourteen inches long, a ſlender pointed piece of ſteel is erected perpendicularly; and at the diſtance of fifty-two feet, in the direction of the needle, he has placed on two pillars, and in a line perpendicular to that direction, a graduated limb ſix feet long; being a ſegment of a ſuppoſed circle, deſcribed from the center on which the needle turns. The Obſerver placing himſelf ſo as to bring the two pieces of ſteel at the extremities of the bar into a line with the eye, obſerves where that line prolonged, or the viſual ray, points to the graduated arch. As, at this diſtance, each of theſe degrees meaſures a foot, the true direction of the needle is aſcertained with the greateſt preciſion; and leaſt the Obſerver's eyes may not be good enough to enable him to ſee diſtinctly the particular diviſion at that diſtance, an aſſiſtant occaſionally moves a certain index, conformably to his directions.

We ſhall only tranſcribe the titles, or relate the ſubjects of the other articles contained in this claſs. Theſe are—a deſcription of a certain ſea inſect, by M. Fougeroux, who corrects a popular error relating to it.—Some obſervations on the animal from which muſk is procured, by Mr. Daubenton; drawn from the living animal, in the poſſeſſion of the Duke de Vrillière. A Memoir long ago (1758) preſented to the Academy, by the late M. de la Condamine, relative to an invariable

† See the Memoir of the Academy, for the year 1745.

ſtandard

ſtandard of meaſures of length; deducible from the aſtronomical obſervations in Peru and elſewhere:—A detail of ſome experiments, commenced by Mr. Briſſon, and which he propoſes to proſecute; with a view to aſcertain, accurately, the ſpecific gravity of bodies. In the preſent Memoir, he examines that of the different metals.—A continuation of Meſſrs. Fougeroux's and Tillet's inquiries relative to the *Varech*, or ſea wreck †.—And a Memoir in which the Marquis de Valliere maintains the ſuperiority of long and heavy pieces of artillery, over the more modern ſhort and light pieces.

ANATOMY.

Under this claſs are comprehended—A Memoir of M. Fougeroux, on the union or conſolidation of certain bones in the feet of ſome quadrupeds; where he endeavours to explain the proceſs of nature in effecting this union, by ſeveral experiments equally cruel and uſeleſs. We cannot conceive that either men or animals can ever receive the leaſt poſſible advantage from myriads of ſuch experiments. Thoſe who think otherwiſe, and can take any delight in contemplating the diverſified tortures of young lambs, wounded, and ſacrificed to this unintereſting and uſeleſs inquiry, may conſult the article itſelf:—An equally unintereſting but harmleſs inquiry relative to the anatomy of birds, by M. de Vicq d'Azyr, who had before undertaken the *Oſteology* and *Myology* of fiſhes; branches of ſcience in which, we are told, we are much in arrear, and which had been too much neglected. And a Memoir by M. Portal, in which he propoſes ſome eaſy methods of rectifying deformities in the ſhape, proceeding from a curvature in the ſpine, to which adults are ſometimes liable.

ASTRONOMY.

MEMOIR, *On the Aſtronomy of the Indians.* By M. Le Gentil.

We have formerly [Appendix to vol. 52, June 1775, page 626.] given ſome account of M. Gentil's diſcoveries, relative to the Indian aſtronomy; concerning which he communicates many curious and intereſting particulars in this memoir. Theſe particulars relate to five branches of the Eaſtern aſtronomy; in which, as we have before mentioned, he was inſtructed by one of the Bramins. Theſe are, the uſe of the *gnomon*, for diſcovering the meridian line, and the latitude:—the true length of the year, which it ſeems, they aſcertain within two minutes, and conſequently come much nearer the truth than Hipparchus and Ptolemy:—the preceſſion of the equinoxes:—the diviſion of the zodiac into 27 conſtellations; a number evidently founded on the time of the moon's revolution round the earth; and the calculation of eclipſes of the ſun and moon.

† See Appendix to our 52d volume, page 621.

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The knowledge which M. Le Gentil got from his Indian inſtructors, was not acquired without much difficulty, and equal mortification. The Bramins neither uſe inſtruments nor make obſervations; they calculate the times of eclipſes and other phenomena merely from ancient tables, and by uſing *cowries* or ſhells in their computations. Notwithſtanding M. le Gentil's diſplay of his aſtronomical quadrant and other inſtruments, he was treated as a novice, who had travelled merely to be initiated in their myſteries. He acquired, however, ſome conſideration with them on his foretelling the return of the comet which appeared in Auguſt and September, 1769, in the morning; and aſſuring them, that in the middle of October it would again become viſible at night, and with it's tail in an oppoſite direction.

After giving many ſatisfactory ſpecimens of the Indian aſtronomy, the Author concludes, that it is very probable that the modern Bramins found their preſent calculations on obſervations of the celeſtial motions made long ago by the Chaldeans, or the ancient Brachmans, of whom the preſent Bramins are ſuppoſed to be the deſcendants. His acquaintance with this ancient aſtronomy enables him likewiſe to infer, with ſome degree of probability, that the ſolar year is now ſomewhat ſhorter than it was in the time of the ancient Chaldeans; and that the preceſſion of the equinoxes is at preſent ſlower.

The remaining article of this claſs contains an account given by M. de Bory of an aſtronomical expedition undertaken by order of the King, with a view to make aſtronomical and nautical obſervations on the coaſt of Portugal and at Madeira.

CHEMISTRY.

MEMOIR. *On the Uſe of Spirit of Wine in the Analyſis of Mineral Waters.* By M. Lavoiſier.

M. Macquer firſt made a regular ſeries of experiments on the ſolubility of certain ſalts in ſpirit of wine, which were publiſhed in the third volume of the *Miſcellanea Taurinenſia*; and has ſince added ſome new experiments on the ſubject, in the fifth volume of that work lately publiſhed.

M. Lavoiſier purſuing this idea has applied it to the diſcovering of the ſaline principles contained in mineral waters. Theſe are, calcareous earth, ſelenite, foſſil alcali, ſea ſalt with a ſaline or an earthy baſis, Glauber's ſalt, Epſom ſalt, and alum. As to the vitriols of iron and copper; the *Pruſſian* or *phlogiſticated alcali*, furniſhes a certain criterion of their preſence, and a method of eſtimating their quantity. The foundations of the Author's method are laid in the following among other propoſitions, deduced from experiment.

Sea ſalt and nitre, with earthy baſes, are eaſily diſſolved in ſpirit of wine: but neither the true ſea ſalt nor Glauber's ſalt, nor foſſil alcali, nor Epſom ſalt, nor ſea ſalt with a baſis of magneſia, are ſoluble in that fluid. It robs Glauber's ſalt of all

all the *water of its cryſtallization*, and reduces it to a fine powder. In a cold mixture containing a greater proportion of ſpirit of wine than of water, Glauber's ſalt is not diſſolved. The ſame is true of Epſom ſalt: yet in a boiling heat, they are both diſſolved; but when the mixture cools they are both precipitated in criſtals; the Epſom ſalt falling down firſt.

As an example of this method, we ſhall give the general reſults of the Author's analyſis of forty pints of ſea water, firſt evaporated till a pellicule of ſea ſalt began to appear; after which the Author employed ſpirit of wine alone, or with the addition of half its quantity of water, according to the circumſtances. He found that the above-mentioned quantity of ſea water contained four drachms, fifty-ſix grains of calcareous earth, and ſelenite; eight ounces, ſix drachms and thirty-two grains of ſea ſalt with an alcaline baſis; four drachms twenty-ſix grains of Glauber's and Epſom ſalt; one ounce of ſea ſalt with a baſe of magneſia; and one ounce, five drachms and ten grains of ſea ſalt with the ſame baſis and the common calcareous baſis mixed. On diſtilling the ſpirit of wine employed in this analyſis, the Author did not find the leaſt traces of oil or bitumen.

ALGEBRA.

This claſs contains only two Memoirs; in the firſt of which we find ſome new reſearches relative to the integral calculus, by M. de la Place; and an application of the method to the ſyſtem of the world, particularly to the motions of the primary planets. In the ſecond, M. du Sejour propoſes a method of determining the number of real and imaginary roots of equations, and of diſtinguiſhing *a priori*, the ſign of the real roots in theſe equations.

This volume contains the eloge of M. Buache, well known by his ingenious and extenſive geographical publications. Bailly

ART. XVIII.

Deſcription des Octants & Sextants Anglois, &c. — A Deſcription of the Engliſh Octants and Sectants, or Hadley's Quadrants, &c; with a Memoir on a new Conſtruction of theſe Inſtruments, &c. with Plates: By M. J. H. De Magellan, F. R. S. and Correſpondent of the Royal Academy of Sciences at Paris. 4to. Paris, Valade; London, Elmſley.

THE great advantages which navigation has received for many years paſt, (after a long and unaccountable inattention to a moſt valuable diſcovery) from the inſtrument generally known by the name of *Hadley's Quadrant**, in finding the *latitude* at ſea

* This inſtrument, as the Author and others have obſerved, was the undoubted invention of Sir Iſaac Newton. See *Philoſophical Tranſactions*, No. 465, pag. 155.

with

with facility and preciſion; and the more recent and ſucceſsful application of this valuable invention, to the meaſuring of the angular diſtances of the ſun and moon, and of the latter from the fixed ſtars, for the purpoſe of aſcertaining the *longitude*; render every attempt to explain the nature of inſtruments of this kind, and to improve them, particularly meritorious. Conſidering the extreme flowneſs with which this valuable inſtrument made its way in the nautical world, even in the plain and eaſy caſe of finding the latitude by its means; it may not be amiſs to quote what ſo excellent and experienced a judge as Captain Cook has very lately ſaid in its favour, in the evidently more difficult and complicated taſk of determining the longitude: as ſuch a teſtimony cannot fail to promote its more ready and extenſive adoption among our maritime brethren, for this important purpoſe; and to leſſen their fears with reſpect to the difficulty of the operations.

After a full and fair trial of this inſtrument, through long and complicated courſes, in an unknown ſea, this experienced obſerver declares that the method of finding the longitude with it at ſea, is the moſt eaſy, and attended with the leaſt expence to the obſerver. 'Every ſhip,' he adds, 'that goes to foreign parts may be ſupplied with a ſufficient number of quadrants at a ſmall expence; I mean good ones, proper for making theſe obſervations For the difference of the price between a good and bad one, I apprehend, can never be an object with an officer. The moſt expenſive article, and what is in ſome meaſure neceſſary, in order to arrive at the utmoſt accuracy, is a good watch; but for common uſe, and where that ſtrict accuracy is not required, this may be diſpenſed with.'

In a preceding part of his journal he obſerves that 'the greateſt error this method of obſerving the longitude at ſea is liable to, does not exceed a degree and a half, and in general will be found to be much leſs. Such is the improvement navigation has received by the aſtronomers and mathematical inſtrument makers of this age: by the former, by the valuable tables they have communicated to the public, under the direction of the board of longitude, and contained in the aſtronomical Ephemeris; and by the latter, from the great accuracy they obſerve in making inſtruments, without which the tables would, in a great meaſure, loſe their effect.'

He obviates the objection which may be made to this method of diſcovering the longitude, on account of the ſuppoſed difficulty of the proceſs, by obſerving that 'any man, with proper application, and a little practice, may ſoon learn to make theſe obſervations as well as the aſtronomers themſelves. I have ſeldom,' he adds, 'known any material difference between the obſervations

ſervations made by Mr. Wales, and thoſe made by the officers at the ſame time *.

Theſe difficulties are very conſiderably leſſened by the performance now before us; the principal part of which is a kind of elementary treatiſe, in which the author explains, in the moſt minute and perſpicuous manner, the conſtruction of theſe inſtruments in general; and deſcribes every eſſential member of which they conſiſt: with a view that the obſerver may acquire the advantage of being thoroughly acquainted with the conſtruction and powers of his inſtrument. He next gives the moſt minute and accurate directions with regard to the preliminary and eſſential operation of rectifying all the ſeveral parts of which the inſtrument conſiſts; and points out all the circumſtances neceſſary to be attended to, previous to, and during the obſervation. He next treats in detail of the corrections neceſſary to be made, in obſervations for taking the latitude; and illuſtrates his rules by a variety of plain and inſtructive examples, in which theſe corrections, whether neceſſary or contingent, are introduced. The method of uſing theſe quadrants for the diſcovery of the longitude, by the lunar obſervations, is explained with the ſame perſpicuity and accuracy, and is likewiſe illuſtrated with examples. The author next treats of the various applications of theſe inſtruments to aſtronomical obſervations, ſurveying, and other operations on ſhore; by employing an *artificial horizon*, of water, treacle, mercury, or looking glaſs.

To theſe various uſes of this valuable inſtrument we may add that to which it was lately, we believe, for the firſt time, applied, by Mr. Wales, in the iſland of New Caledonia, in meaſuring the quantity eclipſed, in an eclipſe of the ſun; in which operation, according to Captain Cook's opinion, it anſwers the purpoſe of a micrometer, to a great degree of certainty.

In this didactic part of Mr. Magellan's treatiſe, he does not content himſelf with barely laying down a ſet of authoritative rules or precepts for obſerving; but every where gives the principles on which they are founded; ſo that the moſt ordinary obſerver cannot fail to comprehend the *rationale* of each operation. His obſervations are not however confined to the mere *tyro*; as this treatiſe contains many new and uſeful remarks, hints, &c. which are worthy the attention of the moſt practiſed obſerver.

In the remaining part of this performance the author deſcribes a *New double Sextant*, invented by himſelf, which appears to poſſeſs ſeveral peculiar advantages. Among others we ſhall only mention that, from the very nature and conſtruction of the in-

* See Cook's Voyage, vol. 1. pag. 40, and vol. 2. p. 101, 102, & alibi.

ſtrument,

ſtrument, and the manner of uſing it, the obſerver is ſecured from a variety of errors which may ariſe either from the original imperfection, or caſual derangement of the inſtrument, or from other ſources of error, which may operate at the time of obſervation. Angles likewiſe may be meaſured with it greatly exceeding the value of the limb.—But for the deſcription of this inſtrument, and its uſes, and for the many other particulars contained in this treatiſe, we muſt refer to the work itſelf; in the peruſal and ſtudy of which the marine obſerver will find the author to be an ingenious, ſure, and uſeful guide. B....y.

ART. XIX.

Hiſtoire et Memoires, &c.—The Hiſtory and Memoirs of the Society formed at Amſterdam, for the Recovery of Perſons apparently drowned. Tom. II. Part 2. 8vo. Amſterdam. Meijer. 1776.

IT gives us pleaſure to record the continued ſucceſſes of this beneficent Society, the parent of many others inſtituted in different parts of Europe, for the ſame humane and laudable purpoſes. The preſent hiſtory of their tranſactions is preceded by accounts of other ſimilar inſtitutions, formed on their general plan; particularly of that which was eſtabliſhed in our own metropolis, in 1774. This ſecond part of their ſecond volume contains 58 new caſes of *reſurrections*, in which the honorary medal, or the pecuniary premium, has been diſpenſed by the Society, ſince their laſt publication. B....y.

CORRESPONDENCE.

WE have been deſired, and readily comply with the requeſt, to publiſh the following prize queſtions, in *mathematics*, *phyſics*, and *hiſtory*, propoſed for the year 1777, by the *Society of Sciences* at Copenhagen. The diſſertations on theſe ſubjects muſt be written either in the Latin, French, Daniſh, or German tongues: and the reputed beſt eſſays on each of theſe ſubjects will intitle each of their reſpective Authors to a gold medal of one hundred Daniſh crowns value.

In MATHEMATICS.

'*As ſeveral methods have been propoſed, in our times, of meaſuring moderate diſtances, at one ſtation, by means of one or two teleſcopes: the beſt and moſt commodious diſpoſition of ſuch inſtruments, for this purpoſe, is required*; *and likewiſe the degree of preciſion which may be expected from them.*'

In PHYSICS.

'*To determine, by actual experiments, whether the* fixed vegetable alcali *be a ſimple ſalt, or compounded of other ſubſtances.*'—Without forming any pretenſions to the propoſed prize, for the ſolution of this queſtion, we ſhall take upon us to determine it, *gratis*, in three lines; by obſerving that the *fixed*

vegetable alcali is *not* a *ſimple* ſalt; as it is undoubtedly a combination conſiſting of alcali and *mephitic acid* *, or the acid of *fixed air*; to which laſt principle it owes a very conſiderable part of its weight, or *ſubſtance*, and many other of its properties. Whether the *purely alcaline* part of this *ſemi-neutral* and compound ſubſtance, or, in other words, the *cauſtic alcali*, be ſimple or compound, is a queſtion which we cannot inveſtigate in this place.

In HISTORY.

5. 'To determine the time when the government of the Danes commenced in *Eſthonia*; what increaſe and change it underwent from the time of Valdemar II. to that of Valdemar III. when it wholly ceaſed; what where the political and religious conſtitutions of this country under their government; and what remains are yet to be found there of the Daniſh laws.'

The candidates are required to obſerve the uſual forms, relative to ſecreſy, &c. preſcribed in theſe caſes; and to forward their diſſertations, free of poſtage, before the 31ſt of Auguſt, 1778, to his Excellency M. de Hielmſtierne, Privy Counſellor to his Daniſh Majeſty, Knight of Dannebrog, and Preſident of the Society.

B....y.

*** Our ſenſible and candid correſpondent F. V. has been deceived as to the meaning of the Italian philoſopher, who (in the paſſage quoted) did not intend to affirm that a certain degree of heat deſtroys the animalcules and prevents their production †; for his concluſion *(from no animalcules being produced from the infuſed ſubſtances in his experiment with veſſels hermetically cloſed and placed in boiling water)* was not, that the heat had deſtroyed thoſe animalcules, but that there were in the infuſed ſubſtances no *ſpecific germs*, the only generative principles from whence, according to the Abbot's hypotheſis, animalcules can be produced. This is explained fully in the Abbot's *eſſay* referred to in the extract.

The experiment made on infuſed vegetables, in veſſels hermetically cloſed, was not deſigned to try the force of the fire upon the germs, but to hinder theſe ſpermatic germs from entering into the veſſels, and thus to ſhew, that, without *them*, no animalcules could be produced. And therefore in this, as well as in the other paſſage, the Abbot ſuppoſes that no degree of heat would hinder the production of the animalcules, if the germs were *really* in the veſſels, as no infuſion of vegetables would produce them, if the germs were not there.

M.....e.

* See *Monthly Review*, Vol. liv. June 1776. p. 430, &c.

† Vid. Art. xvi. of our *Foreign Correſpondence* for March, 1777.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

FRANCE.

ART. I.

NCE, in ſpite of all the dictates of reaſon, and all the eelings of humanity, commercial avarice perpetuates the y and degradation of an unhappy part of mankind, the ving work deſerves the attention of all who are concerned s mercileſs traffic: *Traité ſur le Gouvernement des Eſclaves, A Treatiſe concerning the Method of governing Slaves.* By ETIT, *Deputy of the Supreme Council eſtabliſhed for the Di- of the Colonies.* 8vo. 2 vols. Paris. 1777. The labours is connoiſſeur in the ſcience of ſlave-oeconomy, have not confined to the formation of a code of French, Engliſh, paniſh laws relative to the government of ſlaves in the ies of theſe three nations: he has extended his views r, and drawn an intereſting parallel between theſe laws. is parallel the Reader will perceive, immediately, the ad- ges that one nation has above another, in this reſpect; he changes and improvements that may be made in this s or branch of legiſlation. M. PETIT obſerves, that in the ſlaves of the French American Colonies amounted 6,500, reckoning 240,000 at St. Domingo, 75,000 at nico, 64,000 at Guadaloupe, 4000 at St. Lucia, and at Cayenne; to ſupply the annual deficiency in which er, an annual importation of 20,000 Blacks is neceſſary. renders the improvement of a legiſlation, in which ſo a number of individuals is concerned, an object of con- ce; and it muſt be confeſſed, that the views opened by tit, relative to this matter, diſcover not only penetration, ledge and capacity, but even of humanity, and a liberal of mind.

Hiſtoire Veritable des tems fabuleux—i. e. *A true Hiſtory of bulous Ages; a Work, which, by unfolding the* TRUTH *fabulous Hiſtory had altered or diſfigured, is deſigned to throw upon the Origin and Antiquities of the earlieſt Nations, and ſpecially to vindicate ſacred Hiſtory.* By M. GUERIN DU ER, 8vo. vols. i. ii. and iii. Paris. 1777. Here we have er of thoſe learned and fanciful *ſeekers*, who love to grope dark, and form large hiſtorical volumes from ſcanty ials, and dubious records. It is here that faith derives at part of its ſubſiſtence from fancy, and (what is ſtill mortifying) is as barren in its fruits as it is uncertain in

its principle. Some rays of light, however, are derived, now and then, from theſe reſearches; and it muſt alſo be confeſſed, that they give occaſion to ſuch combinations of fancy and critical *acumen*, as are, often, neither unentertaining nor uninſtructive to the curious Reader. The learned abbot, whoſe work we have here under conſideration, makes no mean figure among the *Gropers*. He has joined the cry of thoſe eccleſiaſtical writers, who have been complaining, for ages, that the mythological deities and heroes were, for the moſt part, no more than the celebrated perſonages of the holy ſcripture metamorphoſed and disfigured; and he has ventured much farther than them by his efforts to diſengage truth from the fictions that ſo long covered it, and to expoſe the principal errors of ancient hiſtory. This great undertaking will employ our Author in a conſiderable, but as yet undetermined, number of volumes. In the three firſt, now publiſhed, he begins by ſhewing us, how the groſſeſt errors found a paſſage into ancient hiſtory; and then proceeds to point out, in a circumſtantial detail the *manner* and the *degree* in which the early hiſtory of Egypt has been disfigured. He carries matters ſo far as to aſſure us, that we know *nothing at all* of the hiſtory of that country, and that all the relations of Herodotus, and the other writers of antiquity are nothing more than the hiſtory of the Old Teſtament disfigured. To give credit to this hypotheſis, he employs a world of erudition, to prove that the *Menes* of the Egyptians is the *Noah* of the Jews; that the exploits of *Seſoſtris* are taken from the hiſtory of *Jacob*; that the reign of *Nitocris* is an emblem of the ſubmerſion of the Egyptians in the Red Sea; that the noble works, carried on by *Sabaco*, are borrowed from the magnificent buildings of Solomon; and, to mention no more (theſe ſamples of our Author's method being ſufficient) that the piety of *Sethos*, and the ſurprizing revolutions of the ſun, mentioned under his reign, characterize the time of *Hezekiah*, and the dial of Achaz. The Author comes down upon us with a deluge of etymologies, ancient monuments, and oriental criticiſm, to ſecond his hypotheſis; and yet we are afraid he will not always ſucceed in diſengaging the pure metal from the mixtures that have debaſed it.

III. The Public has been expecting, for ſome years paſt, the following work, which has juſt been publiſhed at Dijon, in a moſt ſplendid edition, in 3 vols. 4to. with engravings. Its title is *Hiſtoire de la Republique Romaine, dans le Cours du VII Siecle, par Salluſte, &c.* i. e. *The Hiſtory of the Roman Republic, during the Courſe of the Seventh Century, by C. C.* SALLUST, *partly tranſlated from the Latin of the Original, and partly reſtored and compoſed from Fragments ſtill remaining of his Works that have been loſt*

loſt, and that are now arranged in their proper Place. By M. DE BROSSES, Firſt Preſident of the Parliament of Dijon, and Member of the Academy of *Inſcriptions* and *Belles Lettres.*—This noble work is but juſt come to hand, we muſt therefore refer our Readers to a future Article for a more particular account of it.

IV. *Principes de Morale, de Politique, & de Droit Public, &c.* i. e. *Principles of Morality, Politicks, and Public Juriſprudence, drawn from the Hiſtory of our Monarchy; or, Diſcourſes concerning the Hiſtory of France, dedicated to the King.* By M. MOREAU, Hiſtoriographer of France, 8vo. Paris. 1777. This is the production of one of the moſt eloquent and ſenſible writers of the French nation. He was diſtinguiſhed at the bar by his uncommon powers, and ſerved the miniſtry, in the laſt war, by a periodical work * of a political kind, in which he diſplayed the moſt ſeducing arts of perſuaſion, and the keeneſt talents for ſatirical declamation. The outlines of the preſent work were publiſhed ſome time ago; they were compoſed at the deſire of the Dauphin, father to the preſent king of France, and were deſigned for the education of his children. The work will be extended to ſeveral volumes. The firſt, which is now before us, begins with a *Preliminary Letter*, in which the Author vindicates his principles againſt the charge of favouring deſpotiſm, which had been unfairly brought againſt them, when the plan above-mentioned, firſt appeared. The reſt of this volume (which makes 400 pages) is entirely occupied by the firſt *Diſcourſe*, which comprehends a variety of important objects, and diſquiſitions. We find here firſt, a vaſt tablature of the Roman Empire, and a judicious, well-compoſed, and animated account of the cauſes of its ruin. Theſe cauſes M. MOREAU reduces to the *ſix* following: The too great extent of provincial territory—the radical defect of the conſtitution, which never aſcertained any lawful right of ſucceſſion to the throne, and gave an undue power to the troops—the deſpotiſm of the emperors, their licentiouſneſs and crimes—the deſtruction of public ſpirit, depravity of manners, and a total extinction of the very idea of a *country.*—The rapacious avidity of the magiſtrates, who haraſſed the Provinces by the moſt cruel extortions: and laſtly, the exhauſted and diſcouraging ſtate of the Empire under mean-ſpirited princes, who did not bluſh to implore, and purchaſe, the aſſiſtance of foreigners and barbarians for its defence.—The reign of Clovis is not finiſhed in this diſcourſe.

* This work was called *L'Obſervateur Hollandois.*

V. *Hiſtoire du Cardinal de Polignac:*—i. e. *The Hiſtory of Cardinal de Polignac, Archbiſhop of Auch, Commander of the Order of the Holy Ghoſt, Member of the three Academies at Paris,* &c. By F. CHRYSOSTOM FAUCHER, a Franciſcan, author of the Hiſtory of Photius, and of Obſervations on Fanaticiſm. Paris. 8vo. 2 vols. 1777. Here we review the life of a fine ſcholar, an accompliſhed gentleman, an able negociator, and an eminent connoiſſeur in the elegant arts, whoſe high birth was, moreover adorned with a noble and graceful mien, a lively imagination, and all that brilliancy of wit, and decency of manners, which enable a man to ſhine in the world.—The Reader will, perhaps, be ſurprized to ſee the life of ſuch a man written by a Monk; but it is well known that every Monk does not breathe either the ſpirit of his Order, or the air of his Convent. Father FAUCHER has compoſed this Hiſtory with ſimplicity and judgment,—he is, however, too minute in his relations, and enters into details that are not always intereſting; but his materials are excellent,—the ſtate-papers have been laid open to his peruſal, and he has had acceſs to all the ſources of information. And as the cardinal Polignac was concerned in ſeveral important negociations, during his embaſſies in Poland, Holland, and Italy, and obtained a place in the conclave as a reward for his dexterity at the congreſs at Utrecht in 1713, his hiſtory muſt be entertaining to the politician, while the elegant and uſeful ſtudies which employed the periods of his leiſure and retirement, will render it intereſting to the lovers of literature, and the fine arts. The man who compoſed the *Anti-Lucretius*, and propoſed a plan for forming a new bed for the Tiber, in order to recover the ſtatues, medals, baſſo-relievos and other ancient monuments, which were buried there during the rage of civil factions, and the incurſions of the barbarians, deſerves an eminent place in literary biography.

VI. *Memoires de la Guerre d'Italie, depuis l'année* 1733 *juſqu'en* 1736—i. e. *Memoirs of the War in Italy, from* 1733 *to* 1736; *by an old Officer, who was preſent at all the Battles fought during theſe three famous Campaigns.* 12mo. Paris. 1777. This little work contains very good materials for the hiſtory of the period to which it relates; and bears evident marks of knowledge, candour, and veracity.

VII. *Vocabulaire des termes de Marine, Anglois et François*—i. e. *A Vocabulary of Words and Terms of Art uſed at Sea; in Engliſh and French; in two Parts, adorned with Cuts,* and accompanied with an Explication of them, and Definitions of certain Sea-terms, eſpecially thoſe uſed in *Ship-rigging.* By M. LESCALLIER. 4to. Paris. 1777. The confuſion occaſioned by

by the difference of the ſea-terms among different nations, is often attended with the moſt diſagreeable conſequences; and, as far as relates to the Engliſh and French, the Reader will find an excellent preſervative againſt this confuſion, in the work before us. It is a ſtrong preſumption in favour of this work, that its author has been long in the ſea-ſervice, has been frequently in England, Ruſſia, and Sweden, and has drawn up this vocabulary under the auſpicious protection of Monſr. de Sartine, one of the ableſt miniſters in France. He acknowledges the ſuccours he has derived from Mr. Falconer's Dictionary, and has returned this favour by ſupplying ſeveral defects and correcting many errors in that valuable work. The repeated voyages he has undertaken on board French and Engliſh ſhips, in order to acquire a compleat knowledge of all that relates to conſtruction, fitting out, manoeuvres, mooring, navigation, rigging, piloting, the management of arſenals and dock-yards, &c. in the two nations, as alſo of the different employments and degrees of rank and preferment in the ſea-ſervice of England and France have contributed to give an high degree of accuracy and perfection to this uſeful work. In the firſt part the Author gives, in French, and in an alphabetical order, an explication of all the Engliſh ſea-terms, together with the phraſes that are neceſſary to indicate their various ſignifications: and in the ſecond part he gives, in the ſame manner, in Engliſh, an explication of all the French terms. The plates, which are thirty-one in number, are well engraved by Le Gouas, and in the explications, which accompany them, M. LESCALIER has enlarged more on the article of rigging, than that of conſtruction, as the latter has been often ably treated, and the former ſeldom, if ever treated at all. Our Author's account of the galleys of the Ancients, is learned and curious.

VIII. *Eſſai ſur les Langues en General, ſur la Langue Franceiſe en particulier, &c.*—i. e. *An Eſſay on Language in general, and on the French Language in particular, conſidered in its* Progreſſion from Charlemagne to *the preſent time.* By M. SABLIER. Vol. I. 8vo. 1777. In the firſt ſection of this Eſſay the Author treats of the African, that is, of the Punic, Egyptian, and Ethiopian languages—in the ſecond we have an account of the Hebrew, Arabic, Perſian, and other Aſiatic tongues;—the languages of Europe are the ſubject of the third ſection, and the fourth contains a very ample and intereſting account of the language of the Gauls.

IX. *De l'Etat de l'Agriculture chez les Romains, depuis le Commencement de la Republique juſqu'au Siecle de Jules Ceſar.*—i. e. *Concerning the State of Agriculture among the Romans, from the*

Foundation of the Republic to the time of Julius Ceſar; conſidered in its Relation to the Government, Manners and Commerce of that People. By M. ARCERE a Prieſt of the Oratory, and Correſpondent of the Academy of *Inſcriptions* and *Belles Lettres.* 8vo. Paris. 1777. This diſſertation evinces the erudition, judgment and taſte of its learned Author, and is an evident proof of his perfect knowledge of the important ſubject on which he treats.

X. *Dictionnaire des Origines ou Epoches des Inventions Utiles, des Decouvertes importantes, &c.*—i. e. *A Dictionary of the Origin or Epochas of uſeful Inventions, of important Diſcoveries, of the Riſe of Nations, of Religions, Sects, Hereſies, Laws, Cuſtoms, Manners, Coins,* &c. Vols. I. and II. 8vo. Paris. 1777. Well adapted to ſatisfy the curioſity, which ſo naturally leads an inquiſitive mind to ſearch into the origin of the various links that form the great chain of civil ſociety. The other two volumes will be ſoon publiſhed.

NETHERLANDS.

XI. There are few, if any of the antagoniſts of the celebrated and excentric ROUSSEAU of Geneva, who have expoſed his ſtrange manner of combating and defending Chriſtianity (for this odd man does both) with ſuch wiſdom, moderation, clear reaſoning and ſtrong ſenſe as M. ROUSTAN, miniſter of the Swiſs church at London has done, in a Treatiſe entitled *Examen Critique de la Seconde Partie de la Confeſſion de Foi du Vicaire Savoyard:*—i. e. *A Critical Examination of the Second Part of the Confeſſion of Faith of the Savoyard Vicar.* 8vo. Printed by Dufour and Roux, Bookſellers at Maeſtricht. There is in this and all the other writings of Mr. Rouſtan, a fund of good ſenſe, knowledge, and ſound judgment, and even an original caſt both of thought and expreſſion, that render them ſingularly intereſting. His *Letters concerning Chriſtianity* *; have theſe characters in an unuſual degree.

GERMANY.

XII. *Sur le Patriotiſme conſideré comme Objet d' Education, &c.*—i. e. *Concerning Patriotiſm conſidered, as an Object of Education in Monarchies.* By M. C. ABRAHAM De Ledlitz, Miniſter of State to his Pruſſian Majeſty, Member of the Academy of Sciences at Berlin. 4to. Berlin. 1777. This very curious and uſeful ſubject is here treated in a manner that does honour to the ſentiments, and capacity of the illuſtrious Author. It is the ſubſtance of a diſcourſe delivered before the Academy of Berlin, when he was admitted as an honorary member of that learned ſociety, and its ſubject has a pecu-

* See Review for January 1776, p. 82.

liar relation to this gentleman's province, in the miniſtry, which is, the ſuperintendance over the univerſities and ſeminaries of learning. We cannot, nevertheleſs, help thinking, that the nature of the government under which he lives, and the operation of the *ſole* hand that moves its ſprings, muſt have ſhackled him a little in treating this matter, and hindered his expatiating, as a liberal and generous mind would wiſh to do, on ſuch a noble theme.

XIII. *Geſchichte, &c.* i. e. *An Hiſtory of the Engliſh and French in the Eaſt-Indies.* Part I. By M. DOMK. 8vo. Leipſic. 1777.—In this firſt volume, the Author gives an account o the voyages and expeditions of the Engliſh in the Indies from the year 1600 to 1745, and of the French from 1503 to the ſame period. In a ſucceeding volume he propoſes to treat of the commerce of theſe two nations from the year 1745 to 1762, and then to conſider ſeparately that which each of them has carried on from 1762 to the preſent time.

XIV. *Abhandlungen einer privat gefell Schafft in Boehmen, &c.* i. e. *Memoirs of a private Society of learned Men in Bohemia.* Publiſhed by M. de BORN. 2d vol. Prague. 1776. There are fifteen Memoirs or Diſſertations contained in this volume on ſubjects of various kinds, relative to Natural Philoſophy, Natural Hiſtory, Civil Hiſtory, Antiquities and Philology.

XV. *Memoires pour ſervir á l'Hiſtoire des Inſectes*—i. e. *Memoirs relative to an Hiſtory of Inſects.* By M. DE GEER. The ſixth Part. Stockholm. This part of Baron DE GEER's noble work contains thirty plates, in which are repreſented the following inſects: 1ſt, the *muſca*, which comprehends four families and twenty-one new ſpecies, 2d, the *ſtratiornys*, a new genus, 3d, the *nemotelus*, a new genus, which conſiſts of four families and is divided into fourteen new ſorts or ſpecies—4th, the *tuabanus*, two families and three new ſpecies—5th, the *aſilus*, two families and three new ſpecies—6th, the *empis*, two new ſpecies—7th, the *conops*, two new ſpecies—8th—9th—10th—11th, the *bombylius*, *hyppoſca*, *oeſtus*, and *culex*—12th, the *tipula*, four families fifteen new ſpecies—13th, the *coceus*, two families and one new ſpecies.

XVI. *Kurzgefaſte Nachricht von dem Etabliſſement der Saltzburgiſchen Emigranten*, &c. i. e. *A Short Relation of the Settlement of the Saltzburg Emigrants at Ebenezer in the Province of Georgia in America.* 8vo. Hamburg. 1777. This being the relation of an eye-witneſs of the growth, progreſs, and flouriſhing ſtate of the colony in queſtion, is, therefore, more worthy of attention than many elegant deſcriptions compoſed at a diſtance: it was communicated to the Editor by M. Van Reck, who went with the Saltzburg emigrants to America, in the character of commiſſary.

XVII. The Hebrew Bible of Father HOUBIGANT, in four Volumes, *Folio*, with Preliminary Diſcourſes and Critical Notes, has met with ſuch univerſal eſteem among the learned, that the bookſellers *Varentrap and Venner* at Francfort formed the deſign of reducing the labours of that eminent critic to a ſmaller compaſs, and thus rendering the purchaſe eaſier to many, who were excluded from acceſs to them by the high price of the Paris edition of this great work. For this purpoſe they have publiſhed, apart, the *Preliminary Diſcourſes* and the *Critical Notes* of F. Houbigant (without either the Hebrew text or his Latin tranſlation of it) in an elegant volume in 4to. and offer it to the public at the rate of 24 French livres, the large paper, and 16 the ſmall. This uſeful undertaking will, no doubt, meet with the ſucceſs it deſerves.

XVIII. *Eloge des Femmes des Anciens Germains*, &c. i. e. *An Eulogy of the Wives of the Ancient Germans and of the other Inhabitants of the North.* By M. SCHUTZEN. 8vo. Hamburg. 1777. Though this be only a new edition of a book, which was received in the moſt favourable manner, a few years ago, the corrections and additions, with which it now appears, render it, in ſome meaſure, a new work. We know ſo little of the lives, manners, ſentiments and characters of the ladies of antiquity, that all attempts to complete the hiſtory of that amiable ſex muſt appear highly intereſting; and it muſt be acknowledged, at leaſt, that the extenſive erudition of the Author of this eulogy has drawn from ancient records a large treaſure of materials for this purpoſe. Nor can we ſay, that he has employed them clumſily, though they are ſuſceptible of being wrought into a better form.

ITALY.

XIX. *Diſſertazione intorno alle Obſervazioni Solſtiziali*, &c. i. e. *A Diſſertation on the Solſtitial Obſervations that were made in Auguſt* 1775, *at the Gnomon of the Cathedral of Florence.* By the Abbot LEONARD XIMENES, Firſt Mathematician and Engineer to the Grand Duke of Tuſcany, Correſpondent of the Academy of the Sciences of Paris, &c. in 8vo. Leghorn. 1776. Theſe obſervations, which demonſtrate the knowledge, ſagacity, and induſtry of the celebrated Author, are deſigned to prove, 1ſt, that the opinion of thoſe philoſophers, who conſider the plane of the ecliptic as immoveable, is without foundation—2dly, that the angle of the ecliptic is not diminiſhed, during the courſe of a century, either a minute or 88 ſeconds, as ſome modern geometricians have ſuppoſed *—3dly, that the

* The Chevalier de Louville, in a Memoir preſented to the Royal Academy of Sciences, in the year 1716, endeavoured to prove, that the obliquity of the ecliptic diminiſhes at the rate of a minute in 100 years.

diminution

diminution of 47 ſeconds and a half, which reſults from the calculation of Mr. Euler, is not exact—and laſtly, that the real ſecular diminution of the obliquity of the ecliptic is not above 35 ſeconds.—This is ſuch a nice point in the ſphere of calculation, that it is good not to be too poſitive, however plauſible the reſult may be that is preſented by the moſt careful obſervation: for our Author, himſelf, has not always found the ſame *reſult* in the obſervations and calculations he has made at different times. In a Memoir preſented to the Academy of Sienna in 1774, he fixed the ſecular diminution, now under conſideration, at 29 ſeconds, but has ſince found reaſons to change his mind.

XX. *Opuſcola interſanti l'Agricoltura*—i. e. *Intereſting Opuſculi, or Eſſays relative to Agriculture.* By the Abbot FERDINAND PAOLETTI. 8vo. Florence. 1777.—This ſmall publication ought not to paſs unnoticed, were it only on account of the information he gives us with reſpect to the culture of Siberian barley, which is one of the principal articles of which it treats. About five years ago, a Swiſs gentleman, whoſe name is Waltravers, ſent to Florence a certain quantity of barley from Siberia, which was ſown in the neighbourhood of that city, and has been [illegible] cultivated in ſeveral parts of Italy, with the utmoſt ſucceſs. Our Author has made ſeveral trials with this grain, and the reſult of his experiments and obſervations proves 1ſt, that this barley ſucceeds in every kind of ſoil, whether in flat or mountainous places—2dly, that when it is uſed for ſeed, the half of the quantity, that is generally required of common barley, will be ſufficient,—3dly, that it comes to maturity 15 or 20 days before every other kind of barley,—4th, that it makes good bread,—and, 5thly, does not degenerate after having been repeatedly uſed as ſeed. The two other articles that are mentioned in this little work, as having employed the reſearches and obſervations of the curious Abbot, are, the culture of the *Iris* of Florence, whoſe uſe is ſo well known in phyſic and painting, and the method of treating and curing the vines that have been beat down and damaged by hail.

XXI. The Bookſellers of Sienna have in the preſs an *Hiſtory of America*, in 10 Volumes, 8vo. which comes down to the preſent time, and contains an exact Deſcription of that Part of the World, as alſo of the Plants and Animals it produces, enriched with Maps and Cuts, elegantly engraved.—The Author of this work lies yet concealed, which inſpires a certain degree of diffidence: while the hiſtories of America by Robertſon in Britain, and Roubeau in France, will be bought on the credit of *their* names.

XXII. *Diſſer-*

XXII. *Diſſertazioni Iſtoriche*, i. e. *Hiſtorical Diſſertations on the Antiquities of Allipha.* By M. J. FRANCIS TRUTTA, Canon, &c. 4to. Naples. 1776. The learned Author of this work furniſhes the Reader with more inſtruction and entertainment than the title of his work promiſes, and in this he does not reſemble the common run either of the writers of hiſtory or of the *grubbers* of Antiquities. *Allipha*, a celebrated city of ancient *Samnium*, on the ruins of which Piedmonte (and not Peſcara as ſome geographers maintain) was built, is the ground on which our Author was born; and though the love of his native ſpot may have animated him particularly to compoſe the 30 diſſertations here announced, yet they take in a larger compaſs than the city of Allipha, embracing ſeveral diſtricts of Campania and Samnium, and thoſe more eſpecially, which have been rendered famous by the wars of Hannibal, and the diſaſters of the Samnites. Accordingly we find, among the numerous inſcriptions that enrich this work, ſeveral, which caſt no ſmall light on the ancient manners of the inhabitants of Italy.

M.

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To the REMARKABLE PASSAGES in this Volume.

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ERRATA *in this Volume.*

P. 21, l. 8, for *inſtructed*, read *entruſted*.
— ib. l. 26, for *world*, r. *word*.
— 23, l. 12, dele *nor*.
— 24, l. penult, for 1776, r. 1766.
— 48, par. 3, l. 2—3, r. *tragedy of Mariamne*.
— 50, for *Rouſſeau of Geneva*, r. *Baptiſt Rouſſeau*.
— 80, in the Errata, for *Galinia*, r. *Gabnia*.
— 133, for *proper currency*, r. *paper currency*.
— 144, par. 2, l. 21, r. *recte & retro*, and *per Arſen & Theſin*.
— 174, l. 3, for *Genoa*, r. *Geneva*.
— 177. l. 32, for *17th*, r. *18th*.
— 185, in the reference to the Review, for vol. *xxxviii*. r. *xxviii*.
— ib. l. ult. for *brought*, r. *bought*.
— 186, title of Art. VI. for *Gallic*, r. *Gaëlic*.
— 203, l. 19, for *it is*, r. *is it*.
— 224, Art. 17, dele *in the torrid zone*.
— 236, Art. 33, l. 5, for *on*, r. *or*.
— 270, in the note, for *numerous*, r. *his numerous*.
— 273, par. 2, l. 2, for *in his*, r. *into*.
— ib. l. 6, after *produced*, add, *it ſeems*.
— ib. l. 14, for *or ſally forth*, r. *and ſally*, &c. And in the ſame line, after *holy land*, add, *merely*.
— 274, par. 2, l. 2, for *Settee*, r. *Sette*.
— 275, par. 2, l. 2, dele *the* before *concords*.
— ib. par. 4, l. 1, for *led*, r. *again led aſtray*.
— 276, l. 12, for *Cellarii*, r. *Cellarius*.
— 277, par. 2, l. 2, for *and*, r. *or*.
— ib. par. 4, l. 6, for *feaſts*, r. *feats*.
— 278, par. 2, dele *and*.
— 297, l. 2, r. *Cerinthians*.
— 548, l. 12 from bottom, for *Sextants*, r. *Sextants*.

— 197. par. 3. l. 17. ~~1775~~ — 1795.

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